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CHINESE RECORDER

AND

Missionary Journal



VOLUME XXXIX.



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TWO SAINTED PASTORS OF THE AMERICAN PRESBYTERIAN MISSION IN THE CHEH KIANG PROVINCE.

REV. ŬOH CONG-PENG
Ordained 1867. Died 1907.



REV. BAO KWONG-HYI
Ordained 1865. Died 1906.

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VOL. XXXIX

JANUARY, 1908

NO. 1

Editorial Comment.

THE RECORDER is the organ of the Missionary body in China; that missionary body exists for the purpose of establishing the Kingdom of God among this people. The policy of the RECORDER, therefore, in the future as in the past, shall be to further, in every possible way, the evangelization of the Chinese. The means to be employed in the carrying out of this policy may be briefly stated as follows:—

- (1). To stimulate thought and prayer upon the principles, problems and methods of mission work among the Chinese people.
- (2). To enlist missionaries in a scientific investigation of all aspects of Chinese life and thought which bear upon the missionary enterprise.
- (3). To keep the missionary body in close touch with the progress of Christian missions to the Chinese and to suggest lines of advance.

* * *

WE trust our readers will be pleased with the new arrangement of editorial and other matter in this the first issue under the new régime, although it may not seem quite natural to turn to the first page for what they have been accustomed to find near the close of

* The following persons have also been requested to act with the above, but have not yet been heard from:—Bishop CASSELLS, Rev. J. P. BRUCE and Rev. D. E. HOSTE.

the magazine. While the Educational Department, as such, is discontinued, it does not mean that the cause of education will not receive the wonted attention ; but it will not, for the present at least, be represented by a separate department.

"The Month" will correspond somewhat to the old "Diary of Events," but will be fuller, and prove, we trust, not only an interesting résumé of important events of the month, but a valuable record for reference as well.

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If a country could be reformed and regenerated by Imperial Edict, then China should be one of the most striking examples of a nation wonderfully transformed within a year, as witness the Edicts as delineated by Prof. Sites in this current issue. Doubtless, however, they are expressive of more or less good intention, and we can but be thankful for even this much. But the process, however glibly the wording of the Edicts details the reforms necessary and how to be attained, must be a slow and in many respects a painful one. Four hundred millions of people are not to be changed in a day nor a year, nor in several years. Many crude experiments will be made and sad failure ensue, as witness many of the abortive educational schemes. Trustworthy officials are scarce and not to be created on the spur of the moment. Constitutional government will require the education and development of the people. They are far from being ready for it at present. The wheels of progress will often drag heavily, and infinite patience and skill will be required to accomplish all that is to be desired.

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THE missionary is, and must necessarily be, a student of God's Will. In proportion as he apprehends the fulness of his commission is he eager to discover and understand every shaft of light which reveals that gracious Will. As a student of the Scripture records he is earnest and honest, persevering and prayerful. As a student of men he seeks that intimacy of fellowship which gives him access to the secret place of the heart and enables him to read with a brotherly sympathy what is written there. As a student of current history he recognizes no dividing line between "sacred" and "secular," but delights to look for the Guiding Hand of His Almighty and All-Wise Father in each

The Missionary and
Current History.

event. He is interested not alone, though of course primarily, in the progress of the enterprise of evangelisation. To his devout and attentive mind commerce and reform, politics and education are also full of divine revealings. The attempt is made, therefore, in this the first issue of another year, to furnish such a survey, brief though it may be, of the various lines of progress in China during recent months as will enlarge the vision and strengthen the faith of every true missionary. It is no easy task to mark the hidden rocks and shifting shoals which threaten the safety of China's ship of state. It is still more difficult to define the direction and force of the many currents, whether above the surface or beneath, which unite to impede and disturb her progress. But the Ruler of Nations is working out her highest good; it is for us to watch the process in order that we may work together with Him in the accomplishment of His Best Will.

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DURING the proceedings of Conference some doubt was expressed as to the actual working value of the sentiment of union evidenced so frequently and in so many ways during its sessions. There were present delegates from the home lands, who stated their fear that the missionaries on the field were attempting too much or at least were in too great a hurry. One reporter in sending copy to a home paper voiced this opinion somewhat bitingly in the phrase '*Conference has formed a United Church for China by passing a pious resolution.*' We are thankful to see that this pious resolution marked a considerable step forward on the road to the realization of that higher and greater than organic union, the unity of the Spirit into which the members of all the churches are baptized. The Christian world was evidently waiting with deep desire the lead that Conference gave. In our last issue we noted the attitude of the General Convention of the Episcopal Church in the U. S. A., and since that time news has come of the remarkable demonstration held in London to celebrate the Morrison Centenary. Ten thousand persons are said to have been present at this gathering and twice that number to have applied for tickets of admission. Leading members of the Anglican, Presbyterian, Congregational, Baptist, and Wesleyan Methodist communions took part in the

meeting and letters of cordial sympathy were received from the Archbishop of Canterbury and Sir Ernest Satow. The chief speeches of the evening were made by the Rev. Lord William Cecil and the Rev. Dr. Wardlaw Thompson, both of whom were fresh from their experience of the Shanghai Conference.

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SIR ERNEST SATOW in his letter to the meeting referred to the work of the Conference in these terms :—"In the Far East the Church of England and the Free Churches have agreed to sink their differences in the presence of the common foe. Would that we at home could follow their example."

**Public Comments
on the Work of
the Conference.**

Commenting upon this great meeting the *London and China Express* observed that "the recent Conference in Shanghai and now this great united gathering in the metropolis at home, in which twelve societies working in China took part, are the first welcome signs that the Anglican Church and the Free Churches mean to sink their differences Such a step cannot but tend to raise missions in the eyes of many outside observers as well as of the Chinese nation itself." It must be the constant care of those who began this good work to see to it that in practice the high ideal is made working real.

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WE are happily not without evidence that behind the discussions of Conference on this theme lay an intense earnestness of purpose. It will be remembered that by resolution of the Conference a committee of fellowship was appointed to assist the Chinese church of Tokyo in its quest for a suitable pastor and to do its best to make that church a representative of the Protestant missionary churches in China. That committee has successfully accomplished its task. The choice of the Chinese representatives fell upon the Rev. Mark Liu, pastor of the Methodist Church of Tientsin. The services of Bishop Bashford and the Rev. H. H. Lowry were secured to further this call, and the church in Tokyo is at the present time under the charge of Mr. Liu, acting for the Methodist Church in China, which thus becomes the official representative in Tokyo of the missionary church of China. Bishop Bashford has added to the

**Some proven Results
of the Spirit of Union.**

debt we owe to his communion in this matter by appointing one of the most promising young members of the Methodist Mission in Peking to assist for a term of years the work of this Tokyo church.—

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ANOTHER tangible and satisfying evidence of the growing spirit of harmony and mutual confidence among different sections of the Christian community is found in the recent setting apart by the Church Missionary Society of two of its tested missionaries for work among Chinese students in Tokyo.

The C. M. S. and
Chinese Students
in Japan.

The Revs. L. Byrde and W. H. Elwin have been sent to work in full union with the General Committee of the Young Men's Christian Associations, who furnish the common platform approved by the Centenary Conference for co-operation among the various agencies at work for Chinese students in Japan, and in loyal fellowship with the Methodist Episcopal Church, to whose care the Conference Committee of Fellowship has entrusted the pastoral supervision of the young, but growing, Church of Chinese Christians in the Eastern Capital.

The China Inland Mission is also loaning a man to help in this same enterprise, in the person of the Rev. G. Miller, of Ningkuofu, who will, we understand, proceed to Tokyo early in February. With the Rev. H. Jowett, of the English Wesleyan Mission, and the Rev. A. W. Lohead, of the Canadian Presbyterians, already there, we have the happy spectacle of five representatives of four large missionary societies, joining hands with two other societies representing the Centenary Conference and working harmoniously and effectively for the salvation of Chinese students away from home in a foreign capital. In this they are supported by the constant prayers of Christian men and women of many denominations in many parts of the world, who are thus again helping to fulfil the prayer of our Lord, "That they all may be one."

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THIS year is likely to be a most momentous one in the history of educational progress in China. If the government should proceed with a thorough scheme of higher education which ignores the work of Christian schools and colleges, difficulties of no inconsiderable kind are sure to arise. But for the competition

The Educational
Outlook.

of the government institutions to be really serious a good deal of spade work must be accomplished by their educational officials. It seems much more probable that the Ministry of Education will be led to realize that in order to reap the full benefit of the material in her hands China must recognize the good work being done by the missionary body and make use of it. With China thus wise, and Mission Boards alive to their opportunities, there will be no such thing as government and missionary educational competition; each will play its part in the regeneration of the Empire. If the government schemes are to meet with the success that all its friends wish to see, it is absolutely necessary that those appointed to the Ministry of Education should be men of real enlightenment. Upon the men who are at the head of the system almost everything will depend. Would it not be a wise step for the Chinese government to appoint a foreign inspector-general of education to do for her enlightenment what Sir Robert Hart has done for the trade of China? Given the right man and a sufficient backing, marvellous results would ensue.

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**MISSIONARY EDUCATION
AND ITS PRESSING
NEEDS.**

EQUIPMENT, and efficiency in the development of the existing institutions, should be the keynote of educational progress this year. New schemes of a large and impressive kind are in the air, but they require careful planning and mature consideration. Even colleges do not grow in a night, and a university of the most modern kind requires more than money, bricks and mortar. In the existing institutions in China, built up through many years of constant labour and care, the missionary cause has a tremendous asset, and if the requisite money and effort could be put into their full equipment more perhaps could be accomplished at once than the biggest of new schemes could attempt in a generation. And the problem is one that will not wait. If the efforts of philanthropy and the various schemes for union could be turned towards the solution of the problem of undermanned and badly equipped schools and colleges, an enormous driving force would be added to the missionary propaganda. Christian men and institutions at home could greatly add to the usefulness of existing colleges by founding scholarships (on the lines of the Rhodes scholarships at Oxford) to aid deserving and successful students to pursue

their courses of study in Europe and America. It is not so much the many as the fit that should be sent abroad for further education. We believe that such a development as this would make much for the enlightenment and Christianization of China.

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MR. MACGILLIVRAY'S record of enlarged activity in the production of Christian literature is encouraging. The output must necessarily continue to increase as the **Dissemination of Literature.** missionary enterprise grows in age and extent.

Various societies will doubtless, from time to time, add to the number of those who are set apart specifically for literary work. By maintaining a high standard of quality in their work this score or more of men and women will have done their share to ensure the widest usefulness of the literature which they prepare. Upon the host of other missionaries, however, must rest the chief responsibility for disseminating this literature. To this end each missionary should make it his duty to become as familiar as possible with what is issued. With Mr. MacGillivray's useful catalogue at his disposal the missionary can no longer excuse himself on the ground of being too busy. It is possible for every missionary to become familiar at least with the titles of the best books in the lines in which he is most interested. It would be easy for him to go further and know the best under each main division. Such knowledge, even though superficial, would not only enlarge the sales of the literature, but would at the same time increase the missionary's own efficiency. If the missionaries of each large centre were to carry out, where they have not already done so, the recommendation of the Centenary Conference and organize Local Religious Literature Committees to promote the wider use of good books, it would be a great step in advance. It is fully as important to secure readers as to prepare the literature, and in the former, if not in the latter, all may have a share.

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INTERESTING news has been received from Rev. G. A. Moffett, D.D., Pyeng-yang, Korea, of the establishment of a **United Presbyterian Church in Korea.** United Presbyterian Church in that country. Four home churches are represented in this union—American Presbyterians, North and South, Australian, and Canadian. The organization was effected September 17th, 1907, in the Central Church, Pyeng-

yang ; there being present forty Korean ministers and elders and thirty-two foreign missionaries. One of the first acts of the new Presbytery was the ordination of seven Korean preachers to the Gospel ministry. This organization has a communicant membership of 18,087, 1,539 baptized children, and 19,789 catechumens. These churches, during the past year, contributed for all purposes Yen 94,227.00. It begins its history as an independent church by sending one of the newly-ordained men, Rev. Zee Kee-poung, as a missionary to the island of Quelpart, with its 100,000 inhabitants, who are without the Gospel. The oldest of these seven newly-ordained men, Rev. Sam Kyeng-jo, first heard the Gospel through Manchuria missionaries, Dr. Ross and Mr. McIntyre. The first pastor to be installed in the Korean Presbyterian Church is Rev. Kil Sun-chu, pastor of the Central Church, Pyeng-yang, having 1,076 members and 385 catechumens. The prayers of all our readers will doubtless be given in behalf of this strong and hopeful church in Korea. We shall be glad to receive and report similar statistics for other denominations in Korea.

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It is worthy of note that the Confession of Faith adopted by this church is that prepared by the similarly organized Union Presbyterian Church in India. Dr. Moffett says of this Confession : "It is a good one for all Asia." The writer of this editorial is of the opinion that while clearly Presbyterian in doctrine, this confession has been so constructed as to emphasize those truths of the Bible which are most widely believed to be the essentials of truth and to allow for minor differences of interpretation which were too long made the occasion of controversy. In other words, it does not seem too much to hope that a wider union may some day be attained in Korea, in which the supposed differences between denominations shall be obliterated. The Korean church has not been built from the first on an unchangeable denominational pattern, but has gradually grown to its present condition ; and while we note that the form of government now adopted is unmistakably Presbyterian, we are not without hope that there is such elasticity in the young churches of Korea as shall successfully combine the good of various polities in one united church. We wish for every success and blessing to attend the Presbyterian Church of Korea, and all its sister churches, in their great work.

REVIEW OF THE YEAR

Progress of Moral Reform in China during 1907

BY REV. G. F. FITCH, D.D., SHANGHAI

WHILE some of the reforms which China has attempted during the past year may be said to come under the head of "moral," yet we fear that few of them were undertaken because they were moral, but rather that they were pressed upon her and it seemed impossible to avoid them. Nevertheless vigorous efforts have been put forth on certain lines, and while in some of them we are not overconfident of results, yet we wait with more or less of hope.

Prominent among the attempted moral reformations has been the Opium Decree and its rigid enforcement in certain sections, more notably those under the immediate surveillance of the Viceroy Yuan Shi-kai. We give him credit for absolute sincerity in the matter and of unflinching bravery in attempting to eradicate the evil, and if all the viceroys were like him, both in will-purpose and power, we believe that the end of the opium trade would soon be near. But, alas, some are weaker in their purpose and with less ability to carry out reforms in their spheres of government, and some doubtless have no desire to grapple with the evil at all, but prefer simply to use the opportunity for enriching themselves by making the people pay for the privilege of raising opium in the fields or selling it in opium dens in the city. But a few days since we were informed by a missionary from North Kiangsu that while the opium dens were ostensibly closed, smoking went on as usual within, but for a consideration. Also that the farmers had prepared to plant less opium this year, but found that a contribution to the exchequer of the mandarin of five or six hundred cash per *mow*, was all that was necessary,—there being no intention of stopping the cultivation, provided this stipulation were complied with. In other provinces a seemingly vigorous effort has been made to close all the opium dens, but a weak and temporising official has soon yielded to the demands of those of the baser sort that they be opened, and now it is as bad as before.

In this connection, however, it is interesting to observe that according to the last Customs' returns the revenue from duty on opium, both native and foreign, has considerably decreased, and we have no doubt but that on the whole the amount of land planted to opium has also considerably decreased. But with such a corrupt officialdom as China has it is difficult to see how the Opium Decree is ever going to be fully executed. It certainly is not encouraging that when the central government gave the high officials six months in which to break off the habit, at the end of the six months a further three months grace was allowed,—to be extended by how many more we wot not.

At the same time we believe there is no question but that a strong sentiment has been aroused in the minds of many and more especially the young, and that this is destined to grow, and will in the end greatly lessen, if not entirely eliminate, the use of opium in China. Such widespread and deepseated evils are not to be removed by an Edict, nor by sporadic, though well-intentioned, efforts. It will require the most persistent and wise endeavors of the greatest and best of the land to cope with such a gigantic evil, especially with such a weak and corrupt mandarinat in so many parts of the land.

We believe that progress has really been made in the matter of the prohibition of the sale of rank, and this too in the face of the great need of funds which the government feels increasingly on account of the many new calls for money to establish schools, employ teachers, build railways, pay the indemnity, etc. We trust that China has really taken a step forward in this respect, and that to whatever straits she may be put, she will not again resort to this professedly forever abolished relic of the past.

And as to the abolition of torture and the use of the bamboo in punishment, though there was a promise of reform in this respect, yet, with the officials and the people being such as they are, it would seem that even some of the most progressive of the Chinese felt that the day had not yet come. The people needed to be educated to a higher standard before departing from the old customs. In the Mixed Court in Shanghai the flogging was abolished for a while, but was again resorted to; the difficulty being to find something to take its place that criminals would comprehend and be influenced by. Something else needs reforming first.

We are pleased to see the progress that has been made in the spread of the anti-footbinding sentiment. Consequent on the departure of Mrs. Little for Europe, the Nátural Foot Society was turned over to the Chinese and work is now being wholly carried on by them. We have recently seen a copy of their first Report, which is a pamphlet of some 180 pages, printed on foreign white paper and with a long list of names of supporters of the Society. Mr. Shen Tun-ho has done and is doing yeoman service as president of the Society, and the feeling against bound feet is, without doubt, spreading among the well-to-do families, and will in due time spread from them to the humbler classes.

Educational Progress of the Year 1907

BY REV. F. L. HAWKS POTT, D.D., ST. JOHN'S COLLEGE, SHANGHAI

IT is still exceedingly difficult to get at any reliable statistics in regard to the educational situation in China, and one has to be content to give general impressions rather than definite statements. Both government and missionary education continue to move on parallel lines, and nothing has been effected in the way of co-ordination. Hence in our review we must refer to them separately.

A. GOVERNMENT EDUCATION

The Ministry of Education in Peking has failed to fulfil the sanguine expectations entertained in regard to it for at least two reasons. In the first place, the men of whom it is composed have had but little practical experience in educational matters, and consequently are not well qualified to deal with the problem. In the second place, they have been hampered from lack of funds. When we are impatient with the slow progress in China, we must bear in mind that the government has not at its command the large sums of money necessary to make effective an edict endorsing practical reforms. Education is a costly matter, and the Chinese are hard pressed to find the funds which it necessitates. The Ministry has not, however, been entirely inactive.

AN EDUCATIONAL MAGAZINE

Every month a small magazine is published by the Ministry of Education, containing the edicts in regard to education and

the reports of the inspectors who have been commissioned to investigate the present conditions. In its pages may be found minute accounts of the schools visited and of the work they are attempting to do. This magazine serves at least the purpose of gathering statistics, and some day perhaps these will be classified, and we shall be able to learn what has been accomplished in each province in the way of introducing the new education.

EDUCATIONAL INSPECTORS

In the place of the old literary chancellors, we now see the educational inspectors coming into prominence. Their duties, as may be surmised from what we have said above, are largely those of oversight and the gathering of information. They are also expected to encourage and stimulate the gentry of the various districts throughout the empire to found new schools and to give more liberally for their support. Naturally some of these men are the old literary chancellors under a new name. However well they were fitted to preside at the examinations under the former *régime* it can easily be seen that they are not the men to help in the introduction of an education with which they themselves are not acquainted.

EXAMINATIONS

According to the present scheme of education, graduates from the middle schools are entitled to the degree of Hsiu-tsai, (秀才) and those from the high schools or colleges to the degree of Chü-jen (舉人). Thus far, however, we have not heard of many instances of these degrees being conferred in this way. This is probably due to the fact that the schools have been in existence too short a time to permit of their producing full-fledged graduates. The graduates of the university at Taiyuanfu in Shansi, of which Dr. Timothy Richard is chancellor of the Western department, have been admitted to the second degree (Chü-jen). This system will, in course of time, produce scholars with degrees who will have a much more general education than the old literati.

A second examination for conferring degrees on students who have studied abroad has been held at Peking. As a result seven men received the third degree, Tsin-s (進士), of whom five had studied in the United States and two in Japan, and thirty-one received the second degree, Chü-jen (舉人), of whom eight had studied in the United States and the remainder in Japan.

It is interesting to note as an evidence that educational reform is still subject to many perils, that one of the examiners actually advocated the restoration of the eight-legged essay in future examinations and also refused to sanction the granting of degrees to those whose education was strictly technical, i.e., in some applied science.

None of those who have been successful in these examinations have been appointed to any high government position, and sometimes they have been employed in work for which they were in no way fitted by their previous training. For instance, a young man who had made a specialty of pedagogics while abroad, instead of being appointed to some position connected with government education, was given the work of the installation of a telephone system.

EDUCATIONAL MISSIONS

During the year more students have been sent abroad to study, but the number has been limited owing to want of funds. Some twenty went from the college at Tientsin to the U. S., and while studying there are to be under the oversight of Dr. Tenney, formerly in charge of the educational institutions in the province of Chihli.

A large number from the university at Taiyuanfu have been sent to England and Europe. H. E. Tuan Fang, the viceroy of the Liangkiang provinces, has sent ten men to the United States to study on the free scholarships granted by some of the colleges in America. The governor of Chehkiang province, at his own expense, has sent two students—one young man and one young woman.

Just here it is well to notice that although missionary colleges have not as yet received any official recognition from the government, yet among those selected for the privilege of going abroad to study, many were graduates of missionary colleges and several were Christians. Altogether there are now 217 Chinese students in the United States, of whom 122 are in universities or technical schools. There are also an increasing number in England, Germany, and Belgium.

The tide seems to have turned against sending young men to study in Japan. The Chinese government has become alarmed by the fact that many of those who have spent a short time in Tokyo have come back to China and disseminated the most revolutionary political doctrines.

Although a large number of those successful at the recent examination in Peking were educated in Japan, nevertheless there has been a distinct decline in the enthusiasm formerly felt for what seemed to be a short road to enlightenment, namely, a few months' study in Japan.

STUDENT UNREST

The work of the new schools has been seriously hampered by rebellions among the students. There has been a complete reaction against the old recognized relationship between teacher and pupil, and the latter, instead of showing respect for the authority of the former, has tried to take the law into his own hands and manage the school to suit himself. Students have dictated as to who should teach them and what they should be taught. Furthermore many of the schools have become hotbeds of political agitation, and the students have undertaken to express their opinions in regard to questions of government and state policy. In many instances they have succeeded in terrorizing the officials and in compelling them to yield to their wishes.

We are glad to say, however, that latterly there has been some improvement in regard to the conduct of the students in these new schools. Probably they have seen that they were defeating their own aims, and that rebellions only led to the closing up of institutions. At all events we do not hear as much now as we did a short time ago of disturbances created by students. There has been no diminution, however, in their interest in politics, and at the present time they are playing a large part in the agitation over the construction of the Ningpo and Hangchow railway.

B. MISSIONARY EDUCATION

Although, as we have said, there has been no official recognition by the government of the missionary schools and colleges, yet thus far this has not resulted in any injurious effects. The demand for the advantages offered by missionary institutions is greater than ever, and all are crowded to their utmost capacity. Their superior efficiency and better discipline render them popular, and parents prefer sending their sons to the schools under missionary supervision. The opportunity of reaching and influencing the rising generation is one of supreme importance.

SOME SIGNS OF PROGRESS

During the past year each mission has gone on developing its own educational work, and there are many signs of healthy progress. New buildings have been erected at many centers. The Northern and Southern Baptists have begun their work on the new college compound in the vicinity of Shanghai. The London Mission is about to open a new building in Hankow and is erecting a new one at Medhurst College. The Ingle Hall has been completed at Boone College. A new school building is in process of erection at Soochow in connection with the American Episcopal Mission. The C. M. S. in Foochow have started a new Anglo-Chinese College, called St. Mark's. The educational work in West China is developing.

Everywhere there is a desire for coordination and cooperation, but no more union schemes have yet been brought into effect. The Educational Association of China has taken steps to secure a permanent secretary, who will give his whole time to the interests of the Association. It is hoped that next year, under the new secretary, educational magazines in English and Chinese will be published, and that more will be accomplished in the way of producing good text-books for school work.

At the time of the Centenary Conference rumours were abroad as to the intention on the part of several philanthropic capitalists in the U. S. to give large sums for the development of educational work in China. The hopes of many of our educators were raised to fever point. Thus far, however, none of the dreams have been realized, and all are still longing for the wherewithal to carry out the great plans they have formed for the expansion of their work.

Recent Progress in the Preparation of Christian Literature

BY REV. DONALD MACGILLIVRAY, M.A., SHANGHAI

IN the early days those who emphasized literature were more numerous than in the last two decades, but even during this period there have been a few voices crying in the wilderness. Now there seems to be a general chorus, judging by the resolutions of the Centenary Conference. We all want more and better books. As the number of mission-

aries increases and the native church more than keeps pace, the number of tracts and books tends to increase also, and considering the size and age of the church in China, the number of books is perhaps more than is provided for the church in India. At least that is what one of their missionaries said when he saw the catalogue at Conference, but perhaps he was not posted on his own ground. Still, quality is always improvable and in constant request, and mere quantity is not what we want. Friends who are at work on anything have very generally acceded to our request to write the RECORDER about it, so that overlapping is practically done away with now. Still there are a few modest or forgetful souls who plow a lonely furrow in secret and suddenly project their work on the public without warning, but sometimes to the infinite disgust of some one else who, having sweated over the same work, finds himself forestalled.

The first thing which strikes one is the monthly list of books, entitled "In Preparation," which, begun some years ago with five or six, now includes over forty titles. This betokens a large increase of literary activity, at any rate in certain directions, and this is as it ought to be, to meet the new conditions in Church and State. It will be impossible within the limits of this sketch to name everything which has lately come out, and it may be that works even more worthy of mention than these I name are passed over. If so, it is due to "pure ignorance."

The activity in the department of Bible Study is very notable, chiefly because the Young Men's Christian Association has entered this field and prepared a large number of books which they require for their study classes of young men. Besides these they have a good list on the Life and Work of the Christian. We note the following:—Bible Study for Personal Spiritual Growth, by John R. Mott, Daily Studies in Mark, adapted from W. D. Murray, Studies in Gospel History, Bosworth's Teaching of Jesus and His Apostles, Studies in the Acts and Epistles, Studies in Old Testament History, Studies in Apostolic History. On the Life of the Christian, they have the following:—Some Essentials of Spiritual Growth, the Morning Watch, Christians of Reality, Secret Prayer, Personal work. Besides these they have in preparation works by Torrey, Goodman, W. D. Murray and others. They are fortunate in Mr. Zia, their Chinese editor and compiler.

In the same line others too are active. Thus we have Dr. H. A. Johnston's *Studies for Personal Workers*, Sharman's *Studies in the Life of Christ*, Ballantine's *Inductive Studies in Matthew*, Torrey's *How to Pray*, Bryan and Province's *Forty-eight Lessons in the Life of Christ*, Fulness of Life by J. Stuart Holden, Dr. F. L. Hawks Pott's *Teaching of Our Lord*, Clayton's *Topical Index to Scripture*, Hedley's *Paul*, and Steele's *Paul*. The Sunday school too is at last coming to its own in China, judging by the number who issue helps, both for the international course and for independent courses.

Among devotional books the most recent are, S. D. Gordon's well known books, *Quiet Talks on Prayer and on Power*, Brother Lawrence's *Practice of the Presence of God*, and Archdeacon Moule's *Goulbourn's Personal Religion*; while in preparation or in press are, Andrew Murray's *New Life*, McConkey's *Threefold Secret of the Holy Spirit*, and Andrew Murray's *Like Christ*. Rev. F. W. Baller, besides issuing *Pastor Hsi* and other popular books, is at work on a *Metrical Version of the Psalms*. His object is probably not to enrich the hymnal, but to assist the devotional life of the Christians. If he rescues the *Psalter* from obscurity he will have accomplished a task for which the Chinese church in all ages will thank him. William C. Burns did something in this direction.

In heavier works Dr. DuBose has given us his stout volume on *Christian Evidences*, and we are promised a new *Systematic Theology* in twelve parts from the same diligent hand. The late lamented Alfred G. Jones, one of the founders of the English Baptist Mission in Shantung, left a *Systematic Theology*, on which he had spent years. This is now being printed by the C. L. S. Then again a professor of theology in America has written a *Theology specially for China*. This is being translated by Dr. A. P. Parker, and will be issued under the title "*Essentials of Christianity*." Rev. J. Speicher, of the Baptist Mission, South China, announces that he will publish a version of Dr. Torrey's bulky book, "*What the Bible Teaches*," which claims to be Biblical first and systematic afterwards.

Bishop Graves, when asked on one occasion what books were needed, replied that among others we need more bright, clean, uplifting stories for our young people. This need is receiving the attention of the elect ladies. The C. L. S. has issued a number, e.g., *Charity's Birthday Text*, *Hungering and Thirsting*, *Beautiful Joe* (a story teaching kindness to animals).

The ladies of Shantung deserve special mention. Thus, Mrs. Ada Haven Mateer, Mrs. Robert Mateer, and Mrs. Crosette have already issued, or are about to issue, several short stories of the sort needed.

In general literature the most important issues are : Milner's *England in Egypt* and Hodder's *Life of a Century*, both published by the Christian Literature Society, to whom this work is now almost wholly given up. Dr. Davello Z. Sheffield, of Tungchow, has shown his Chinese coadjutor how to write a *History of China*, as such works are done in the West, giving material enough for a two years' course, 370 pages. Biographical monographs are interspersed. An *Historical Atlas* of fourteen maps will accompany the *History*. He has also published his "*Ethics*," recently reviewed in the *RECORDER*.

Three general remarks may be made on the foregoing lists. First, these works are largely done by foreigners, or Anglo-Chinese translators. Of course the foreigners owe a great deal to their Chinese scribes, who often are more than scribes. But original Chinese work is still conspicuously meagre. The late Pastor Wang, of Hongkong, left a work on Confucianism and Christianity, which is now being issued by the Christian Literature Society. The Church Missionary Society, in setting apart a special man for literary work, has charged him to use every effort to foster original Chinese work. Offering prizes has been tried, but the results are disappointing. The Christian Literature Society recently offered prizes for the best essays on how to deal with the opium traffic, but out of seventy essays, none was thought fit to receive the largest sum offered. We should like to see a paper on how best to foster effort in this line.

In the second place, in the present output of the press there is a vast preponderance of books meant for the Chinese church. These of course are needed for a church growing in numbers and intelligence, but one would like to see more books intended for the millions on the outside ; the scholars and the thinking people generally. Some of the stand-bys are really a little too ancient, considering how conditions have changed since, say, 1862. There cannot be many officials in the Empire who have not had certain books presented to them at some time or other. Something new would now be welcomed.

Thirdly, the majority of the books now in preparation are brief. Monumental works like those of Dr. Faber, Dr. Allen

and Dr. Martin are rare. With the exception of the Theologies, there is little now doing which represents vast labour and profound learning. What is the moral of this? Does it mean that such works demand leisure which most modern missionaries cannot possibly obtain?

Looking forward to the immediate future we may expect to see a Children's Hymnal some day. Union books are under way or out in some quarters. The Concordance which Dr. Fenn and Mr. Gelwicks have long been at will be a boon, provided the price is within reach of the helpers, but such a book cannot be made small at will. That such an indispensable aid to Chinese preachers has not been provided before is simply a matter of expense. The next most natural help is also wanting, viz., a Bible Dictionary in our Western sense of the word. Selections wisely made from Hastings may some day be issued, but here again the question of cost is vital. No wonder Faber said the present way of writing Chinese was one of the greatest barriers to the enlightenment of China. Books of any size are costly.

Of making Commentaries there is no end. The Centenary Conference agreed and proposed to get out a series of big commentaries on the whole Bible. The small Conference Commentaries may have their uses, but helpers make many complaints that there is not enough of it to satisfy. It is like "chewing candles—no taste." Whether the larger and more ambitious series will appear in our generation remains to be seen. The church wants it, but where to get the men to do the work is more and more the insoluble problem. Besides, it would be a pity to tie up a large force of able men if other work is really more pressing and needful in the same field of literature.

Dr. Woods, of Tsingkiangpu, has long announced a Commentary on the Classics, and W. E. Soothill's Analects, when they appear, will perhaps supersede Legge. A good book on Prayer, with model prayers, is called for. Such books are helpful to ourselves and they would also prove advantageous to the Chinese. Talling's Extempore Prayer in English has had a large sale, because it met a need. New Gospel tracts are called for, especially in districts long worked.

There is growing up a small literature on anti-Christian science. Rev. F. Ohlinger has done some good work to meet this propaganda, and promises something more on Hegel, Häckel and Kossuth. He had already given us Bettex's First

Leaf of the Bible, an answer to Darwin and Häckel. We await with interest Sir Oliver Lodge's Catechism, announced by Dr. Richard. Yen Fu's Huxley (天演論) has had a large influence, and a Formosan Christian (李春生) has recently issued a reply. Of course he does so at a disadvantage on the scientific side, having no adequate knowledge of what Christian scientists urge in reply. But his book ought to be studied by all who encounter these views or who hope to write anything in reply. The whole subject is, however, beset with difficulties. In the first place, one scarcely knows whether such replies do more harm than good; they may raise more doubts than they settle in ill-instructed minds. And in the next place, such different views are held among Christians themselves. Are you dead against all views of evolution like C. B. T. or, as most Christian scholars, do you accept the general doctrine and show its harmony with Christianity? These doctrines, like other critical views of the Bible, are sure to become known sooner or later among our hearers, and the problem before us is, When should they be discussed?

The Last Phase of Chinese Patriotism

and its Influence on the Work of Evangelization, Illustrated
by the Recent Trend of Events in North Chekiang

BY THE REV. P. F. PRICE, OF DONGSHANG

CHANGES in the attitude of the Chinese people are taking place so rapidly that it is very hard at any given moment to define what the conditions around us are. In fact so anomalous is the present situation that two persons, forming their opinions from different standpoints, might give very different accounts of the trend of events. From one point of view the outlook is dark and discouraging and from another it is as bright and hopeful. In this brief review I shall try to illustrate both phases of the situation and then draw some conclusions regarding the prosecution of missionary work under these conditions.

Knowledge is being disseminated as never before. It was only a few years ago that the native papers had only an interested reader here or there. But now an increasing multitude read the papers. The number of newspapers

distributed do not show the whole number of readers, for a single paper is often subscribed for conjointly by two or three persons and these and their friends will all read and all disseminate the news. A newspaper in a large shop will be perused more or less by all in the shop who can read at all. The schools have their reading rooms, where from three to a dozen daily papers are taken. And not only are the Shanghai papers read, but the Hangchow daily newspaper, the 白話報, published in Mandarin, has an extensive circulation and is an important factor in the forming of public opinion in this province. And the papers report everything, from an imperial edict down to petty neighborhood disputes. The doings of the missionaries too as they relate to the Chinese do not go unnoticed. And all missionaries are judged by the shortcomings which the Chinese writers detect or think they detect in a few.

Public sentiment is also making itself felt as at no previous time in the history of this province. The railroad dispute, which is still pending, is sufficient illustration of this. Whatever may be the outcome of this question we are witnessing a doggedness of determination on the part of the people in all sections of the province and a unity of resistance to supposed foreign aggression which is in astonishing contrast to the apathy of former years, and which promises some tragic results, no matter which way the decision turns.

Another significant sign of the times is a quiet and persistent anti-foreign propaganda. Of riots and of attacks against or even abuse of foreigners there is a cessation. The jingoes have learnt a better way. They are using milder and much more effective methods. For instance, many of the popular songs that are being sung so widely in the schools are saturated with fire-eating, anti-foreign sentiment. Many of the text-books used in the schools introduce the same sort of thing. The native newspapers report many adverse things concerning that "undesirable citizen," the foreigner (i.e., 洋人, a very unsavory term), and in so doing they take little care to distinguish whether the given foreigner is a missionary or an adventurer, or whether Roman Catholic or Protestant. Be this confusion of thought studied or not, the tendency is the same, i.e., to create an insidious dislike to foreigners as a class. This is apparent, too, on the surface. A Customs officer, a foreigner, remarked to me recently that while a year or two ago the officials would visit him in free

and friendly fashion, now they confine their attentions to the barest official formalities. And some missionaries have remarked the same thing in regard to their dealings with certain of the higher classes. Unfortunately much of the lauded patriotism of the day is fed by anti-foreign rather than pro-China enthusiasm.

Nor is public sentiment anti-foreign altogether; it is also anti-dynastic. The length to which the native papers go in their abuse of the Foreign Office and of the government would be almost incredible were it not daily displayed before our eyes. This is not only true of papers published in the foreign concession in Shanghai, but also of those published on soil controlled wholly by the Chinese government. When I was reading with my teacher the other day an editorial advising resistance to the government and insisting that the power of the ministration is now in the hands of the people, I said to the teacher, "Is it possible that we are living in monarchical China?" And he replied, "I cannot understand it, but the editors of all the daily papers are continually retailing this sort of thing." The promised right of constitutional government has been assumed by the would-be leaders of the people in a way that augurs trouble for the government if allowed to go on unchecked.

The newly-established government schools are exhibiting a spirit that is in marked contrast to the *régime* of the old-time teacher who is now a back number. There is in the schools a desire for varied knowledge and independence of thought, a determination to obtain physical as well as mental development, and a bond of patriotism which are all hopeful signs. But, on the other hand, whereas the old time teacher knew one thing and knew it well—that is, his own language and literature—the tendency in the modern school is toward a smattering of many subjects, with no thorough mastery of any. This and similar defects may, however, be remedied in time. But there is a deeper and more radical evil that may well concern the friends of China; that is, a spirit of insubordination in the public schools, which is a wide departure from the old time ideas of submission to authority. The teacher at the old school enjoyed a reverence and respect on the part of the pupil second only to that given to the parent. But in the modern schools pupils combine against a teacher or teachers when any act of a teacher displeases them, and when the matter is referred to the officials, the latter,

yielding at the point of least resistance, generally uphold the boys, and so subvert the discipline of the schools. And now it has come to pass that striplings in the primary schools are found sending petitions to the high officials of the province, and even to Peking itself, dictating to the government what its policy should be !

Collaterally there is an alarming dissemination of rationalistic ideas. Aside from the growing output of books of agnostic tendency, the tone of the native press is depressingly materialistic. *The Hangchow daily paper stated recently that no eminent scholar in the West now believes in a Supreme Being.* And this statement is a sample of the new propaganda. Young men in the government schools who know very little about the universe in which they live seem to be quite sure that there is no God in it. In fact it seems to be the boast of the schools that they reject the supernatural.

All of these clouds, however, have a silver lining, and there are other and brighter signs of the times that indicate that the kingdom of God is making advance in the face of all untoward conditions.

There are not a few earnest and patriotic Chinese who have their country's welfare at heart and who are spending and being spent in her service. These are the men who have been the backbone of the anti-opium agitation and but for whom the reform scheme would have fallen through. They are found sometimes in official circles, but more often, perhaps, among the local leaders of the people, and they are the political hope of the country to-day.

Protestant missionaries are winning more than ever the goodwill of a large number of Chinese. Some who might be named are widely known and esteemed for their work's sake. And not only their good deeds but their personal integrity are creating in the minds of many Chinese a new ideal which, unconsciously to them, is a Christian ideal. If any one becomes discouraged when he hears how Chinese talk about foreigners, let him remember that they are well-nigh as merciless in talking about each other, as, for instance, when they begin by saying, "We Chinese," and then go on to compare the characteristics of their own people to the honesty and straightforwardness they see in the foreigners about them. And a prominent Chinese gentleman said in a public speech not long ago : "If these missionaries have come over the seas to profit

us, an alien people, what in proportion should be our exertions on behalf of own flesh and blood!" These are but samples of the leaven of missionary example.

There is a clearer conception in the minds of the people as to the spiritual aims of the Protestant church and as to the desire of its missionaries to establish a church in China which shall eventually be free of all foreign control. There is, however, much yet to be desired in this line, and the large majority, perhaps, have as yet only a hazy idea as to what the church stands for. But there has been an encouraging advance along this line within the past few years.

The leaven of the Gospel is working not only in the Christian communities that are springing up in all quarters, but also in the minds of many who are outside of the radius of these congregations. For instance, I recently called on a district magistrate who, when I made mention of the Gospel, said he had a book which was given to him by a missionary in Wenchow and which he prized highly. He brought it out, and it proved to be a New Testament. He said he could often not sleep nights, and he would light his candle and, reclining on his arm, read this book. He asked if it were possible to obtain another for a friend. He is said to be a man who deals with the people with unprecedented gentleness. This man, and many another through this province, owes his inspiration to Christian ideas and ideals. The effect of the sowing of the seed of the word by preaching and by the printed page, a part of our work that cannot be shown by statistics, is one of the most encouraging signs of the times.

Now may I add a few reflections as to the conduct of mission work under the peculiar conditions that exist at the present time.

First. We should by preaching and by practice more earnestly than ever *emphasize the spiritual nature of the Church of Christ*. Unworthy men, many of whom claimed connection with the Roman Catholic church and some also, alas, with the Protestant church, have so prostituted the name of the church to their own evil ends that in some isolated communities the church stands for nothing but a political machine, a by-word and a reproach. And even in those communities where the church is at its best, many of the most influential men in the place have an imperfect idea as to its relation to civil government. A little enquiry will soon convince any doubter that this is a

statement of fact. We are not so much concerned now with the cause of this state of affairs as with the remedy, and especially with the remedy that is in our hands to apply. Now no Protestant missionary that I know of has any political aim in view. But every Protestant evangelist is continually set upon with petitions and requests to use his political influence for the relief of actual oppression in cases which cannot be construed as persecution for the Gospel's sake. These cases are often pitiful in the extreme, and the appeals for aid are accompanied by the most plausible arguments in favor of the missionary giving a relief which it is in his power to bestow. But any lack of consistency in resisting such appeals is but the sowing of the seed for a bitter harvest in the days to come. A spiritual end cannot justify political means, nor will political methods ever produce permanent spiritual results.

Not only may harm be done by lack of personal care on the part of the missionary but also by lack of a firm hand in the control of Chinese assistants and church members, who are constantly tempted to use their connection with the foreigner to settle disputes and to further schemes of oppression or corruption in exchange for some personal advantage. A good and earnest man may have half of his influence nullified by one helper or church member who yields to the pressure of such temptation. Very few of these disputes or lawsuits go to the magistrates nowadays. They are settled out of court by unprincipled men who play upon what they claim to have of foreign backing. And while foreign prestige in official circles may wax and wane, yet among the people at large it was never more undisputed than it is to-day. And herein is the danger against which I would lift a warning signal.

Second. The missionary should, I believe, endeavor to *avoid talking politics* altogether, or if he must talk politics do so without any partisan bias. Of course politics is a new word and represents a new thing among the people of China, but the thing is here and probably here to stay. Take for example this railroad question. The sympathies of missionaries are probably with the British syndicate, and they see few of the evils which the Chinese predict. On the other hand, the Chinese are so at one in resisting foreign control of the road that even the native Christians in some quarters are taking a prominent part in the anti-loan agitation and are being applauded for it by the native papers. Now what is the mission-

ary to do? Should he "instruct" his Chinese friends as to the limitations of foreign loans, their benefits in other countries, etc.? If he does so, it will take much time, accomplish doubtful good, and probably raise a new and unnecessary barrier between himself and those whom he would win. Were it not better in such a case to be "swift to hear, slow to speak"? And so with other political questions as they arise, whether the issue be between Chinese and foreigners, or Chinese and Chinese. Aside from questions of conscience, is not the better way to avoid political discussion altogether both in public and in private speaking? Our Lord said to the representative of the mighty power of Rome, "My kingdom is not of this world," and He and His apostles rigidly abstained from discussing the political questions of their day.

Such an example on the part of missionaries, moreover, will help to discourage the native church as a church from taking part in political agitation, a danger that some recent events warn us may be a real one in the near future.

Third. There is an opportunity now as never before for the missionary to *win the personal regard of the Chinese among whom he lives*. The right of missionary residence is no longer disputed. He is recognized as a citizen of the place in which he lives, who for his good works is entitled to respect. The growing intelligence of Christian congregations and of the young men who go out from Christian schools is giving a new value to the estimate in which the church is held. Educated Chinese preachers meet with more consideration than formerly among the educated classes. And some of them are men who are widely respected in their communities. And, moreover, in the homes of high and low alike a way can be found for personal contact with the people. The situation therefore spells out clearly the word "opportunity;" and in making the best of this opportunity sympathetic personal contact, which is at the basis of soul winning, is a factor of prime importance. All missionaries should be "good mixers." For from the magistrates downward the people are ready to meet us half way, returning smile for smile, friendliness for friendliness. And in privilege of access to all classes the missionary has an opportunity that no other person possesses. The evangelist especially should be like his Master, who "*went about doing good*;" and like the apostles, who "*went everywhere preaching the word*."

Fourth. The occasion is opportune for *carrying the Gospel to every individual*. Never did the grace of God and the providence of God work in more beautiful harmony than in China at this time. On the one hand, the Lord is stirring the heart of His church with a determination to carry out His last command; and on the other hand, He is opening wide the doors and making possible the very thing which the church is stirred to do. But it is an enormous undertaking. We can but recognize the force of what Mr. William T. Ellis says: "Up to the present time foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill balanced reports from the fields) is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations crowding into the church. Now the unwelcome fact is that heathenism as a whole has scarcely been budged by missions. Great as have been the missionary triumphs in spots the mass as such has hardly been touched by the Christian teaching. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge for the churches. Now this big task calls for large measures. The brains which have created the vast commercial enterprises of the twentieth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of petty, pathetic, or heroic stories adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose by men who have the vision and courage and resourcefulness to plan tremendously and persist unfalteringly, the missionary work that the conditions imperatively demand cannot be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once, while on the mission field, I was tempted to write to the laymen of America: 'EITHER DO THE JOB OR CHUCK IT; DON'T PLAY AT IT.' The fact that the work is so gigantic, the enemy so active and so strong should but stir us to a more unrelenting determination to rout the enemy and to accomplish the business that lies before us. The missionary should have no such word as 'impossible' in his vocabulary, for nothing is impossible with God. Let us both plan and expect nothing short of evangelizing the whole terri-

tory, including every individual, in this generation. Multitudes are eager to read. Let us by organized effort put Christian literature into their hands. Agnosticism is coming in like a flood. Let us meet it with the word of God, expounded on the printed page and by the living voice. The door to homes and minds is ajar everywhere. Let us pay the cost in prayer and pains and enter in to capture the citadel of the hearts of this people, for 'prayer and pains through Jesus Christ can accomplish anything.'"

Imperial Edicts of 1907

IN reviewing the Imperial Edicts of the year one is apt to say, with a sigh of hope deferred: "It is the same old story—much of promise on paper." But this is not the whole story. Anti-opium reform bulks large in fact; a considerable advance has been made in putting constitutional reforms into practice (though perhaps not much more than re-organization can be claimed as yet, and that not very extensive in point of territory); sincere efforts to adjust the political relations of the missionary propaganda have been made, if only from an instinct of self-protection; and the enlightened policy of sending young men to study in Europe and America, as announced in Edicts of recent years, is proceeding more intelligently and with more care and zeal than ever, since the return of the five ambassadors. According to Dr. Morrison, correspondent of the *London Times*, there are now 420 Chinese students in schools and colleges in America alone.

The selections from Edicts which follows are taken from the translations in the *North-China Herald*.

CONFUCIUS

Dramatic and even startling was the first announcement of the year in the matter of Imperial legislation in an edict dated two days before the opening of the year, as follows:—

"In view of the supreme excellence of the great sage Confucius, whose virtues equal heaven and earth and make him worthy of the adoration of a myriad ages, it is the desire of her Imperial Majesty the Empress-Dowager Tze Hsi, etc., that

the great sage shall in future be accorded the same sacrificial ceremonies of worship accorded to heaven and earth when sacrifice is paid by the Emperor. Let the yamên concerned take note of this."

This was followed a week later with an Edict establishing at the birthplace of Confucius (Chufou, Shantung) a college in honor of the sage; and on the 14th January the following was decreed:—

"In the studies taught in the schools and colleges of the Empire Chinese should hold chief place, while those of foreign origin should hold the subordinate position. Moreover the aim of these schools and colleges should be to teach the students loyalty to the Throne, reverence for the great sage Confucius, a love for things military and a striving for solid education. Especially should care be exercised in selecting the right kind of professors and tutors for the Confucian college at Chufou in Shantung province."

THE CHRISTIAN PROPAGANDA

Probably some effects of the great Centennial Conference of missionaries reached the Throne. Sentiments expressed by Chinese officials who were guests of the Conference seem to be reflected in the Edict dated October 1st, which, though it only stated principles and policies already acknowledged, deserves quoting as a new charter of civil rights and official responsibilities:—

"Decree by the Emperor stating that since the dissemination of the Christian religion is permitted by treaty it is the manifest duty of all officials within the limits of the Empire to give protection to the lives and property of all foreign missionaries in the interior. Of late years, however, the burning of churches and the slaying of missionaries and converts have again been resumed to the deep regret of the Throne. An examination into the causes of this reveals the fact that the hostility between the masses and converts is due to the incapability of the authorities concerned in not properly settling disputes between these two sections of the Emperor's subjects. From the very first one of the clauses of the treaties sets forth that so long as a missionary in teaching the tenets of his faith and the Chinese who accepts his teachings are peaceable and lawabiding they must by no means be opposed or interfered with. Furthermore, that anything occurring

within the proper jurisdiction of the local officials of a district and concerning a subject of the Throne such matter or matters must be dealt with by the authorities immediately concerned, according to Chinese law. Indeed, the lines of duty incumbent upon Chinese officials could not have been more clearly laid down than as they have been set forth in the treaties. Under the circumstances, therefore, viceroys and governors of provinces are commanded to lose no time in selecting from the treaties made between China and foreign countries all the articles which have reference to the subject of missionaries and their work in the Empire, and then having compiled said articles to print them for distribution amongst all their subordinates holding office within the jurisdiction of said viceroys and governors. The recipients are to be told that they are expected to make a close and diligent study of these special abstracts from the treaties, so that when they have any business with foreign missionaries, they (the officials) may be able to act in strict accordance with the treaties. With regard to non-converts and converts who are Chinese, they are all the children and proper subjects of the Emperor and they are all alike amenable to the law of their native land. Those who break the laws of the country must suffer according to the laws of the country laid down for such cases. Those who enter upon litigation must go through the law courts in the usual manner, and all will be treated according to law without any distinctions being made as to who is a convert, or who is not a convert. Each man will be justly and impartially treated as the law commands. Let there be no attempt on the part of the authorities dealing with such cases to be improperly influenced towards one side or the other. Let the judgment given out in regard to them be so made that they will be joyfully recognized by all the litigants as impartial and accepted by us as just decisions. The provincial authorities are further expected to issue proclamations from time to time reminding their subordinates and the people under them of their obligations, so that Christians and non-Christians may live peaceably and law-abidingly together and refrain from oppressing one another or treating each other with contumely. In a word, if officials will only act with justice and impartiality towards all those under them without invidious distinctions, non-converts and converts will naturally adjust themselves to the normal conditions before them, eradicate all feelings of envy

and hostility and live at peace with each other. Proper care must be taken at ordinary times by the authorities to prevent the evil work and insidious rumours that desperadoes are ever seeking to spread about, in order to create trouble, and so give them the chance to pillage and plunder. Such attempts must be promptly and sternly dealt with and crushed. Should any district official be ignorant of the treaties, or deal unjustly with Christians, or, on the other hand, seek to curry favour with Christians by dealing unjustly with non-Christians thereby creating a disturbance which may have most serious results, the guilty official or officials will be sternly dealt with without mercy. Let this Decree be made known to all."

PROHIBITION OF OPIUM

It is seldom that law and its execution keep within hailing distance of each other in China. In the new anti-opium crusade we have a promising exception to the rule. Two Edicts summarizing the purposes of the Throne, as previously enjoined, will bring the subject sufficiently down to date on the legislative side. Under date of June 25th we have the following as to the traffic in general :—

"The consumption of opium is a great calamity to the people of this Empire. Last year we issued an edict prohibiting the cultivation and consumption of opium and commanded the Council of State to devise effective regulations on the subject for dissemination throughout the provinces and also commanded the various yamêns concerned to see to it that the said regulations should be observed in every detail by one and all.

In the 3rd month of this year (April-May) we again issued an Imperial Decree reiterating our previous command to the high provincial authorities to impress upon their respective subordinates the vital importance of obeying to the letter and putting into force the regulations concerning the cultivation of the poppy and the sale and the consumption of the drug, which were drawn up at our command last year and which received our approval and sanction at the time.

In our anxiety for the welfare of our people and the desire to eradicate evils harmful to them it must be understood once for all that this matter—the prohibition of the cultivation, sale

and consumption of opium—must be put into force without fail, and it is our command that the governor of Shuntien prefecture (Peking and dependencies) and the viceroys and governors and Tartar-generals throughout our Empire shall see to it that our wishes are strictly obeyed by themselves and their subordinates. Let each family, each household, be exhorted to put away from themselves the obnoxious habit, and like a disease let it be plucked out by the roots. It shall be the duty of the Customs' Service diligently to keep watch over the import of opium from abroad, whilst it is even more important to see to it that the Imperial regulations on the subject of the planting and cultivation of the poppy within the Empire shall be obeyed and the production reduced each year, so that the cultivation of the drug shall cease within the limit of time set for it by the said Imperial regulations."

Respecting the decree that all officials must abandon the opium habit, the following Edict from a pronouncement of the Throne, dated October 10th, is reported to have produced already a fair stampede among officials in some quarters to get thoroughly cured and to be able to retain their posts:—

"As for the civil and military officials in the provinces if only allowed six months to do so, it is to be feared that all will not be able to obey our Edict; we, therefore, command, as an extraordinary act of mercy, that beginning from the day of the promulgation of this our Decree, a further limit of three months be granted in order to enable all officials, high and low, to get rid entirely of their habit. It is to be hoped that all high officials, whether within the capital, or without, will do their utmost to obey our commands as soon as possible. As for the others, civil and military, those in Peking are to be under the surveillance of the high officials of the various ministries, while those in the provinces are to be watched by the Tartar-generals, viceroys, governors and Manchu brigadier-generals of the Tartar garrisons, who are to see that their subordinates obey our commands in deed and in fact. Let no one be careless or treat them with levity or indifference. Should any lack the will-power to go on with their self-denial or, being afraid of the difficulties in their path, stop midway, so that when the extra limit of time granted by extraordinary Imperial clemency has come it finds them still unable to get rid of the baneful habit, they shall be dealt with in

accordance with the regulations already approved of by us, and there shall be no mercy given to delinquents. Let no one say that we have not given him ample time to reform himself."

CONSTITUTIONAL AND ADMINISTRATIVE REFORMS

In pursuance of last year's memorable Edicts promising the setting up of consitutional government, the Throne has since repeatedly issued exhortations to the study of political science and the cultivation of honesty and zeal in the discharge of public duty as necessary preliminaries to efficient self-government. Various forms and stages of political organization have been set forth more or less definitely in this year's Edicts. On September 20th the following was issued :—

"As the two Houses of Parliament cannot at once be inaugurated, it will be necessary first to establish an assembly of ministers to confer on State matters and to prepare the foundations of constitutional government. Prince P'u Lun and Grand Secretary Sun Chia-nai are appointed to preside over the said assembly, and they are commanded to confer with the Grand Council on details and modes of procedure."

Local self-government in an indefinite way, and wholly bureaucratic in its control, is provided for in a comprehensive general edict under date of September 30th.

"By command of H. I. M. the Empress-Dowager, Tze-hsi-tuan-yu, etc., we issued an Edict sanctioning the principles of a constitutional government for the country; the date for actually putting into force the Decree is to depend upon the speed or tardiness of our subjects, who shall be able to show a proper appreciation and knowledge of the benefits of self-government to be granted them. As a proof of the earnest wish of the Throne to give a constitution to the country, we have already commanded the establishment, as a first step to the desired end of parliamentary representation, of an Imperial assembly to discuss Affairs of State (Tzechenyuen). In this Imperial Assembly it will be possible to judge of the speeches and arguments that will be heard in the future parliament, and their effectiveness or otherwise will entirely depend upon the nobility of thought and patriotic aims of the representations. It is evident, therefore, that the people must first be educated and taught that they must cultivate loyalty to sovereign and love for country as the groundwork of knowledge, for without education how can the

people obtain knowledge? and without being given the opportunity of local self-government how can they obtain the requisite experience to govern the whole country? They must, moreover, eschew all evil thoughts that may lead the country into trouble and unrest. To bring this about a careful selection of men of integrity and honesty must be made to fill the ranks of town councils and local representation—men who have the interests and welfare of the majority in their hearts and are willing to work diligently for the good of their fellow-men. We, therefore, hereby command the Ministry of Education to draw up a scheme of universal education throughout the Empire and of the books that are to be studied in the schools thereof. We also command the Ministry of the Interior to draw up a scheme of local self-government for the Empire, and, having obtained our sanction, to have these two schemes promulgated by Imperial Rescript for the information of the whole country. The viceroys and governors of provinces will then be commanded to select the places where self-government is to be first tentatively tried. The Ministries named above will also make frequent inspections to find out whether our commands have been carried out or not, so that as early a date as possible may be arrived at for the granting of the Constitution and Parliamentary Representations to the country. Let us have tangible results and not merely hollow appearances. This is our earnest hope.”

Finally as a connecting link between local and national bodies, provincial councils, not elective but appointive, are to be established by Edict of October 19th as follows:—

“As an Imperial assembly for the study of government affairs has been established in Peking it is also necessary that similar institutions shall be established in the provincial capitals by the viceroys and governors concerned, who shall select officials and gentry of probity and enlightenment to start these provincial assemblies. The members are to be selected from among gentry and people of the provinces fitted by integrity, character and ability for the purpose. No dishonest men or worthless characters shall be elected to such assemblies. Their duty will be to confer with and advise the officials about the abolition of all worthless institutions and the starting of necessary work for the public welfare and to assist the officials to put them into force. Matters of high importance must first be referred by the officials concerned to the Throne for approval.

Finally, in future, members of the Imperial assembly in Peking are to be selected from amongst those provincial assemblies. If the Imperial assembly needs information or advice on public questions recourse may be had to the provincial assemblies by application through the viceroys and governors of provinces. Besides the assemblies in the provincial capital each prefecture, sub-prefecture and district shall also start its local assembly or council, and this work is to be arranged and started at the same time as the provincial assemblies and on the same basis of procedure."

TRADE AND IMPERIAL FEDERATION

One of the most notable pronouncements of the year is the recognition of the need of systematic development of industries and national commerce. It is expressed in terms which seem a singular mixture of the crude and the scholastic, but it emphasizes a need of organization which will one day be met. The Edict is dated August 2nd and says :—

"China at the present day has her hands full of national problems. Her commonalty have not improved in riches; hence the necessity of paying more attention to finance and economic conditions. To attain this end we established the Ministry of Agriculture, Works and Commerce, to attend to those matters, but it is to be regretted that although several years have passed, the minds of the people have not been opened and enlightened as much as should be, and this has been due to the fact that officials of all degrees have not inaugurated reforms with proper energy and earnestness, while their manner of exhortation and their advice for the encouragement of the people have not been satisfactory. We, therefore, hereby command the viceroys and governors and Tartar-generals of provinces to instruct their subordinates to make all haste to start all kinds of industries that are needed and to exert themselves to encourage business amongst the people. Those who are able to promote agricultural enterprise, mechanical arts and handicrafts, trade and mines or any other kind of business, or aid merchants to subscribe capital for industrial enterprise and succeed in them, such officials and gentry who have worked to such an end will be rewarded by the Throne to an extraordinary degree. Should any be able to show that he has succeeded in starting a manufactory or industrial work with a capital of over ten million taels, where the workmen number

several thousand, such persons will be even more greatly rewarded, even to the extent of being raised to the peerage. We further command the Ministry concerned to draw up a scheme of rewards in accordance with the foregoing and report the same to us without delay. The said Ministry is also commanded to present an annual report upon conditions of trade and industries that have been started and brought to completion and success, and these annual reports are to be distributed to officials, high and low, throughout the Empire for their information. Should any official, led by private animus, fail to give proper assistance and protection to merchants and tradesmen, such official will be severely punished and no leniency will be shown. Let our aim be to have no land lying fallow within our border, no wandering bands of unemployed people, and let us all work to make our country wealthy and strong. This is our earnest hope."

An interesting response to recent testimonials of loyalty on the part of Chinese Emigrés in Malaysia is contained in an edict of August 21st, which, whatever deeper motives it may have, gives the Imperial imprimatur to a proposal which shows the Chinese are ready to go to the ends of the earth for money.

"Decree, in the name of the Empress-Dowager, in reply to memorial from the Ministry of Agriculture, Works and Commerce, in which it is stated that as Chinese residing in the islands of the South Pacific have now organized themselves into Merchants' Associations and Chambers of Commerce it is necessary that a special commissioner be sent by their Majesties to inspect these organizations and to grant rewards, etc. The Decree states that their Majesties are greatly pleased to learn this, and Chinese in the South Pacific have the Imperial appreciation and sympathy. Yang Shih-ch'i, Vice-President of the Ministry of Agriculture, Works and Commerce, is hereby commanded to proceed to the islands of the South Pacific to inspect these commercial associations and to tell their members of the Imperial solicitude and desire to take care of them. Furthermore, should any one succeed in bringing together considerable sums of money for the purpose of starting important mercantile enterprises for the encouragement of trade, such public benefactors will be granted noble rank in reward for their services, and the authorities are to give them every protection when they return to China."

Other notable Edicts of the year refer to the abolishing of distinctions between Manchus and Chinese, the allotting of lands in severalty, in a restricted way, to members of useless Manchu garrisons. There are many personal Edicts which exemplify the strange combination of severity with paternal care which marks the tone of the Throne toward the people, as in the reprimanding and then the promoting of T'ang Shao-yi, the present progressive governor at Moukden, and in the degrading and the restoration of Chao Chi-lin, the censor who virtually impeached Prime Minister Prince Ching and his son of gross bribe-taking. There are numerous Decrees calling for men of ability to come to the service of the State and conferring degrees on students, especially those returning from the colleges of America and Japan, who have passed examinations under the new *régime*. A rather remarkable edict (of July 11th) shows a characteristic striving to reconcile the old and the new order of things, and with this we close :

THE OLD ORDER CHANGETH. NATIONAL SCHOOL OF PROPRIETIES

“With the new order of things that have forced themselves into the lives of the people of the Empire, such as the changes that have taken place in education, in the army and in the matter of social amenities, it has been shown that steps must also be taken to fix or reorganize, as the case may be, customs that have hitherto obtained amongst the commonalty in regard to details in funerals, sacrifices, head dresses, marriage ceremonies, articles of use and dress. On a previous occasion the Ministry of Rites memorialized us concerning the establishment of a school for the instruction of national ceremonials (Li-hsueh-kuan). The said ministry has now presented to us a detailed report as to how matters should be dealt with in regard to the above, and we hereby give our sanction to the same in order that they be immediately put into force. We hereby further command the ministers of the said Ministry of Rites to take the lead at the head of their subordinates in the said school of national ceremonials, to carefully go over ancient and modern customs and to study the everyday life of the commonalty, select the best amongst them and bring them to our notice, in order that we may promulgate these recommendations as law to the people of the Empire. This is a proof of our earnest desire to prepare the way for granting a constitution and parliamentary representation to the country.”

The Commercial Situation in 1907

[Prepared from Notes made by a Foreign Merchant in China]

THE year 1907 will certainly not be reckoned among the prosperous ones recorded in the annals of trade in China. The opening of the year found import merchants, both foreign and Chinese, with heavy stocks of foreign merchandise on their hands. The previous year had seen some kind of disaster to crops, either by drought or flood with consequent famine in many districts. Owing to the spell of prosperity experienced in Western lands the prices of goods were high and deliveries tardy, so that the real position of things was not at first realized to be of the serious nature that the progress of the year has proved. The high price of silver enabled those not encumbered already to purchase abroad, and the stocks they brought into the market made a bad position worse. The northern markets of China have not even yet recovered from the baneful effects of war and have not been able to relieve Shanghai of their normal supplies. The spoilt crops of large areas and the famine already referred to had also stopped the usual demand of certain places. All this has produced a strain that has in the course of the year proved too much for many Chinese merchants. Values have fallen all round and failures have been growing commoner.

At the time of writing the financial crisis in America has had the effect of tightening money all over the world, the unprecedented demand for gold has made that commodity dear in the largest silver-producing country in the world, while India, the world's largest customer for the purchase of silver, has famine commencing to stalk through the land. Silver holdings are therefore being thrown on to the market for realization. China has yet huge amounts to remit abroad for stocks still held here unsold and silver has fallen and is still falling, and until the rains come in India in May or June there seems little prospect of an advance in the price of silver. This fact is, however, preventing fresh stocks from coming on to the market and may improve prices for those in hand if, with the New Year, the markets in China resume their normal demand. Generally speaking, foreign trade in China during 1907 has gone from bad to worse until it seems that the lowest point must now have been reached, and we may hope to see a rift in

the cloud of depression. A country with four hundred millions of population provides a market which must revive when crops and harvests are good.

The growth of railways continues ; a new spirit is abroad among the younger generation in the cities and especially in the regions around the treaty ports. The cry of China for the Chinese, though crude in its application, is but the sign of a stirring of the sentiment of patriotism that may lead to the true unity of the Chinese Empire. The exclusion laws of America, Canada and Australia, are no longer regarded with indifference by the people of the land, and though the desire for a better system of education, for the development of railways and for a constitutional government has not yet produced very much in the way of actual result, still it is moving the minds of very many. To estimate aright the present results of progress they must be viewed in their cumulative aspect. The opposition to opium, itself a welcome evidence of a new spirit of life and vigour, has made tremendous strides as a popular movement in the year. What China now needs commercially is that her mineral resources shall be opened up and developed by modern methods, that the construction of trunk railroads shall be pushed forward rapidly for the development of her Empire and the welding together of its scattered parts into a great unity. Her system of agriculture too should be brought up to date and her silk, tea and other exports improved. At the same time her whole system of taxation with its dreadful and increasingly heavy pressure on the small farmer proprietor should receive detailed attention, for in the matter of the taxation of land and the irregular process of its collection China is coming perilously near to killing the goose that lays the golden eggs.

The mercantile community in this Empire would be wise to welcome the spread of Christian ideas among the people as making for that friendly relationship with other nations, without which legitimate commerce cannot hope to exist ; as tending to the improvement of relationships between man and man and class and class ; as improving the position of women and thereby raising the standard of home life ; as aiming at the abolition of superstition with its huge misuse of wealth in magic ceremonies, the tremendous economic waste through the burning of paper money and so on, all of which wealth will then go to the increase of the comfort and prosperity of the living of the land instead of being wasted on the superstitious support

of the spirits of the dead and the keeping of a low class priesthood in idleness.

Those living in the Treaty Ports who have the evidence of change and progress around them are scarcely in a position to realize to what a comparatively small extent this change has affected the huge areas of the interior. What has been accomplished is that a few drops of progressive yeast have been placed here and there throughout the Empire for the leavening of the whole lump of conservative ignorance. But though working slowly the process is sure, indeed inevitable, and another ten years will see great changes. At the present time foreign oil, cotton cloths, matches, condensed milk, not to mention cigarettes, can now be found almost anywhere, and these do but represent a fraction of what will be imported in days to come if China is in earnest in her attempts to educate the people and determines to tap her mineral wealth. The force of boycott which has been appealed to by the Chinese specifically against America in the last two years, and is now suggested in Chekiang as a weapon of protest against Great Britain, had a specific cause. It was the wrong being done under the Exclusion Acts that appealed to the popular mind, and although the popular feeling was made much use of by Chinese who had axes of their own to grind and for the time being produced a good deal of harm, it was eventually abortive and in itself proved the growth in unity of purpose in China. It marked a great advance in comparison with the boycott which was tried against the French in 1884 and was practically a failure. While this is always a weapon that may be used for a time against a nation and can always serve the purpose of a threat it is not one that is natural to the business genius of the Chinese, for, speaking generally, in commercial relationships the Chinese are remarkably free from prejudice. The instinct to trade is so keen and the appreciation of good things from whatever source, whether it be general merchandise, machinery, modern methods of locomotion or what not, so ready, that it seems the only thing lacking to bring about an immediate revival of trade is an increase of purchasing power. And it is almost self-evident that everything that tends to the enlightenment of this race, to the increase of the intelligence of its youth, everything that makes for the establishment of peace within its borders, makes also for this power. With this growth in enlightenment will come the desire for the development of the resources of the

country with its much needed increase in revenue for the national exchequer; efficiency in administration for the abolition of official business and private 'squeezes,' and for the promotion of mutual intercourse and the amelioration of the social condition. On all such improvements the spirit of Christianity waits. Every foreigner in this land, and most especially those who are resident in the interior, who by friendly intercourse gains the confidence and respect of the Chinese, becomes an ambassador of that international amity which lies at the root of all sound international commerce. Progress (which is the inevitable concomitant of the missionary enterprise) and commerce (the province of the merchant) are perforce knit together in this Empire for its common weal.

Correspondence.

CONFERENCE TRANSLATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I take advantage of your columns to notify missionaries throughout the provinces that the Chinese translation of the "Letter to the Chinese Church" and "Resolutions on the Chinese Church" have now been sent by post to all mission stations—as far as they are given in the Directory of Protestant Missionaries.

A parcel containing several copies of each pamphlet and a circular letter has been sent to one representative of each mission in each centre or station where foreign missionaries reside.

A few more copies of these translations remain, and may be had on application to the undersigned. There are also spare copies of the "Resolutions as adopted by the Conference," the

"Letter to the Home Churches," "Letter to the Chinese Church," and the Memorials on Opium, and to the Chinese Government. Copies will be forwarded on application to any missionaries sending 10 cts. stamp to cover postage.

The Memorial to the Chinese Government was duly presented to the Waiwupu by the British, American and German Ministers, and the following acknowledgment was received by Rev. W. A. P. Martin, LL.D., Chairman of Committee appointed to translate and present the Memorial, on 3rd November:

"We noted that this Conference occurred in May of this year at Shanghai; that the delegates represented all the Missions in China; that the main purport of the two memorials enclosed was that Missions are of a non-political character; and that the British and German Ministers united with the American Chargé d'Affaires in asking that the said memorials be presented to the Throne and an Edict issued regarding them. We now have the honour to state that we have memorialized the Throne in the

matter. It has accordingly become necessary for us to inform Y. E. of this fact. We avail ourselves, etc. etc.

(Signed) NA TUNG.
YUAN SHIH-K'AI.
LIEN FANG.
LIANG TUN-YEN."

Yours,

G. H. BONDFIELD,
Hon. Sec. Ex. Com.

SUNDAY SCHOOL EXAMINATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Influenced somewhat by what we heard at the Centenary Conference and elsewhere about the Sunday School work in India, the Sunday School Committee of this Presbytery decided to try the plan of having an examination for all the church members who were willing to take it, using the Scripture studied during the first half of the year in the International Sunday School Lessons as basis for the questions. Most of the pastors and leaders took up the matter fairly well, and examinations were held in twenty-two places on the day appointed.

Three sets of questions were prepared: one to be answered in writing, the second orally by adults without much education, and the third by the children. We have, according to Presbyterian records, a little over 3,000 pupils in our Sunday Schools, and of these 895 took the examination, 157 taking the written examination, 582 the oral examination for adults and 156 the examination for children. According to the markings sent in by the examiners, the number who stood over ninety per cent. was 108; over seventy and under ninety per cent., 238, under seventy per cent., 549.

All of the pastors and evangelists who reported at the Presbytery as having tried the plan, spoke in favor of it. It had stirred the people up to a greater interest in their Bible study and made them feel that Presbytery expected something of them along that line. Another examination will be held next year, when the Sunday School Lessons for the first half of the year will be the subject, i.e., the Gospel of John.

As the Sunday School Committee appointed at the Centenary Conference seems to be having some difficulty in finding the right man to call as General Secretary for China, why cannot a plan similar to the above be followed tentatively by each mission or church organization?

Yours truly,

W. F. SEYMOUR.

MISSIONARY STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: While not wanting to trespass upon your space I should value the opportunity of referring to two letters which have recently appeared in the CHINESE RECORDER in reply to mine in the August issue.

The Rev. D. MacGillivray fears that my letter may make it appear as though the statistics of the C. E. Z. M. S. do not appear in his book, *A Century of Missions in China*. I have written to him personally and would add here that my remark had reference solely to the statistical summary at the end of the volume from which table quotations are naturally made. I should be very sorry to appear to cast any reflection upon the value and thoroughness of the book as a whole which surpasses

in detail any other recent volume on China.

The Rev. W. T. Hobart in his letter kindly corrects an error in my letter, for which I am obliged. The error is, however, I trust, not so serious as it at first sight appears. In the preparation of my statistical tables, not knowing Mr. Bitton's basis, I endeavored to follow past precedents and compared Prof. Harlan Beach's tables in his *Protestant Missionary Atlas* and the last edition (1905) of *The Hills of Tang*. In the last mentioned book Prof. Beach gives 24,117 communicants for the Methodist Episcopal Mission and adds the footnote, "This number includes probationers *who are regarded as communicants*." As my basis was communicants I followed Prof. Beach's precedent.

The statement in my letter "We (Mr. Bitton and myself) have both included probationers with communicants in the case of the M. E. M. as their report does not differentiate them," arose from the above mentioned facts. I evidently mentally transposed Prof. Beach and Mr. Bitton and had the *policy* of the M. E. M. and not its *report* in mind. The report gives four columns:—Members, Probationers, Members and Probationers, and other adherents. The figures I give as communicants in *The Chinese Empire* will therefore be correct if Prof. Beach's footnote correctly states the M. E. M. policy, though I regret the confusion in my letter pointed out by Mr. Hobart.

The main point of my letter was to urge that communicants only should be the basis of future statistics. I still trust this may be possible.

Yours faithfully,

MARSHALL BROOMHALL.

REPLY TO RUSTIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When Rustic attacked the syntax of the sentence in Dr. Richard's article, he must have been short of matter. He certainly was lacking in taste when he let cheap sarcasm do the work of argument. He is deficient in his logic in dealing with the case and remarkably feeble in the conclusion he draws that the "Dr. and others must move on, etc."

Let me point out:

1. That Dr. Richard does not say that the principal constituents of the K. of G. are trams, etc. His writings do not even imply as much. If these minister to the righteousness of nations, peace and joy amongst men, then these too may be counted a factor in the progress of mankind and must operate under the redeeming will of God. The explanation and conclusion in the letter are Rustic's own and are somewhat seedy. It may here be pertinent to ask whether Rustic will admit any relation between the kingdom of God and material progress, political advancement and human freedom. If he does, then he agrees with Dr. Richard; if he does not, then he has arrayed against him all the evangelical preachers of the day, such as Rev. F. B. Meyer, B.A., etc., etc. In that case we have the unexpected find of a second Simon Stylites, high on his pinnacle withdrawn from the hum of cars and the pleasures of rickshas, basking in the summer sun, or cooling himself in some lonely mountain cave.

2. I would also observe that whilst there is a difference between physical and moral laws—

though in this connection it would be well for us to ponder Dr. Drummond's able treatise on the matter—yet I take it that Dr. Richard was not referring to this aspect of the matter in the case of the drunkard and the million, but rather to the change of mental attitude that had come about. It may be said that both parties had determined,

Not in thought, not e'en in inmost thought

To think again the things that made the past so pleasant, etc.

That is to say, the one would never find pleasure in going to a public house and the other in riding on donkeys. And in a certain sense the question is reduced to a simple problem in physics—the amount of the momentum in each case. This of course is easy of solution. Apart from this simple calculation in mathematics the point is that Dr. Richard uses a very common literary custom and expresses himself by a pregnant expression.

3. I think everyone will agree with Mr. Morse when he said at a public meeting the other evening that Dr. Richard is not thought any the less of because of his other-worldliness. He would be the first to own and confess that in all progress the

Divine is the only permanent element. Is not this evident to every cultured mind who has read the October article and other writings of Dr. Richard?

4. Now the question suggests itself on the morality of such letters as Rustic has written. Do they not indicate either careless reading or little acquaintance with the writings criticized? In any case there is a question of righteousness involved. We are exhorted to arrive at just judgments. This is an important element in the courtesy and morality of the heavenly kingdom.

If Rustic will confess that he is not ashamed of his own, which I feel certain caused his mind honest pride in preparing, we may have a friendly discussion on these matters. So I will not say more now except remark that I am deeply grieved that Rustic in his thoughtless moments treated with such levity the sacred name of Deity. In some article that appeared in your magazine not so long ago from an uncle to a nephew there is some wise advice—but, Sir, why proceed to quote? I now live in a town, and beg to remain,

Yours, etc.,

EVAN MORGAN.

Our Book Table.

The "Standard" system of Romanisation is rapidly being taken up all over China. The Educational Association printed the first edition of the Primer of Standard Romanisation with some apprehension that it would be a financial loss. Last year

this was their best selling book. Now we have this "Easy Catechism of Christian Doctrine." It is just what was needed for enquirers' classes. Clear type, white paper, good form, this book is sure to have a large sale. (Price four cents per copy).

Andrew Murray's *Abide in Christ*.
Translated by D. MacGillivray.
Mandarin. C. L. S., Shanghai.
8 cents.

Excellent Mandarin. Ought to be circulated by the thousand.

Outlines of Gospel Truth, by Rev. R. A. Haden. Chinese Tract Society, Shanghai.

A catechism of Christian Doctrine, explanatory, hortatory and devotional. This book is in Mandarin, and simpler Mandarin than is usually employed. Those who want a catechism for the very ignorant will find this useful.

Physical Exercises for Girls. Translated by Ethel M. Squires, B.A. Illustrated by Rev. A. Evans. C. L. S., Shanghai. 8 cents.

This book is in Mandarin, but one unfamiliar with the subject will find it difficult to understand. For instance, 在一處走, "Walk in one place"! If one walks at all one cannot remain in one place. Does it mean "Beat time"? The artist has evidently found it a hard task to depict little girls in Chinese dress performing athletic exercises without disarranging their robes or appearing less decorous than maidens who observe the (Chinese) proprieties ought to be. He has succeeded as well as possible.

Commentary on the four Gospels, by Mr. A. J. H. Moule, B.A. Wên-li. The Chinese Tract Society, Shanghai.

Mr. Moule's Commentary on the Old Testament is well known. He has a well-deserved reputation for careful, devout and accurate writing. He means to go through—and this book is the

first instalment of—the New Testament. The comments are really enlightening and to the point. Chinese pastors and helpers will find this book full of suggestions and extremely useful to them when preparing their sermon matter. The book is printed on maopien paper in the good old fashioned style beloved of the Tract Society.

The Scripture Idea of Sin and Salvation, by Dr. Laidlaw. Translated and edited by Rev. E. Morgan. Christian Literature Society, Shanghai. 15 cents.

This is a good book on a great subject, and it has been carefully translated. The style is Wên-li, and must be described as "High." Mr. Morgan, evidently, means this book to be used by those Chinese pastors and teachers who have had an excellent education and some training in theology; the ordinary church member will find this book beyond him. Even the best Christian scholars will find it needful to talk over the contents of the book with their foreign pastors if they are to understand it thoroughly. Such a phrase as 救主靠聖神以挽回之祭感化人心 will bear a lot of explanation, and such phrases are numerous in this book.

The printing is in clear type on white paper and has a very good appearance. The references to Scripture passages are sometimes in small type and double columns, which is good, and sometimes in the same type as the text, which is not so good.

Beautiful Joe, The Autobiography of a Dog, by Marshall Saunders. Translated by Mrs. MacGillivray. C. L. S., Shanghai. 20 cents.

This is a little book which has had a large sale in Britain and

America: its aim is to teach children to be kind to animals. The Shanghai branch of the Society for the Prevention of Cruelty to Animals gave a grant to defray the expense of printing the book. Mrs. MacGillivray has made the translation into very simple Wên-li, which is almost as easy as Mandarin. The book is excellently printed on white paper and is in large clear type. There is one coloured and three black and white illustrations by a native artist; very good ones too. The Chinese need instruction on no subject more than on that of kindness to dumb creatures, and this is *the only book* of its kind in the Chinese language. There are *millions* of children in China who would prize the book if it were put into their hands and even the grown-up population would read it with pleasure and, let us hope, with profit.

Pioneers of Science. By Sir Oliver Lodge. Translated by Rev. J. Sadler. C. L. S., Shanghai. 25 cents.

The English original of this is an intensely interesting book which tells in popular language the history of the pioneers of science and estimates the value of the achievements of each pioneer. The author, Sir Oliver Lodge is, as everyone knows, one of the most famous living scientists. His estimate of the work accomplished by his predecessors is of very great value and his exposition of the progress of science is so lucid that it has all the charm of a story.

The translation has been well done. Any intelligent Chinese with an ordinary education ought to read this book with interest and pleasure. The type is clear, the paper good and the get up of the book pleasing. J. D.

China in Legend and Story. By C. Campbell Brown, Presbyterian Mission, Amoy. 253 pages. Fourteen illustrations from original photographs. Oliphant, Anderson and Ferrier, Edinburgh. 3/6 net.

Mr. Brown has given us a very interesting and well-told collection of some seventeen stories, true to legend or fact, covering a wide range, representing every class of the community, from mandarin to thieves and beggars, and embracing as well some of the Christian element. His view-point is, as far as possible, Chinese rather than foreign, and shows religious transformation from within rather than from without. The scene of the events lies in southern Fuhkien, and the object of the book is to show how Chinese people live and think, first when they are heathen, and afterwards when they are Christian.

Health Hints for Missionaries to China. By H.W. Boone, M.D.; P.B. Cousland, M.B., C.M.; C. J. Davenport, F.R.C.S. Published by the Medical Missionary Association of China. 22 pp. Price 20 cts. For sale at the Presbyterian Mission Press.

This little pamphlet is designed to guard the missionary against the encroachments of disease and how properly to conduct himself here in this land of malaria and mosquitoes, though primarily it was prepared for the use of Boards and candidates at home, describing necessary outfit, needed health examination, etc. If we all hearkened, there would be fewer *graves* in China. Hear this: "The best armament for a missionary is common sense—sense to know how to act, how to dress, how to take recreation in the new environment in which he finds himself. Disaster is often born of ignorance; more often it is the outcome of folly."

A new international journal for students is announced for January 1st, 1908. It will be the official periodical of the World's Student Christian Federation, the organization that unites the various national movements for promoting Christian work among students. The new magazine will be published in English. Mr. John R. Mott will be the editor. It is to be issued quarterly from the office of the Federation, 3 West Twentieth street, New York. The magazine will be a newspaper only in the sense that it will chronicle the most important events and call attention to achievements in Christian work among students in all parts of the world. Real contributions to knowledge of the conditions of student life in various countries will be published. One article will appear in each number dealing with the problems of the student's personal religious life. Considerable space will be devoted to discussion of the best methods of dealing with the great problems of Christian work as carried on in the various countries. Reviews of books of international interest to students will be a feature and editorials will appear in each number.

Life of Paul, 使徒保羅事蹟. American Mission Press. Pages 112. Maopien paper. Map of Paul's travels. Price 9 cents.

This is by the Rev. James Steele, of the Swatow Mission of the English Presbyterian Church. Until Hedley's Paul was issued by the North China Tract Society (was this the famous and solitary book of the year?) there was a great gap in our literature on Paul. With the exception of MacGillivray's Spiritual Development of St.

Paul, which of course did not deal with the outward facts of the life, there was nothing at all. Now Bible-classes, etc., can have a capital hand-book on the great missionary. Mr. Steele has mainly followed Dr. J. Paton Gloag's Life of Paul in the well-known Bible Class Primers (T. and T. Clark, 38 George St., Edin.), though he has also profited by Hastings' Bible Dictionary and Sir W. M. Ramsay's wonderful researches on the scenes of Paul's travels. On pages 6, 7, 15 are some obscure lines. On page 6 it is stated that Simeon, who saw the infant Jesus in the temple, was the father of Gamaliel. The note of conjecture has evidently dropped out. The *Jesus* of Col. iv. 11 here appears (p. 4.) as 耶穌, not as 耶數, which is apparently the usual form in all the versions of the Scriptures. But these are trivial things, which can be improved in a second edition. The map is very inferior to that in Pott's Extension of the Kingdom. This of course is not the book to hand to an unbeliever when you want to show him the sort of stuff Christ's followers were made of in those days. It is for a class with a red-hot teacher. Otherwise these are but dry bones. The life of Paul, to inspire with heroic ideals, is still to be written, and should it not be written soon? A hundred years has gone, and yet no popular life of Paul!

BIBLE WORK IN CHINA.

From the 91st Annual Report of the American Bible Society. 1907.

The China agency of this Society was established in 1876. It has six colportage districts in different parts of the Empire. Its circulation is largely in Man-

darin, High Wên-li and Easy Wên-li, besides various local and colloquial dialects. The circulation reported for 1906 is 497,659 vols., making an aggregate circulation of 10,488,881 vols. since 1876.

What a change since Robert Morrison declared that to circulate the Sacred Scriptures in China extensively is not practicable. And even ten years later the circulation, notwithstanding all efforts to *give away* the books, was only 1,500 vols. Now, though three great Bible societies are busy, they all are more than occupied with the distribution, besides all the books are now *sold*.

The ruinous exchange hit this Society very hard this year; the most alarming retrenchments having been necessary in consequence. The sad results are seen in the figures for 1906, which fall below those of 1907. Thus

Bibles. T'ments. Portions.

For 1905 6,939 32,082 586,831

For 1906 5,952 28,814 399,753

But now that exchange is once more favourable we may expect to see a forward movement. The statement that the Bible was to be introduced into the government schools of the Lianghu viceroyalty is still going the rounds. We only wish it were true. At the same time the schools *are* calling for copies of our Sacred Classic. Many others, too, wish complete copies instead of the small portions with which they were wont to be satisfied. Doubtless the growth of the Chinese church also helps to account for this demand. The total of the three societies is much ahead of 1906, and if this Society had not to dismiss over forty col-porteurs, its total would also be larger. We call special attention to the sketch of the late Bishop

Schereschewsky on pages 10 and 11. We hope a life of him will be written. He was one of the most remarkable missionaries who ever laboured for the conversion of the Chinese.

Not many mission secretaries have made better use of their time on their abundant travels than has Rev. Dr. Arthur Judson Brown, of the Presbyterian Board of Missions, who was one of the first to visit China after the Boxer uprising and who extended his journeys over a large part of the globe.

Of the vast increment of knowledge thus accruing his own Society was the first to reap the benefit, yet all Societies and a great circle of readers are indebted to him for much illumination from his "New Era in the Philippines," and especially from "New Forces in Old China," a volume of singular range and penetration of judgment when it is remembered that its author was in the East for the first time. To these valuable contributions to missionary and general literature Dr. Brown has now added a third of a quite different sort, called "The Foreign Missionary," with the subtitle of "An Incarnation of a World Movement," published by the Fleming H. Revell, Co. In the compass of four hundred pages and under nineteen chapters Dr. Brown discusses the entire range of topics connected with "the foreign missionary," beginning with the Motive and the Aim of his work, including the General Administration of the Board, the Qualification and Appointment, First Impressions and Language Study, The Missionary at Work; his Financial Support, his Physical, his Intel-

lectual and his Spiritual Life; his Relations to the Home Board, to the Home Churches, to his Associates, to the Natives, to the Native Church and to his Critics. Three chapters on The Real Strain of Missionary Life, the Spirit of the Missionary, and the Missionary's Reward close a book of unique value which ought to be read not only by all missionary candidates, by all Student Volunteers, and those who are taking courses of mission study of any sort, but likewise by the rank and file of those who believe in missions and who contribute to them.

A. H. S.

Twentieth Annual Report of the Christian Literature Society for China, 1906-1907.

This is the "Diffusion" Society's Report, and the titles of the paragraphs into which it is divided give a fair idea of its interesting matter:—World Movements affecting China, The Mercantile Attitude, The Missionary Attitude, Missionary Adaptation, Some Missionary Ideals, and so forth.

The paragraphs to be especially commended to missionaries and their Home Boards are those dealing with 'Adaptation' and 'Ideals.' They will not perchance meet with unanimous acceptance, but they draw attention to serious problems and they emphasize the Society's appeal for an increase in the number of missionaries devoted to the work of literature. This appeal, though a hardy annual, has lost none of its force or urgency. A definite request is made in this Report for twelve men to take up the following duties on behalf of Christian mission work in China:—

One, to read JAPANESE books sent into China and follow their effect. We ought to know what they are doing. They also are after the soul of China.

One, to read Chinese newspapers and books of the secular press. We ought to watch the trend of native thought and meet it adequately and continuously.

One, to revise some books of ours and bring them up to date and generally act as editorial secretary.

Two, to edit the "Daily" which was so much talked of at the Centenary Conference, but which could never begin without new men.

One man to travel among missionary centres and conventions and make our books known.

One, to be the mainspring of our Central Book Depot in Honan Road.

Five, to produce new literature in conjunction with the ablest Chinese scholars that can be procured. Total 12.

The sales of books and papers by the C. L. S. during the year amounted to the sum of \$12,205.78 in spite of much competition and piracy. Mention is made in this Report of the great loss sustained in the deaths of the late Dr. Y. J. Allen and Sir Thos. Hanbury.

In view of the criticism with which part of the work of the C. L. S. has been greeted by some of the more rigid and cautious among us, it is encouraging to find the following sentence in an early paragraph of the Report: "We, together with all our brethren, will continue to tell China that there is no hope for individual or national salvation apart from the Gospel of the Blessed Son of God." The Christian Literature Society for China may be well assured that while it continues to hold the ideal of individual and national salvation through Christ before the Chinese in adequate, up-to-date literature it will not lack the sympathy and support of the missionary body both here and in the home lands.

W. N. B.

Records of the China Centenary Missionary Conference, held at Shanghai, April 25th to May 8th, 1907. Shanghai, *Centenary Conference Committee*, 1907. Price \$3.50.

This is a book that should be in the hands of every missionary in China and of every person interested in missions to the Chinese, whether in China or elsewhere. The RECORDER dealt so fully with the Conference itself, both before and after the meetings, that it is unnecessary now to add much to what has already been said.

Following a very clear and satisfactory table of contents and a list of illustrations there is a useful and valuable introduction, from which one can learn the history of the Conference and something of the time and care devoted to the preparation for it by the members of the Executive Committee—its constitution, the program and general arrangements, the attendance, etc. This will be a useful account when the time comes for calling the next general conference. Following this the program is given in full as it was presented to the delegates on assembling; the Rules of Procedure are added, and then we find the abstract of proceedings (or Minutes) with a list of all committees appointed.

On pages 1 to 405 are printed in full the twelve papers and the Memorials which were prepared for the Conference by the various committees; papers which to the student of missionary work in China are a veritable thesaurus of information. The history of what has been accomplished in the hundred years, the present aspect, and the plans that at the time seem wisest for the future—all are found here, stated by master minds. And

yet, of no less importance, are the discussions and resolutions, which are given on pages 409 to 763. Here the work of each committee is taken up in regular order, under each title the "Resolutions as Presented" are printed first, followed by the report of the discussion on them, and the "Resolutions as Adopted" are at the end. The arrangement shows the manner in which the questions were treated at the Conference; each committee published in advance its paper on the subject which it had been appointed to consider and present; on the evening previous to the discussion of anyone committee's subject, printed resolutions prepared by the committee along the lines laid down in its paper were distributed to the delegates, and finally these resolutions were brought before the Conference by the committee's chairman, discussed freely and fully by both friend and foe, amended, counter-amended, torn to pieces, patched together in new patterns and, in short, given as complete an overhauling as to the minds of the delegates they seemed to need, after which they were adopted by the Conference in form as now given.

Truly, if any one should desire to know how the missionary body of China regards any one of the questions discussed by the Conference, there can be no more true way of finding out than by reference to these pages.

It is inevitable that a conference of such wide representation and interests should deal with questions not on its program, and so it is not surprising that there are nearly nine pages of supplementary resolutions. Part III gives several elaborate tables of statistics, prepared from those "compiled by the Rev.

W. Nelson Bitton of Shanghai for 'A Century of Missions in China.' They are not the least useful part of the volume by any means, and are both interesting and instructive. In the Conference Directory, which occupies the next twenty-five pages, are found the names of 509 voting members, 63 representatives of Home Boards, and 615 visitors, or a total of 1,186 persons who attended the meetings. Three Appendices and a good (though not perfect) Index complete the volume.

The subjects discussed by the Conference and recorded in this volume are the following:

1. The Chinese Church; 2. The Chinese Ministry; 3. Education; 4. Evangelistic Work; 5. Women's Work: General; 6. Women's Work: Educational; 7. Christian Literature; 8. Ancestral Worship; 9. Medical Missions; 10. The Holy Scriptures; 11. Comity and Federation; 12. The Missionary and Public Questions; 13. Memorials (1. Letter to the Chinese Church; 2. Memorial to the Home Church-

es; 3. Memorial on Opium; 4. Memorials to the Chinese Government.) In addition to the resolutions passed on these questions there were some supplementary ones.

No other Conference has attempted to gather its opinions on every theme into definite pronouncements. This time experience was ready to announce all those things "which are most generally believed" on the principles and practice of missions in China. Herein is the uniqueness of this record, as compared with all previous ones. Let Boards and missionaries thumb the volume well.

ACKNOWLEDGMENTS.

Macmillan & Co.:—

The Girls' Book of Poetry. Part I, Junior; Part II, Intermediate; Part III, Senior. 4d. each.

English Essays. Selected and edited by J. H. Fowler, M.A., Assistant Master at Clifton College.

Macmillan's Supplementary Readers, Shakespeare's Merchant of Venice, Julius Caesar, Macbeth, King Lear, A Midsummer-Night's Dream and the Tempest. 6d. each.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Physical Exercises for Girls. By Miss Squire (ready).

Confucianism and Christianity. By Wang Ping-k'nn (out).

Beautiful Joe. Mandarin and Wên-li (ready).

Industrial History of England (out).

Leaders of Modern Industry.

Milner's England in Egypt (out).

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan (out).

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (ready).

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in Press).

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Öhlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

His Life. Dr. C. H. Fenn.

Concordance. Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By a Chinese friend.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work; Yours. A manual of texts for young Christians.

Stones from the Brook.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls.

Both in mandarin. Many Infallible Proofs. Inspiration of a Christian Fullness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

Practical Physics.—These both by H. G. Wintcher, B.Sc. and Bae Yü-chang, of the Shantung Union College.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Missionary News.

Presbyterian Church of England

STATISTICS OF THE FORMOSA MISSION

FOR THE YEAR 1906-1907

Communicants on the Roll
31st October, 1906 3,101

Additions:—

Adults baptised 223
Baptised in infancy, received
to communion 12
Restored from suspension 2
Total Additions 237

Deductions:—

Deaths 71
Suspensions 16

Gone elsewhere 1
Total Deductions 88

Net increase in number of
Communicants 149

Communicants on the Roll
31st October, 1907 3,250
Members under Suspension 165
Children on Roll 31st Octo-
ber, 1906 2,407
Children baptised, net in-
crease 176

Total baptised children ... 2,583

Total Church Membership
31st October, 1907 5,998

Native Givings during 1906, \$11,606.

Native Ministers, 5; Elders, 100;
Deacons, 163.

Presbyterian Church of England

CHINESE MISSION—SINGAPORE, JOHORE AND MUAR

I.—Membership:—

	Men.	Women.	Children.	Total.
Members 1906	210	106	213	529
Baptised 1907	13	6	10	29
Received 1907	48	10	4	62
1st Communion ... 1907	3	5		8—628
Less deaths and removals				— 81
1907	221	106	220	—547

II.—Contributions:—

	Men.	Women.	1906.	1907.
1. Bukit Timah... .. 43	21	— 64	\$214.44	\$171.68
2. Seranggong 27	11	— 38	100.02	72.08
3. Tek Kha 23	12	— 35	93.15	173.88
Pastorate 93	44	— 137	407.61	417.64
4. Tanjong Pagar ... 27	11	— 38	412.76	475.75
5. Paya Lebar 11	4	— 15	62.05	66.08
6. Gaylang 6	2	— 8	21.48	15.48
Pastorate 44	17	— 61	496.29	557.71
7. Prinsep St. Straits				
Chinese 15	29	— 44	348.66	672.13
8. Johore 42	9	— 51	263.97	282.24
9. Muar 27	7	— 34	111.49	598.28
Total 221	106	— 327	1,928.02	*2,528.00

* This does not include Chinese Christian Association \$147, nor Chinese Reading Room ("Su Po Sia") \$2,146.25, nor School fees.

Superintendents.

Rev. J. A. B. Cook, 1881.
Rev. W. Murray, M.A., 1902.

Pastors.

Rev. Tay Sek-tin.

Presbyterian News

WU SHEN SYNOD

The "Wu Shen" Synod, or the Synod of the Five Provinces, will meet in the Presbyterian Church at the South Gate, Shanghai, at ten o'clock a.m., February 12th, for the opening session. The following sessions will be held at the International Institute, French Concession.

PRESBYTERY OF SHANTUNG

The Presbytery of Shantung has just had its annual session. It is composed of seven foreign ministers, eight native ministers (all self-supporting), one licentiate, and four candidates for the ministry. It has 111 preaching chapels, twenty-seven organized churches, fifty-four elders, and sixty-nine deacons.

It added on confession this year 342. Total number of communicants is 3,313. S. S. membership is 3,025.

Contributions amounted to 5,459 Mex.

A permanent evangelistic committee was appointed. Plans were enthusiastically adopted for the evangelization of the territory occupied by the Presbytery. This territory is estimated to contain at least 150,000 villages, or a population of nearly 10,000,000.

W. O. ELTERICH, *Stated Clerk.*

Bubonic Plague at Tengchowfu in Shantung.

It will probably be of interest to your readers to know that this part of the Empire has recently been visited with that dread disease—the bubonic plague. This city is in the direct line of coolie traffic between

Shantung and Manchuria, many thousands passing through here every Spring going there, and returning in the fall. Fortunately we have escaped the plague heretofore, though it has been known to be raging in some parts of Manchuria nearly every year for some time. About two months ago, however, there began to be many cases of severe illness followed by death within two or three days. There were many mild cases of headache and general discomfort, which seemed to be la grippe, quite a number of which showed decided meningeal symptoms. After a time it began to become known that many of those who died developed, at some time in their sickness, bubonic swellings, so it did not take long to decide that we had genuine pest in our midst. A doctor came up from Chefoo at the request of the Taotai, and with the local missionary doctor examined several cases. There was no doubt of the nature of the disease.

The missionary schools, both boarding and day, were closed for a time, and the missionaries all left, part to attend Mission meeting and part to get out of danger. On returning from Mission meeting I found, on careful inquiry, that over 200 deaths had occurred; most of them were women and children, especially children. For some distance on one street nearly every house had lost one or two, and in some places whole families had been wiped out of existence. The disease was the worst in two opposite sides of the city, right near the city wall. During the last two weeks there have been very few cases reported. In fact we thought it had died out, but to-day I have heard of two or three cases, in which

death has taken place inside of a few hours, or in a day or a day and a half.

The officials have given orders to have the streets cleaned up, and seem to wait to do something to stop the disease.

The missionaries are now returning. Of course our missionary work has been interfered with in no small degree by the closing of our schools and the scattering of the pupils. We hope they are bearing witness for the Master, however, wherever they are. The work among the women is practically stopped also and Sunday School and church work much crippled. Pray for us.

W. F. SEYMOUR.

A Trip to Manchuria

BY DR. W. A. P. MARTIN

Though no great traveller, I had trodden the soil of ten out of the "eighteen provinces," but prior to this trip I had not been nearer to Manchuria than Chefoo, where I could see the flash and hear the roar of guns at Port Arthur. The trip of which I am about to give account was therefore a considerable addition to the extent of my travels, and it added more to my acquaintance with missions than it did to my knowledge of geography.

The occasion was the opening on the 10th November of a new church by the Scotch Presbyterian Mission at Mukden, the old capital of the Manchus. As the senior missionary of the Far East I was asked to preach the dedication sermon. Nine inches of snow had fallen the day before and the roads, like Cocytus, were rivers of mud,

yet the large edifice was crowded to its utmost capacity.

The membership amounts to six or seven hundred, and they have a native pastor who is highly esteemed. They are beginning to feel their responsibilities and are pushing their branches and off-shoots in all directions. When a church supports its pastor it may be called self-supporting. Besides doing this the church of Mukden carries on many forms of Christian activity, and this new start marks an era in the history of Manchurian missions.

The old church which stood on the same ground was the first in that region to be demolished by Boxers in 1900. It has now risen from its ashes—magnified and glorified as an emblem of triumph. The people so regarded it, and many of the high mandarins expressed their sympathy. On Monday a social reception was given by the congregation to Chinese officials and foreign Consuls. The Viceroy sent a representative, who took the chair; he was an old student of mine, and the city prefect made a warm-hearted speech, saying plainly that he rejoices in the spread of the Christian faith. To me and to others he said that his first mental awakening was obtained from a book of mine on Christian psychology, and he called himself my "disciple."

The Mission has two effective hospitals—one for men, under Dr. Christie; one for women, conducted by Miss Starmer, M.D. This flourishing Mission was founded by the Rev. Dr. Ross, whom I met many years ago at Peking. He is now temporarily absent, and the native pastor paid him a glowing tribute, saying that "his holiness and Christian graces were such that the sages

of China would have bowed down before him.' The senior influence now in the Mission is that of the Rev. Jas. Webster and Dr. Christie, whose silver jubilee as missionaries coincided with the "feast of the dedication"—they having entered Mukden just a quarter century before that day. Both have made their work deep and broad; one in saving life and training a corps of life preservers, the other in promoting education, training preachers and seeking to win the higher classes. In this he has succeeded to the extent of gaining many friends for himself and the Mission.

His success is not to be judged by the number of converts among the mandarins. As a class they take their cue from the court. Many secretly believe in Christ, but until some Constantine hoists the banner of the cross they dare not make an open confession. That the missions in that region enjoy the favor of these influential officers is evident from the large representation on Monday.

On Tuesday, conducted by Rev. Mr. Webster, I proceeded to Newchwang, the chief seaport, some 300 miles distant. There I addressed a large audience in a Chinese theatre; the chief magistrate being in the chair, the principal and students of the commercial college in attendance. My subject was *True Reform*, and I pointed them to the effect of the Gospel as a renovating force, the only hope of China and the world.

At both cities I addressed meetings of foreigners in English, and at Newchwang I was surprised by the fullness of the house; the business of the port being in a state of panic owing to the failure of a Chinese firm for over five million dollars.

That I was able to go and come in early winter with so much expedition and comfort impresses me with the value of the railroad as an evangelizing agency. It is bound to reach every district in the Empire, and wherever it goes it will carry the Gospel.

At Newchwang the chief mission is that of the Irish Presbyterians. The operations of the two missions extend to several other cities of importance, and they multiply their force by co-operation in education— theological, medical and academic. At Mukden I enjoyed the elegant hospitality of Mrs. Webster. At the seaport I was entertained with equal cordiality, if not with equal elegance, by Dr. Philipps, a bachelor physician of much promise, who was born in Palestine.

I am not sure that in addition to my American parentage, my Scotch-Irish ancestry had not something to do with the warmth of my welcome.

New Hospital, Yangchow

The new hospital of the Southern Baptist Convention, situated near the main street in a section of the city where there is plenty of fresh air and sunshine, was formally opened last Friday. In the morning, exercises, to which all were invited, were held in the dispensary chapel. Addresses were made by Mr. Chu, the pastor of the M. E. Church here, and by the Rev. N. L. Pearce, after which the handsome new building was thrown open for inspection, by Mrs. A. S. Taylor. In the afternoon the city officials, including the Prefect, were received at Dr. Evans' residence.

The hospital is 39 ft. wide and 63 ft. long, and lies from east to west, with a splendid southern exposure. The kitchen, servants' quarters, etc., are in separate buildings at the back, which also have southern exposures. Land has been purchased just op-

posite the hospital, on which a home for native helpers will be built. A novel feature of the hospital building is a very narrow porch on the second floor, built under extended eaves, running along the entire length of the building on the south side. The purpose of the narrow porch is to keep the sun off the walls in summer, and to let the sunshine fall into the windows in the winter, at the same time furnishing a place for patients to secure sun-baths during the colder months. This remarkably well-built structure throughout has the points where the walls and ceilings meet rounded, so that they can be easily dusted. The wards are 22 ft. wide, and there is accommodation for only twenty patients. The cellar for coal storage, the drug-room and the operating-room are built large with a view to enlarging the hospital or putting up other buildings. The operating-room is on the north-east corner of the second floor and has a large skylight. Dr. P. S. Evans, Jr., who planned the building, and under whose painstaking care it was constructed, was the master of ceremonies on the occasion of the auspicious opening of the hospital. He and his co-workers are to be highly congratulated.—*N.-C. D. News.*

The Month.

Prince Pu Lun, the special Chinese Envoy to Japan, visited Tokyo on December 5th, and was received by the Emperor of Japan on the 9th. He was also entertained by the Tokyo Municipality and by the President of the South Manchurian Railway. Great cordiality marked the whole course of the Prince's visit to Japan, which terminated on the 18th of December.

The American Exclusion Acts, both of the United States and Canada, have been receiving a good deal of attention during the past month, especially in relation to the Japanese immigrants. Congressman Hayes, of California, drafted a bill for the restriction of Oriental immigration and submitted it to President Roosevelt. It met with the President's disapproval, but Mr. Hayes nevertheless persists in his intention to push the Bill forward. The Canadian Dominion's Labour Minister, Mr. Lemieux, has made a special visit to Japan for conference

with Japanese Ministers concerning the question of Japanese immigration to Canada. The visit lasted some time, and Mr. Lemieux is stated to have come to an informal agreement with the Japanese government on the question. The Supreme Court of Nova Scotia has ordered the release of several Chinese who had been imprisoned for non-payment of the poll-tax of \$500. The Court decided that this was not an indictable offence and that the tax must be treated as a legal debt. News from Washington states that the American government hopes to find Japan restricting her emigrants in order to forestall the attempt to pass an Asiatic Exclusion Bill through Congress.

A bill has passed the Belgium Parliament making the Congo Free State a Belgian province. A strongly worded letter of protest, most influentially signed, has been presented to the British Government urging against any attempt to strengthen or continue the existing *régime* of barbarity on the Congo under whatsoever authority.

A telegram from Peking of December 7th stated that the Chinese government accepted the British government's conditions that the gradual reduction of the Indian opium trade shall be coincident with the decrease of the production of the native drug. China expresses her grateful appreciation of Great Britain's action and withdraws the proposal to increase the duty on imported opium.

President Roosevelt has again declared his intention not to stand as a candidate for the next Presidential Election. At Washington a campaign is being waged by Mr. Andrews, an American lawyer formerly in practice in Shanghai, for the impeachment of Judge Wilfley. Attention has again been drawn to the delicate nature of present relations between Japan and the United States by the recall from Washington of the Japanese Minister, Viscount Aoki. The Viscount had given pledges on his own authority that Japan would participate in the Russo-American Behring Convention. Without the consent of his government he had also promised that a treaty would be ratified prohibiting Japanese emigrants. The Tokyo government refused to accept this position and the ambassador was re-

called. The United States Navy Squadron, destined for the Pacific, has started on its voyage from the home waters in the Atlantic. Declarations as to the peaceful nature of its errand were repeated.

Riots are still frequently reported from Korea. A proposal to increase the Japanese forces engaged in the work of suppression has been made. The murder of several members of the pro-Japanese Society is reported; a Japanese postmaster has been murdered in the Chyotta province, and in Hamyong province many murders have been perpetrated. A police station was destroyed by rioters in Seoul. The Crown Prince of Korea is visiting Tokyo, where elaborate preparations had been made for his reception.

National finance has been the cause of considerable embarrassment to the Japanese government. In the Budget for the forthcoming year, although the taxes have been increased, a reduction in the expenditure on the Army and Navy is provided for and some public works have been postponed. A saving of something like seventy million yen is thereby effected.

Russian and Chinese plenipotentiaries have reopened negotiations in Peking regarding the Russian position and rights in Manchuria. Certain points which were supposed to have been settled last year have been reopened and are once more under discussion. The Russian government has sent M. Shipoff on a commercial visit to the Far East. This Commissioner is at present in China, having journeyed through to Manchuria and Japan in the interest of his special mission.

At the annual dinner of the China Association in London Dr. Morrison, the Peking correspondent of the *Times*, delivered a strongly worded and effective speech in defence of the policy of the Chinese government. He urged that the West could not afford to look with an air of superior political morality upon official corruption in China. The attitude of the West to the East was often unjust. The point of view that considered the sentiment of China for the Chinese as the manifestation of an anti-foreign and reactionary spirit could not be too severely reprobated.

Dr. Morrison asserted that the progress of China in the last five years was one of the most agreeable and surprising phenomena of recent history.

The Rev. Lord William Gascoyne Cecil, who was present at the Centenary Conference as a member of the China Emergency Committee, an interdenominational body formed in England to emphasize the pressing nature of missionary claims in China, has written a series of letters to the *Times* summing up his experiences of the missionary situation in China. The letters shew a wide sympathy, and although some of the opinions expressed are obviously too hastily formed and err from lack of adequate knowledge, that their effect will be to draw attention to the opportunities of the day in China is without doubt. The China Emergency Committee has also issued a weighty statement dealing with the missionary situation, pointing out how serious are the issues involved in the awakening of China and how imperative it is for the good of the world that Christianity should overcome the materialism of China's civilization. A reconsideration of missionary policy is urged and a concentration of missionary forces suggested as one of the important steps to be taken. The portion of the manifesto dealing with commerce was animadverted upon in a letter from Mr. R. S. Gundry, the Chairman of the China Association, who urged that the missionary question was one of the chief outstanding causes of international trouble in China.

In the South of China some excitement has been caused among the Cantonese by the patrol of the West River by British gunboats for the suppression of piracy. The inflammatory language of the newspapers added to the excitement, and a petition was presented to the Viceroy Chang Jen-chun, asking him to protest against this encroachment of China's sovereign rights. The Waiwupu has telegraphed to the Viceroy stating that this arrangement was made by the Imperial Customs on behalf of the Chinese government. The Viceroy was instructed to censure sternly the people of the province who had incited the passions of the populace and created trouble. The same despatch stated that the new practice of sending protesting telegrams to Peking concern-

ing matters of international policy was unreasonable and a breach of etiquette.

The religious world of Hongkong has been disturbed by the advent there of representatives of the Pentecostal church, a sect recently established in California, preaching the gift of tongues and attacking the methods of other Christian missionaries. Their services have been held in a Chinese Christian church in Hongkong and strange scenes of excitement have been witnessed. Their aim seems rather to pervert Christian Chinese than to convert the heathen.

H. E. Wu, Governor of Shantung, has entertained in his yamên at Chinanlu the representatives of the Protestant missionaries of that province. Great cordiality marked the whole proceedings. Good wishes towards the missionaries and their work were expressed by the Governor himself and responded to by the Rev. C. J. Voskamp, of Tsingtao.

The Chekiang railway agitation has shown no sign of abatement during the month. A meeting of Chinese Christians has been held in Shanghai to discuss the situation and to collect promises of subscriptions to the guarantee fund now being raised. It is stated that H. E. Yuan Shih-kai favours the policy of introducing foreign capital for the internal development of China's resources. This policy finds many enemies in Peking. H. E. Shen Kung Pao was ordered to Peking, and by the advice of the Grand Council was ordered to join with the Waiwupu in negotiating with the British Minister and the British and Chinese Railway Corporation concerning the loan for the Chekiang railway. A deputation representing the large cities of the Chekiang province has proceeded to Peking to protest in person against the building of the railway under foreign supervision. The agitation has spread to the Anhwei province, where the proposal to build a railway under Anglo-Chinese auspices is made the occasion of an anti-foreign demonstration. A meeting of officials, students and gentry of Honan, held for the purpose of protesting against the use of foreign capital for railway development in that province, is also reported. Two very strongly worded

Edicts condemning the attitude of the students and gentry of Chekiang have been issued from the Throne.

Her Majesty the Empress-Dowager has paid a contribution of Tls. 150,000 out of the Privy Purse, towards the funds for the inception of local self-government in Peking.

Prince Ching memorialized the Throne for the establishment of a school in Peking, where the sons of princes and nobles might study the principles of constitutional government. It is reported that this school will be immediately established and Prince Chun, the brother of the Emperor, made Director-in-Chief. H. E. Chang Chih-tung has issued an important order prohibiting the issue of passes to students and others who wish to proceed to England, France, Germany, Japan, or the United States, until they have acquired a fair knowledge of the spoken and written languages of the countries of their destination. The order also forbids Chinese students to go to foreign countries to study ordinary educational subjects, because these can now be obtained in China, especially in Chihli and Kiangsu, under foreign teachers. The subjects open for study abroad are commerce, law, politics, etc., and every student will have to prove his fitness for foreign study by passing a satisfactory examination in the language of the country before leaving China.

The Nestorian tablet, says the *North-China Daily News*' correspondent from Shensi, has been housed at last. Ever since it was unearthed it has been standing in the grounds of a temple outside the west gate at Sian. Some years ago the government promised to comply with the request of the foreign ministers to build an arch over it to shield it from the inclement weather. But the promise was never fulfilled. In October of this year, however, they removed it into the city, into an honourable place in the college of Ancient Monuments. It is placed in a small hall next to the largest one containing, amongst other renowned monuments, the stones with the inscriptions of the thirteen classics supposed to be nearly 2,000 years old.

Missionary Journal.

MARRIAGES.

At Shanghai, August 31st, Rev. C. HOWARD BIRD to Miss E. M. MORRIS, both C. I. M.

At Hongkong, November 20th, Dr. J. A. McDONALD, C. P. M., Kongmoon, to LILLIAN LE MAISTRE.

At Shanghai, November 29th, Mr. A. L. FAGERHOLM to Miss A. L. OLSON, both S. M. S.

At Shanghai, November 29th, Mr. F. A. WENNERBERG to Miss K. LARSON, both S. M. S.

At Shanghai, November 29th, Rev. W. LYTLE, E. U. M. F. C., Ningpo, to Miss BROADLEY.

At Tsinanfu, Shantung, December 10th, Rev. WILLIAM P. CHALFANT, A. P. M., to Miss ADA GILBERT.

At Shanghai, December 24th, Rev. E. J. MALPAS, L. M. S., to Miss FLORENCE A. GAIN.

BIRTHS.

At Dong-shang, Ka-shing Fu, November 26th, to Rev. and Mrs. H. MAXEY SMITH, a daughter (Margaret Emily).

At Hsiao-chang, Chihli, to Dr. and Mrs. EDWARD J. STUCKEY, a daughter (Annie Harper).

At Tsao-shih, near Hankow, to Rev. and Mrs. EDWARD F. WILLS, a daughter.

At Shanghai, December 8th, to Rev. and Mrs. JOSEPH WHITESIDE, a son.

At Shanghai, December 15th, to Rev. and Mrs. E. PILLEY, of Huchow, a son (John Allen).

DEATHS.

At Kwei-lin, Kwong-si, November 21st, BEULAH V. FUNK, C. and M. A.

At Chefoo, November 28th, Mrs. ED. TOMALIN, from apoplexy. (Suddenly).

ARRIVALS.

November 28th, Mr. A. FRANZEN, Misses I. PETTERSON, A. OLSON and K. LARSON, all S. M. S.; Rev. H. T. STONLAKE, Rev. S. H. SMITH, E. B. M.; Rev. G. W. SHEPPARD, wife and child, U. M. F. C. (ret.); Miss BROADLEY.

December 2nd, Miss MARY E. COGDAL, A. P. M. (ret.); Bishop F. R. GRAVES and Rev. R. E. WOOD, A. P. E. C. M. (ret.).

December 9th, Mr. and Mrs. HAYWARD and two children, Rev. M. BEAUCHAMP, Misses F. L. PAGE, L. M. WILSON, all C. I. M. (ret.); Mr. and Mrs. CARVER, Misses E. M. SIMPSON, F. A. R. BAKER, A. M. L. HULTKRANZ, A. ROSENUS, all C. I. M.

December 10th, Rev. W. H. BUNDY, Ind.

December 12th, Rev. W. H. PILLOW and Miss PILLOW, W. M. S. (ret.).

December 16th, Mrs. C. W. MITCHELL, W. M. S. (ret.).

December 21st, Rev. and Mrs. G. W. COULTAS, C. M. S. (ret.).

DEPARTURES.

November 29th, Misses H. L. THOMAS and E. M. TUCKER, Mr. H. J. ALTY, C. I. M., for England.

November 30th, Miss M. POLLOCK, C. I. M., for England.

December 3rd, Dr. and Mrs. J. B. WOODS and three children, A. P. M. S., for U. S. A.

December 10th, Mr. C. POLHILL, C. I. M., for England.

December 13th, Mr. and Mrs. G. F. EASTON and two children, C. I. M., for England.

December 14th, Miss E. A. FISHE, C. I. M., for Genoa; Miss MARIAN FISHE, C. I. M., for England.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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VOL. XXXIX

FEBRUARY, 1908

NO. 2

Editorial

A MOST important event of the month has been the issue of the Chinese translation of the Letter to the Chinese Church prepared and adopted by the Centenary Conference and now in the hands of missionaries throughout the Empire. Our opinion of its value has been enhanced by the rereading of its matter. We think it would have been well for the Committee of Conference to have suggested a certain fixed date for the exposition of this most valuable message to all Chinese congregations. We hope, however, that the request that this letter be read in all the churches of the land will be faithfully carried out by all who are in charge of pastoral work. For the message breathes a spirit of New Testament earnestness and is full of pertinent and practical advice. The missionary who is asked what is the nature and purpose of the Christian Church in China has now at hand a complete reply. Let him give to his interrogator a copy of the 'Letter of Conference to the Chinese Church.' As a tract, this letter should find a large circulation for many years to come.

* Revs. D. E. HOSTE and E. W. BURR have also been requested to act with the above, but have not yet been heard from.

IN the present issue attention is drawn in a series of specially contributed articles to the need for a comprehensive and effective Christian apologetic for China. **Best Apologetic for China.** It is hoped that these will stimulate thought upon what is a pressing question. The rush of the life of the modern missionary leaves him less time for reflection than fell to his predecessors and tends to superficiality of thought on some vital matters concerning his work. It is good, therefore, that he should occasionally review and, where necessary, revise the opinions he may have held upon such a question as the position and prospects of religion in China.

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Is it right, for instance, to assert that the Chinese are irreligious and materially minded above all that dwell on the earth?

Materialism and the Chinese Mind. Confucius, by his teachings, gave, it is true, an agnostic trend to the Chinese intellect, and the intensely practical nature of the habits of the people lead sometimes to the conclusion that the enjoyment of things material is the chief end of man in this land. Yet while Confucianism has swayed the intellect of this race it has not succeeded in leading captive its heart. To this fact the enormous success of the alien faith of Buddhism bears ample testimony.

No people, least of all an Eastern people, is likely to succumb for long to an attempt to submerge its religious instinct. In individuals and among classes the spirit of devotion may appear to suffer atrophy, but scarcely in a nation. And where this does happen it will generally be found that a wanton pursuit of pleasure has been the chief contributory cause. Hedonism is the deadliest enemy of faith, and from this danger the Chinese as a people are scarcely likely to suffer very soon. The missionary is sometimes lead to an exaggerated estimate of the essential materialism of Chinese human nature by failing to understand, or by underestimating, the forms in which that nature seeks to express its religious ideals. From this may there not follow an exaggerated sense of the perils that await the educated Chinese in his contact with some modern forms of Western thought? Is the fear that the Chinese mind is peculiarly susceptible to, and likely to respond most readily of any to, modern irreligious theories of life, a well grounded one? And, moreover, in the Providence of God

may it not happen that the temporary advent of a propaganda of materialistic science, which is proving itself a rapidly passing and discredited phase of thought, shall serve His wise purpose in clearing from the world of Chinese thought those preconceptions which at present bar the door to the entrance of the Word of Life? For if a thoroughgoing materialism is the enemy of faith, it is equally the enemy of superstition and thoroughly destructive of the Confucian cosmogony. Its appeal cannot be, by the nature of the case, to the common people, whose religious instincts, though perverted through ages of ignorance, are yet sound, while with the scholar class it is possible that it might prove to be the scourge of God for the cleansing of the temple of the Chinese mind.

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FROM this we are led to the suggestion that taking the long view of the Kingdom of God, it will perhaps be not wise to spend too much time and strength in combating the adverse phases of the moment unless circumstances prove such action necessary. It is not merely by meeting and checkmating its enemies that Christianity advances to the final conquest. Its appeal is to faith and its apologetic matter concerned chiefly with that faith's reasonableness. Now it by no means follows that the method that has proved itself, or is even now proving itself, the most successful in performing this task in Western lands is the one that will succeed in China. Nor is it likely that the apologetic for which the Church waits will be translated, adapted, or even prepared by a foreigner living in this land. As between East and West, the planes of thought are sufficiently distinctive to make it highly improbable, even though the problem and the need are in both instances essentially one. We should look for the much prayed for and convincing apology of the Christian faith to a Chinese who has not been turned by too close contact with the foreigner from Chinese habits of thought and life; one whose mental atmosphere is that of his race, but whose spiritual impulses spring from the knowledge of God's revelation in Christ. The rule-of-three method of proof which is considered so effective in the West is not necessarily the best means of argument in a land where an apt parable is more convincing than the most perfect syllogism. Christ spoke to

an Eastern people and he argued little but illustrated much and 'never man spake like this man.' Paul touched the mind of the Western world and he argued much and illustrated little. All the history of the Gospel's success teaches the necessity for a wise adaptation of the message of the unchanging Christ to the special needs and peculiar conditions of every race. When most of the external modes of Chinese life have been Westernized it will be found that the norm of conduct and the life motive is Eastern still. It is of little moment to gain the assent of the intellect and leave the conscience unregenerate. The final conquest of the Christian Gospel must be that of the heart, and it is because Christ is the only proven and sufficient Lord of the heart and will and mind of men that we believe the triumph of His message to be sure. In the advance of Christianity upon heathendom the final objective is also the immediate duty.

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In the struggle for national existence, which is affecting China acutely at the present time, it is natural that she should feel the necessity of a certain amount of self-assertion, and, further, from having known nothing of Christian ideals, and lived such an exclusive life in the past, that she should fall back upon selfish policies, which she also sees so forcibly illustrated by foreign representatives in her midst, and demand that she be allowed to exploit the country in her own interests and not allow the foreigner to pick out all the plums from the pudding. Hence the cry, China for the Chinese, is a natural one. But it is being borne in upon her every day, more and more, that no man liveth to himself and no country can in this day be entirely isolated. Nothing can possibly convince her, for the present at least, but that foreigners are here for what they can get out of her. She has seen very few instances of disinterested benevolence in her intercourse with foreign nations. Argue as you will about it, she sees in Egypt and India two forcible illustrations of what may happen to her if England, for instance, is allowed to build her railroads, or loan money to China to build them and then take a mortgage on them for security. And Germany and France and other countries are alike eager for conquest, peaceable, to be sure, but resulting nevertheless in absorption and the loss of her own individuality as a nation. And well as the Imperial Maritime Customs and the Imperial

Post Office are conducted, it is galling to the national pride that it has to be so. At the same time she sees new and larger post-offices being built upon Chinese soil by foreign governments, as, *vide* the new German Post-office in Shanghai, and others, and the day of extraterritoriality apparently not even being contemplated by foreign nations. She sends her sons abroad and they come back and say that the like is not to be witnessed in any other self-respecting nation of any importance upon the globe. And shall China with all her glorious past and her present pride and possibilities allow the foreigner to go on forever having his own way and exploiting her for all she is worth and then either dividing her up among themselves or else dropping her like a squeezed orange?

Hence we have arrived at a very critical period in China's history and in her relations to foreign powers. The greatest tact and wisdom are needed, diplomatically and every way, to prevent a crisis and help her into a more sane and broader view of her relations to the rest of mankind. The brotherhood of nations has not yet found a place in her creed. Her suspicion as to what other nations, even some that are called Christian, would do if they could, is driving her more and more back upon herself. We should not blame her. We should seek to help her.

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WE have often thought how blessed it was that the missionaries do not all think alike and so do not all wish to work along the same lines. We may symphonize, *Diversity, yet* yet we are individuals, and, for the most part, *Unity.* with distinctly marked individual characteristics and must work along lines for which we are specially adapted.

Hence we have educationists, and one might think from hearing some of them talk, or from attending some Triennial Conference, that the only hope for China lay in school work. We have others who are just as enthusiastic about literature and point to this as the grand method by which to reach the millions. Then there is the evangelist who thinks we all ought to obey implicitly the words of our Lord to *preach* the Gospel to every creature. Also, there are some who think we ought to begin with the lower classes—as our Lord seemed to do—and work upwards; while others think we should attempt to first reach the upper and influential classes, and from thence we might easily reach the lower.

We have been led to these reflections by reading in the *Baptist Missionary Review*, of India, a Symposium on "Shall we withdraw from the Higher Classes and concentrate our Forces on the Outcastes?" The discussion was called forth by some remarks of the Bishop of Madras, who had seemed to question the policy of spending so much upon the higher classes in India as has been done, and asking for a reinforcement of the work among the Outcastes. The Symposium gives the opinions of a large number of missionaries of different missions in different parts of India, and goes to show that the views of the Bishop were not generally shared by the missionaries, most of whom disclaimed very strongly that work among the higher classes had been a failure. While it is true that the great ingatherings of the past few years have been from the lowest classes, yet the influences which have been at work among the upper classes have wrought results which are far-reaching for good and which, while not manifesting themselves in immediate confession of Christianity, have prepared the way in a wonderful manner for the final winning of all India for Christ. And so for China we need all kinds, combined and working harmoniously for one common end.

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THAT there has been in the past in China something in the nature of a neglect of the Sunday School is admitted, but there have been causes peculiar to the conditions of work here to account for this fact. In past years the mission day-school was the only method of reaching the young possible to the missionary in most centres. Converts were scattered over wide areas in all but the big cities, making it difficult to bring them and their families to service more than once a day. With the growth of large Christian communities on all sides and the change that is occurring everywhere in the matter of elementary education and the consequent gradual disappearance of the mission day-school, the need for the establishment of the Sunday School as an integral part of the work of missions is generally acknowledged. At the same time the action of the Chinese in recognizing in so many places, and especially in large centres of modern education, Sunday as a holiday, has put great opportunities for good into the hands of the Sunday School worker. In some districts good work has been attempted and such success met with as has

**The Sunday School
Movement.**

demonstrated the possibilities of the movement as an evangelistic as well as a Church agency. The Sunday Schools established in various parts of China are proving how rapidly the suspicion with which the work of missions was formerly greeted, is passing away from the minds of the people. And nothing is so well qualified to finally dispel this suspicion as the Sunday School itself. In the past it has been asserted, with how much truth we know not, that the Church has largely failed to hold the second generation of Christians. If true the absence of Sunday Schools may be safely suggested as a cause. With its present membership roll and the number of scholars now found attending its schools, there ought to be something approaching a half a million scholars in the Sunday Schools of China. That there is nothing like this number should serve to emphasize the urgency of the need.

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THE Sunday School committee appointed by the Conference has, we learn, already accomplished some excellent work. The visit of the Secretary of the Indian Sunday School Union to the Conference aroused the interest of his committee in London in the movement, and as a result of steps that have been since taken by friends of the work in Great Britain there is every possibility that the support of a general secretary for China will be secured through the medium of the Sunday School Union of that country. The practical help of many of the influential laymen from America present at the Conference was assured at a meeting held with them during its sessions, and friends in the United States are now urging the claims of this movement in that country. The Rome Sunday School Convention held last May drew special attention to the needs of the Far East and organized with a view to securing help for the work from Sunday Schools in England and America. Best of all, we are informed that the Rev. J. Darroch, well known to the missionary body for his literary work and attainments, has accepted an invitation to become the general secretary of the proposed Sunday School Union for China and will assume office at the end of the present year. If the missionaries in the large centres of missionary work throughout China will set about their local Sunday School organization in a comparatively short time we may hope to see the Sunday School Union for China *un fait accompli*.

WE regret that in last month's list of arrivals we omitted to give the names of Dr. Griffith John and Mr. and Mrs. Sparham. It is with a special sense of gratitude that we welcome back these friends.

**Dr. Griffith John's
Return to China.**

The feelings of his many friends are well expressed in the compliment paid to Dr. Griffith John in an address from representatives of foreign mission boards, presented on the eve of his departure from New York. The address refers to Dr. John's unique work as evangelist, organizer, author, teacher and translator, and felicitously refers to the pleasing fact that "now in the harvest time of your fruitful ministry, to be prolonged, we earnestly hope and pray, for many years, it is your happiness to return to the country you have made your own to begin again these arduous toils which you modestly account a pastime." We cannot refrain from quoting some of the words spoken by Dr. John in his reply. "I am going back to China stronger in faith than when I first went there in 1855. Then my grip of truth was that of a student; now it is the grip of a man of experience." "The need of China to-day is the Gospel of Jesus Christ, and the way to give it to her is by a forward movement of all the churches. No new methods are needed—preaching, teaching, healing, all hold their place as before—but these old methods must be newly applied to the new problems which are constantly arising."

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It is fitting that we should take this opportunity to note the jubilee of Bishop Moule as a missionary to China and congratulate him on the work he has done so well and the love and esteem he has evoked from both Chinese and foreigners. We earnestly trust that still more years of useful happy service on behalf of China may be given him. Little need be said in addition to the review in our book table department on "A Retrospect of Sixty Years." We learn from it something of the wonderful grip Bishop Moule has had of life and learning in so many of its phases. As we recall what we have heard that during the period of his bishopric his journeys covered from two thousand to three thousand miles annually, we cannot but express the wonder if, in the new conditions when distances are covered and attained more rapidly, it is possible to maintain the serenity and attain the culture and usefulness with which we associate Bishop Moule's life and work.

**Bishop Moule's
Jubilee.**

The Teaching of Jesus the Best Apologetic for China

BY REV. C. WILFRID ALLAN, HANYANG

IT is a commonplace nowadays to say that Paley's *Evidences* is out of date. That great book has done its work and done it well. Not only did it meet the difficulties of the time in which it was published, but it continued for years to be a model of evidential reasoning, most systems of apologetic being along the lines laid down. It was directed against a form of unbelief that does not obtain at the present time in the West, the unbelief which sought for the origin of Christianity in imposture and fraud. Paley's defence was so complete that that ground can no longer be held, and thus is manifest the success of the book. Now the assault of Christianity is made on different ground, the line of attack has changed. We have mythical theories, evolution, tendencies, problems of thought that had not appeared in Paley's day. The chief modern difficulties were unknown then, and it is no disparagement of the "*Evidences*" to say that now it is of little value. The book abides as a monument of clear reasoning and successful defence of the Christian faith of a bygone day.

There are different systems of evidences now. Apologies have given way to the science of apologetic, that is, defensive arguments of some specific content of the Christian revelation have been superseded by a positive system of proofs adapted to all times and circumstances. This enables the Christian not only to meet the attacks of unbelief, but also to forestall them. No doubt this is owing to a nobler and more spiritual conception of Christianity, a conception far removed from that of the time of Paley and Butler. Stress is laid on the self-evidencing character of the Christian religion as a revelation from God; the character of Christ Himself is examined; the influence He has had on the world, the value of Christian experience, all contribute to the apologetic of the present day, and prove far more solid foundations on which to build the defences of our most holy faith.

There is no doubt that the present-day apologetic is superior to the evidences brought forward in years gone by, the arguments are simply unanswerable. But the value of them lies in the fact that they are so easily verified, being less com-

plex than the defences of the old school. There is really no need to plunge into the intricacies of historical investigation of records and testimonies ; the evidences are patent to all right-thinking men, and they give to both Christian and unbeliever alike a nobler and more worthy conception of the faith for which we contend.

Unfortunately for us who are living in China, the creators of the present day apologetic have only in view Christianized Europe. That is only natural, seeing that the attacks against Christianity, scientific and philosophical, have emanated there ; but limitations have been imposed upon the evidences on account of this fact, and they are to a certain extent rendered inadequate. It means that to a vast majority of men, whose knowledge of the world and universal history is small, some of the arguments cannot appeal with their proper force. True, Canon Row in his Bampton Lecture feels that the present-day system of Christian evidences would be of more value to an intelligent Hindoo theist than the older apologies, but such a man is not typical of the great number of rational beings to whom has been denied the knowledge of ordinary human history as well as the revelation of the 'True God.

The question for us then is, What is to be the apology most suitable for China ? or, if possible, What shall be the system of apologetics with which to meet the attacks on the Christian faith which may be made sooner or later in this rapidly developing empire ? The more one examines the present-day system of evidences, superior as they are to the evidences of earlier days, the more one feels the difficulty of the situation. How much of the reasoning and argumentation of the present-day apologetic really appeals to a Chinaman ? There is so much in it that presupposes a ground-work of knowledge that we know does not exist in the Chinese mind.

The difficulties with regard to the presentation of a suitable apologetic may be classed under two heads : 1st, Difficulties owing to the limitations of Chinese knowledge, and 2nd, Difficulties arising from the character of the Chinese mind. Let us look at the first head.

I think it may be said of us all that the longer we live in China the more we realise the age-long isolation of these people, how completely they seem to have been cut off from the West and its influences. The difference between China and Europe is so great that it lends colour to the idea that all is

topsy turvy here and that the Chinaman is at the opposite pole of thought from the representative of the Caucasian race. Whilst Europe and Western Asia seem bound together in the possession of one common knowledge of events that have transpired, and of principles of thought that have found acceptance with all, China is in complete ignorance of the outside world. It is this which at the outset puts the historical evidences for Christianity almost out of court. Take the authenticity of the Scriptures, for instance. This is a question that all European students can appreciate, even though they are not experts. Any lay preacher can tell something of the continuous history of the West from the time of the Roman Empire when the Scriptures were written. He knows of the existence of manuscripts written in Greek and in Latin, and he accepts the findings of scholars versed in these subjects. But what does the average Chinaman know? He has a dim notion of the existence of such an empire as Rome, knows that Christianity has been the established religion of the West for a long period, but he knows little more. To speak to him of the testimony of the apostolic fathers, the witness of the several churches, is to take him out of his depth at once. Before you can give him proof of the authenticity of our New Testament, he needs proof that the history of the world in the West is what we state it to be. Take the question of miracles. We are supposed to believe in the miraculous in the Christian revelation, because of testimony which is proved to be valid and true. It is not always easy for us who have some knowledge of universal history to understand the grounds of validity and genuineness. Much more difficult is it then for the Chinaman, whose knowledge is so limited. Or take prophecy, another element that has entered largely into Christian evidences. Before we can give to the Chinaman any true conception of the value of this evidence he must first be assured that the Jewish religion was such as we state it to be. Now these are the evidences that at present are put in the background in the West on account of their complexity. If they are not the best kind for our present-day needs, they certainly are of little value out here.

Another difficulty with regard to historical evidences arises from the fact that China knows little about historical criticism. Everything that is recorded in the annals of this empire is believed to be true, and there seems to be no discrimination exercised between what is legendary or mythical and what is

really solid history. Now the present-day apologetic of the West has had to combat in a serious manner the charges against Christianity on account of its supposed mythical origin. It will easily be seen that arguments of this character would be deprived of their full force amongst a people whose history is partly legend and whose legends are history.

The Chinaman knowing little of outside history, is of course ignorant of the different systems of apologetics that have been used from time to time, and is therefore unable to appreciate any of the concessions made by unbelievers. Arguments that in the West have been completely ruled out of court, opinions, the holding of which would involve the literary and scientific reputation of Western scholars, would all have to be refuted here again if stress was laid on historical evidences. It seems to me that to a Chinaman the imposture theory would need as much combating as the latest fancies of up to date sceptics; the four great epistles of St. Paul would need to be established just as much as the Epistles of St. Peter.

What I have said up to the present has been in reference to historical evidences of Christianity which present-day apologists relegate to the background. Canon Row for instance proposes his line of argument on the grounds that "our beliefs should be based on facts which admit of some species of verification." This means that his system of apologetic is considered to be superior to the old one, because the evidence is more patent, and because it need not be confined to experts to appreciate its real value. This is true, and the masterly way in which he deals with the subjects makes his arguments unanswerable and quite sufficient to form an apologetic that shall last for all time. He instances the superhuman action of Christ in history, he shows the strong attestation of Christian origins in the monuments of the church, such as the Sabbath and the Lord's Supper. But do these arguments become any the more valid for a Chinaman? How does he know that Christ has energised in history to the extent shown by the modern apologist? What chance has he of learning the fact that all European history is coloured by the reality of Christ's existence? The modern apologetic on these lines is vitiated just as much as the older evidences, as far as China is concerned.

Another argument used by Canon Row is that the character of Christ transcends his environment, and shows that such a character cannot be the production of ordinary forces

energising in human life. The accepted principles of evolution cannot account for the origin of such a character amidst the limitations imposed upon it by Jewish fanaticism and credulity. Now this argument surely goes beyond the bounds of Chinese knowledge. Influenced as they are to-day by crude statements of the evolutionary theory, and accepting the ideas in so far as they can appreciate and understand them, an apology on these lines in China would entirely fail in its power to convince. Speaking of this we are reminded of the statements of some missionaries that the present age in China answers in many respects to the Deistic age which in England produced Butler and Paley. How far this is true the writer is not prepared to say; certainly this period of transition from the old Confucian orthodoxy to advanced Western thought is characterised by a crass materialism and an utter absence of theistic belief. Will not the old arguments of Paley serve? No! There may be the same scepticism as in his time, but there is not the same groundwork of knowledge necessary for the full appreciation of them.

So far we have tried to point out some of the difficulties in the way of making an effective apologetic that rise out of the limitations of Chinese knowledge. Let us now look at the other head, The difficulties connected with the character of the Chinese mind. Under this we included not only hindrances born of national idiosyncrasies but also difficulties that arise from the influence of Confucianism. The lack of knowledge of historical criticism has already been referred to. This is not merely owing to the seclusion of China, for she has her own history, but to the fact that the Chinese mind does not possess this faculty, or at least it is dormant. This makes an additional obstacle to the full appreciation of historical evidences. But a greater obstacle is to be found in the dual nature of the Chinese mind. How materialistic and sceptical the Chinaman is and yet how superstitious. To see him at one time we should think he is devoid of any belief in anything beyond that which appeals to his senses, and yet at another time he is credulous. He swallows all sorts of wonderful stories in which supernatural things take place, he believes in occult influences, and yet in certain regions of thought he is absolutely unbelieving. Some years ago the writer came to the conclusion that such a subject as the resurrection of the dead or the special resurrection of Jesus Christ would present few difficulties to a Chinaman. Why, on every theatre stage someone is killed

and then rises again soon after. Novels abound in resurrections. But now he is convinced that few heathen Chinamen would believe, and lately he has begun to doubt whether even some of our Christians really accept it. Perhaps it may be said that the Chinese mind is on a par with all heathen minds. This brings us to the point that the miraculous evidence for Christianity would be of little value as an apology. To us a miracle if performed before our eyes would most likely be evidence of the working of a Divine Being in nature, but to the Chinaman would only evidence some superhuman or magical agency with which he was not acquainted and would not prove to him the reality of a Divine Being.

In the early days of the Christian church attacks on the character and moral life of the Christians resulted in an additional evidence for the truth of religion they acknowledged. The early apologists pointed in triumph to the integrity and goodness of the professors of the faith, and showed how that a tree is known by its fruit. Only a divine religion could produce such effects in men's lives. This argument forms part of the apologetic of the present day, and is one that is increasing in evidential power as the days go by. But is it an argument that will come with all convincing power to the mind of the Chinaman? The Chinaman reads the outward actions. Confucius seems to have laid stress on deportment and the outward manifestation of character. So does Christianity, but it also concerns itself with motives. According to Confucian teaching may not a man's good action be the outcome of an unworthy motive? Is it certain that the imposture theory of the origin of Christianity, which present-day unbelievers so summarily reject, would be so directly repudiated by a Chinese? His bent of mind and intellectual training would not allow him so readily to see the utter incompatibility of witnessing to the truth whilst harbouring falsehood. Then again the Chinaman's ideas of renovation are based on the teaching of the Ta Hsiuh, that is, moral regeneration is the outcome of the man's own will-power. To use as an evidence for Christianity the fact that a man's life is changed by an influence outside himself, is to beg the whole question. He needs first to see that man is incapable in himself of such a moral improvement.

Thus far we conclude that the future apologetic for China must lie outside the arguments already considered and centre itself round the person and life of Jesus Christ, leaving out,

however, the historical element. We have already tried to show that the average Chinaman will not appreciate the argument from the energising power of Christ in history. But what about Christ's person and teaching? Can we build on these a defence suitable to the conditions that obtain at the present time?

The self-evidencing power of Christ's person is one of the articles of the system of apologetics in the West. We find here, however, there are difficulties. In the early days of Christianity our religion lost some of its hold on men because it came to be considered as a system of doctrine, a philosophy, rather than the manifestation of a life. Faith, instead of a personal trust in the Saviour, became an assent to certain truths of revelation. On this account the apologetic of that day had to change its ground. Now the first difficulty here is the fact that in China the Christian religion is viewed from the same standpoint, a standpoint the outcome of Confucianism. We have all experienced difficulty in the churches under our care from this attitude. How many of our members come to "hsioh tao li," to learn the precepts and principles of our religion? Is it not a matter of concern to us all that they so seldom attain to the conception of a living trust in a living saving Jesus? The attitude of the members shows the attitude of the heathen. We need not enlarge on this; it is so patent to us all. An apologetic, then, based on the personality of Christ, will not as yet fulfil the demands of the time.

• Another difficulty now presents itself—the question of personality. We are assured by Illingworth that no proper conception of man's personality was obtained by the human race until the revelation of God made in Christ. He points out that Christianity did in this what all philosophy had failed to do. Is it too much to assert then that if the sages of the West, such as Plato and Aristotle, had no proper conception of man's personality, neither Confucius nor Mencius had, and consequently the Chinaman of to-day is without it? Now the writer lays himself open to the charge of using the word personality in two senses, but we are not discussing psychology. The point is that in China no man really considers the personality of Confucius. His system of ritual and ethics, his precepts and maxims are all accepted and pronounced perfect, but the personality of the man himself is not taken into account. This is because it is an unknown quantity in the Chinaman's mind. Having no proper conception of the personality of a human

being, he cannot understand exactly what we mean when we speak of the personality of any particular man. If this is so how can we speak of the personality of Christ in connection with the Christian apologetic?

One of the strong points of the present-day apologetic is that the Man of Nazareth, Jesus Christ our Lord, presents to the world the highest pattern of virtue. This is admitted by unbelievers, and their only concern is to prove that it was the outcome of His natural genius. Let it be remembered, however, that the unbelievers who accept this are mostly people of the West. Are we sure that the Chinaman, with his deep reverence for the teaching of Confucius, will admit it? Can he, possessed as he is with the idea of the infinite superiority of the Sage to all other mortals, realise that Christ stands so far above? The difficulty here is heightened by the fact that men are not agreed as to the necessary combination of qualities requisite to form a perfect character. This has been a ground of contention with us in the West, many considering that certain traits in the character of Christ vitiate his perfectness. If there is lack of unity on this subject amongst people of Christian nations, is it too much to say that in China there will be even less agreement?

From the foregoing it may be seen that the writer does not think the apologetic for China must be based on the person of Jesus Christ. The proper elements will be found in His teaching. The defence of our faith in China will find its best vantage ground here. The method we adopt, however, will have to be different from that which obtains at the present time. Whilst having every sympathy with those who make "Christ and Confucius friends," agreeing with them that Christ fulfills all the best desires of Confucius, we are persuaded that the present method of bringing down Christian teaching to fall in line with Confucian ethics, to say the least, is not wise. It can only confirm in the majority of minds the idea that Christ and Confucius are practically equals. The proper method of apologetic will run on the lines of ethical teaching, because these are the lines on which Chinese think, even if they do not always act. Proper acknowledgment of all the good that can be found in Confucius' teaching must be made, a reverent and hearty appreciation of the great sage's precepts and principles must be rendered, but at the same time what needs pointing out is the *superiority* of the teaching of Christ, how it transcends even the best thought of the man

whom all Chinese and also many foreigners delight to honour. This method of apologetic can be pursued with greater ease at the present time because of the influence of Western thought which has turned the minds of many Chinese into the channel of comparative religion. At present the danger is that they may think all religions and all ethical teaching alike, no matter from what source it may have come.

An apologetic based on the superiority of Christ's teaching will of course involve the contents of that teaching. Here then we have Christian ethics and the moral law. There is great scope here for an able and earnest advocate of the Christian faith to lead the Chinaman from Confucius to Christ instead of as seems sometimes to be taking place, bringing Christ and Confucius into partnership. The moral law will of course lead up to a knowledge of God, the Father of our Lord Jesus Christ. The teaching will also bring into prominence Christ's estimate of Himself, and a proper conception of the God-Man will be obtained.

This teaching, as has just been hinted, involves the existence of the Father of Christ, who is the Eternal God and author of the Moral Law. What the Chinaman needs to-day is to know that there is a Divine personal being who claims his obedience to the law of eternal righteousness, one to whom he must be responsible for the ordering of his life. The apologetic on the lines mentioned, will lay stress on this and thus render the highest service that any specific teaching can render. This knowledge of God is especially needed in China both on account of the agnostic attitude of Confucius, who has certainly led the thoughts of his people away from this path, and also on account of the scientific assault on Christianity, something of which is known to the Chinaman, and which now, as in days gone by, is against the foundations of theistic belief. To recapitulate, our position is that there are many of the present-day evidences which are hardly suitable to China on account of the lack of general knowledge or from some national peculiarity, and that the apologetic to meet the needs of this people must be based on the superior teaching of Christ, who said: "the Words that I speak unto you, they are spirit and they are life." Let the Chinaman see that the content of Confucian ethics is a dim revelation of the will of God, but that it shines forth in its fulness in the teaching of Christ, infinitely superior, and because of its superiority, proving itself to be God's own Word, and also proving its author to be Christ the Saviour of the world.

How can Christianity best attest Itself to the Chinese Mind?

BY REV. D. WILLARD LYON, M.A.

THE line of argument in a debate is determined chiefly by two factors: the proposition to be proven, and the view-point of the minds whose assent is sought. It has not been otherwise in the history of Christian apologetics.

The prevailing thought of the day has always had much to do in determining the particular form which the defence of Christianity has taken. When the commonly accepted world-view was geocentric, when time was short and cause was conceived to be outside of and before effect, the ontological and moral arguments carried great weight, and man by his own reason seemed able to arrive at the Absolute. But as the world began to assume a relatively small place in the universe, and cause was seen to be not before and external to effect, but simultaneous with it and jointly concerned in it, the thinking mind was unwilling to declare with as much confidence as before what conclusions from nature regarding Divinity were justifiable and indisputable. "Natural" theology accordingly has come to occupy a secondary place in the intellectual defence of Christian faith.

This change in view-point has resulted in a corresponding change of attitude towards the whole question of what constitutes proof. Bishop Butler lived in an age when the miraculous was taken as proof of a supernatural presence. But the scientific man of the present day does not accept miracles as proof. If he does not declare them impossible, he is apt to regard them only as phenomena yet to be explained. He will never believe in Christianity because of miracles; some day he may follow in the footsteps of many and believe in miracles because of Christianity. But the line of defence has shifted. Christianity must submit itself to those tests which are commonly called scientific, if it is to win the assent of scientific men.

No less has there been a change in objective. Christianity is not one truth, but the union of many truths. The particular truth on which the defence has been set has varied from time to time. When the prevailing conception was the substance, self-existence or eternity of God, the proof was along the line of showing that Christ was of the same substance with the Father.

When power was regarded as the chief characteristic, supernatural exhibitions of this power were its proofs. As righteousness comes to be looked upon as the supreme quality of Divinity, the appeal is to the conscience, and the most direct proof is found in the life which Jesus as the revealer of the Father lived.

In the light of the history of apologetics in the West, the practical questions before us in China are: Has the Chinese mind become sufficiently imbued with the spirit of the West to make the scientific approach the best? and, What from the point of view of Christianity itself are its most direct and fundamental proofs?

In answering the first question we must not deal with the China which was, but with the China which is and is becoming. The rapid extension of the facilities of education, crude and superficial though they may be, and more especially the torrential inflow of a new literature, chiefly from Japanese sources, saturated with modern ideas and theories, right or wrong, point to the early domination of the Chinese mind by at least a quasi-scientific spirit. Christianity must recognize this and make sure that her defense is based on sound and not fallacious scientific principles.

At this point warning should be taken from the mistaken, though well-meaning, attempts of certain Christian thinkers who base a defence of Christianity on the results of science themselves. They have sought to deduce the truths of religion from the accepted truths of science. In doing so they have lost sight of the fact that the descriptive sciences have to do with material things only. The moral factor is to be found in man as a moral being. "If from a mechanical universe," says one, "we deduce religion, it is because we smuggle in what we take out." There can, of course, be no lack of real harmony between the truths of physical science and those of religion, for harmony is the presupposition and end of all enquiry. The Christian may, therefore, go to the physical sciences for illustrations and analogies of religious truth, but he must not expect to discover the religious truths themselves there. He may, and should, apply scientific principles to directing the religious thought of the Chinese whose faith he would win, but let him not deceive himself by supposing that he can prove his religion from the deductions of science. As well prove the practicability of an air-ship by experiments on a sea-going vessel; the two belong to different spheres. It will be fatal, not to say wrong

to base our apologetic on an illogical position. We may depend on it that sooner or later the Chinese mind, with its increasing grasp of Western thought, will detect the fallacy.

This brings us to our second question, What are the most direct and fundamental proofs of Christianity?

For the man who is willing to go the whole length of testing it—and this is what science demands for its truths—the best proof will lie in what he experiences of Divine power and love in his own heart. This was the proof Jesus Himself offered when He said: "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak of myself." It will satisfy alike the unlettered and the learned and will appeal with equal force to the occidental and the oriental. It is the only perfect test.

But what of the man who has not the "will to believe?" The writer knows of no clearer answer to this question than is offered by Dr. George William Knox in his scholarly lectures delivered before the Divinity School of Yale University in 1903.* Professor Knox's long experience in Japan in dealing with an oriental mind just awakening to the new thought, combined with his work as a teacher, have given him an acquaintance with his subject which demands a careful hearing.

Christianity as ethics, Dr. Knox points out, must both commend itself to the minds of men and be capable of being embodied in conduct. As Christianity is not identical with Christian civilization, nor even with the church, its best proof does not lie in taking these as examples of its fruitage; in fact they are often a stumbling-block, and Christ's teaching constitutes a constant protest against much that exists in them. The appeal must rather be made to the ethical principle of Christianity, which is love. This principle can be shown to satisfy the moral judgment of men and to be the practical rule for life. Not the acceptance but the rejection of Christian ethics is impractical. It is proved as we accept it as ideal and embody it in life.

But Christianity is more than ethics. Ethics may tell us what is right, but it does not always succeed in showing us how to get the power to do the right. Christianity as religion steps

* The Direct and Fundamental Proofs of the Christian Religion. By George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary, New York. New York: Charles Scribners' Sons, 1903.

in at this point and offers to solve the difficulty. It tells us that the secret of power is in Jesus Christ. We have space to make only a few brief quotations from Dr. Knox to show the trend of his argument.

"It is not by chance," he says, "that Christianity centres in Jesus Christ, and that he is accounted God and man. For thus the highest expression of truth is found in a person. If God be Father and man be His son, if self-giving love for the highest benefit of others be the supreme principle of their common nature, then the religious and the ethical aspects of our faith are summed up in Him. His life and death reveal this love as supreme, and that is the final end of man."

"Christianity will be worthy of its profession as the absolute religion when its chief quest is not the solution of problems as to the ontological nature of God, nor His relation to the finite as Infinite, nor His position in a cosmological scheme of the universe, but the establishment of His kingdom and its righteousness. Then it can wait in faith for all these things to be added unto it. Its intellectual task is to set forth the ideal of service and to show how that ideal may be attained."

"The direct and fundamental proof of Christianity as religion can be only in the life and death of Jesus Christ as the revelation of the Christian God."

"The direct and fundamental proofs of the Christian religion are found already in those who, resting upon the Divine love revealed in Christ, find blessedness and peace; and, embodying the same love in their lives, serve their brethren."

In conclusion, let us remind ourselves that it is not enough to show the superiority of Christ's teaching over that of Confucius. Unless the Chinese rises higher than to appreciate the ethics of Jesus, he will scarcely be able to rid himself of his life-habit of divorcing faith from practice. He has not grasped the most fundamental truth of the Christian religion, until he sees that it means not a system of belief but a life. In the life which Jesus lived we shall find the primary proofs of our religion. And it will be in our lives as His proposed followers that the Chinese will look for the evidences of the truth of our claims regarding His life of perfect love,—the life which came not to be ministered unto but to minister and to give itself for the life of men.

The Apologetic of the Early Christian Church in Contact with the Heathen World

BY REV. W. NELSON BITTON

IN presenting in its Western theological form the teaching of Jesus Christ to our Eastern people there is a tendency to forget or overlook the striking fact that a most remarkable and complete inverse parallel is presented for the instruction of the modern Christian missionary by the Greek fathers of the first three centuries of our church history. The boldness and success with which Greek philosophy was confronted, seized, and made the handmaid of Christian thought, should provide for us in China to-day food for deep reflection. For the teaching of our Lord and the ethical system of China have at least as much in common as had the older apparently opposing forces. If then we may acquire the method and attain to the faith and zeal of the pioneer missionaries of the Cross in the threshold centuries of our era we may hope also to approach the measure of their success. For while the onward march of progress has changed the face of the problem presented to the church, the method of thought has not changed, though it may have developed. And the need of the human soul, expressed alike in Greek and in Chinese thought, comes in the end to be the articulation of the final question of all human life, 'What must I do to be saved?' Intellectual problems, after all, take their rise in the interrogations of the soul, and there is no development of thought, howsoever modern its phase and form, that may not be moved to its depths by a voice that speaks effectively to the heart. The religious problem in China to-day is no vaster, and certainly no more profound, than was that of the Roman Empire under the sway of Greek intellect. The form and presentation of the message which conquered the spirit of that age is something the missionary student of to-day cannot afford to neglect. For, though the end in view and the solution of the problem stands unchanged, it is not enough to say, Preach Christ! There remains still the question, *How* shall one preach Christ? And this is the lesson that the missionary history of the Church of Christ is supremely fitted to teach.

It is from the writings of Clement, the most illustrious of the Alexandrian school (A.D. 180-220), that we gather in

greatest abundance examples of the methods of the apologetic, by means of which so many of the educated heathen of his day were won for the missionary's Master. The following extracts are all from the works of that Father.

From the Exhortation to the Heathen :

Why I beseech you do you fill up life with idolatrous images by feigning the winds, or the air, or fire, or earth . . . or the universe to be god? It is, the Lord of the Spirits, the Lord of the fire, the Maker of the universe, Him who lighted up the sun that I long for. I seek after God, not the works of God. Whom shall I take as the helper of my enquiry? We do not, if you have no objection, wholly disown Plato. How then is God to be searched out, O Plato? "For both to find the Father and Maker of the universe is a work of difficulty, and having found Him, to declare Him fully, is impossible." . . . Well done, Plato! Thou hast touched on the truth. . . . Undertake with me the inquiry respecting the Good. For unto all men whatever, especially those who are occupied with intellectual pursuits, a certain divine effluence has been instilled. . . . And let it not be this one man alone—Plato, but O philosophy, hasten to produce others also who declare the only true God to be God, through His inspiration, if in any measure they have grasped the truth. . . . We must not either keep the Pythagoreans in the background, who say: God is one . . . the author of all His own forces and works, the giver of light in heaven and the Father of all; the mind and vital power of the world; the mover of all things. For the knowledge of God, these utterances, written by those we have mentioned, through the inspiration of God. . . . may suffice for the man that has but small power to examine into truth.

From the Stromata :

"Philosophy the handmaid of theology."

Before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training to those who attain to faith through demonstration. . . . For God is the cause of all good things, but of some primarily, as the Old and New Testaments, and of others by consequence, as philosophy. Perchance, too, philosophy was given to the Greeks directly and primarily till the Lord should call the Greeks. For this was a schoolmaster to bring 'the Hellenic mind,' as the Law

'the Hebrews,' to Christ. Philosophy therefore was a preparation, paving the way for him who is perfected in Christ.

"All sects of philosophy contain a germ of truth."

Since therefore truth is one ; just as the Bacchantes tore asunder the limbs of Pentheus, so the sects, both of Barbarian and Hellenic philosophy, have done with truth, and each vaunts as the whole truth the portion which has fallen to its lot. But all, in my opinion, are illuminated by the dawn of Light (i.e., Jesus). Let all therefore who have aspired after the truth, both those who possess not a little and those who have any portion, produce what they have of the word of truth. . . . truth, much more powerful than eternity, can collect its proper germs, though they have fallen on foreign soil. . . . The Barbarian and Hellenic philosophy has torn off a fragment of eternal truth from the theology of the ever-living Word.

ON FAITH

Acknowledging then that there is a Providence, it were impious to think that the whole of prophecy and the economy in reference to a Saviour did not take place in accordance with Providence. Perchance one should not even attempt to demonstrate such a point, the Divine Providence being evident from the sight of all its skilful and wise works which are seen. . . . And He, who communicated to us being and life, has communicated to us also reason, wishing us to live rationally and rightly. For the word of the Father of the universe is not the uttered word, but the wisdom and manifest kindness of God, and His power, too, which is almighty and truly divine and not incapable of being conceived by those who do not confess, being the all-potent will. But . . . all do not attain to the perfection of the good. . . . If one expect to apprehend all things by the senses he has fallen far from the truth. . . . Accordingly Plato says in the *Epinomis*: "I do not say that it is possible for all to be blessed and happy, only a few. . . . But there is a good hope that after death I shall attain all." So Moses, "No man shall see my face and live." But "the pure in heart shall see God" when they arrive at final perfection.

THE KNOWLEDGE OF GOD A DIVINE GIFT

I cannot help admiring in every particular that divine utterance, "Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold but climbeth up some other

way the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth." Men must then be saved by learning the truth through Christ, even if they attain philosophy. . . . For there was always a natural manifestation of the one almighty God among all right thinking men. . . . Far from being destitute of a divine idea is man, who, it is written in Genesis, partook of inspiration, being endowed with a purer essence than the other animate creatures. Hence the Pythagoreans say that mind comes to man by divine providence, as Plato and Aristotle avow, but we assert that the Holy Spirit inspires him who has believed.

THE APPREHENSION OF GOD UNIVERSAL

The Father, then, and Maker of all things is apprehended by all, agreeably to all, by innate power and without teaching No race anywhere, whether tillers of the soil or nomads, or even dwellers in cities, can live without being imbued with the faith of a superior being. Wherefore every Eastern nation, and every nation touching the Western shores; or the north, and each one toward the south—all have one and the same preconception towards Him who hath appointed government, since the most universal of His operations equally pervade all Rightly, then, the apostle says: "Is He the God of the Jews only and not also of the Greeks?" . . . And Malachi the prophet plainly exhibits God saying: "I will not accept sacrifice at your hands. For from the rising of the sun to its going down my name is glorified among the gentiles." And again, "Because I am a great King, saith the Lord omnipotent, and my name is manifest among the nations." What name? *The Son declaring the Father* among the Greeks who have believed.

A conclusion from the consideration of Greek Barbarian Philosophy.

It is then now clear to us from what has been said that the beneficence of God is eternal and that from an unbeginning principle, equal natural righteousness reached all according to the worth of each several race—never having had a beginning. For God did not make a beginning of being Lord and Good, being always what He is. Nor will He ever cease to be good, though He bring all things to an end. And each one of us is a partaker of His beneficence as far as He wills. *For the difference of the elect is made by a choice worthy of the soul and by exercise.*

CHRIST THE COMPLETION OF TRUTH

Rightly to the Jews belonged the law and to the Greeks philosophy until the Advent, and after that came the universal calling to be a peculiar people of righteousness through the teaching which flows from faith, brought together by one Lord, the only God both of Greeks and Barbarians, or rather of the whole race of men. We have often called by the name of philosophy *that portion of truth attained to through philosophy*, although but partial. So too what is good in arts, as arts have their beginning from God. "For the earth is the Lord's and the fulness thereof" says the Scripture, teaching that good things come from God to men. . . . And, to speak comprehensively, all benefits pertaining to life, in its highest reason, proceeding from the sovereign God, the Father, who is above all, is consummated by the Son, who, says the apostle, "is the Saviour of all men, but especially of those who believe."

Diary of a Journey Through "East Tibet"

BY EDW. AMUNDSEN

(*Concluded from p. 659, December number*)

WE left Litang May 20th and arrived at Teotang (first courier station) or, as it is called in Tibetan, Garalatrang (Gara, pass-village). There is but one house here in this desolate region of bare rocks and snowy peaks. The elevation is 14,471. About dark a mandarin (juinliangfu) arrived at the same house with all his men and animals. He is to be stationed in Lhasa!!! How I wished I could have gone right along with him and see the land en route! He even promised (in French fashion) to take me along. He had seen much of foreigners and was open-minded and free. They told me at Batang of an official who had allowed a foreigner to go in with him just recently, who got into great difficulties with the Tibetans on the road and nearly lost his life over it. The truth of this statement I cannot vouch for.

The next day we crossed the dangerous altar "Garala," some 15-16,000 feet above sea level, upon which many lives and much goods have been sacrificed. The robbers hereabout are very daring. Chinese merchants are annually robbed of

several thousands of taels worth of goods on this pass. Not long ago the Amban himself was robbed and a French priest was even stripped of his clothes!

We escaped with only the ordinary discomforts of a high pass. That same day we got right down into the beautiful valley of Ranang or Lamaya, where a Dsongye is stationed with his soldiers. There is even a telegraph office in the place. I got very good lodgings in the fine house of a "Litang chief," who has or had his home here. Chao Erh-fong (the one who came in to stop the rebellion here recently, now acting Szechwan viceroy) thought this chief was involved in the Batang revolt and was transporting him, with many others, down to China, when he took poison and died at Shiolo. His wife then ran away, no one knows where, from their really cosy home at Ranang (the home of the goat, as the meaning is). Such is the fate of many who now suffer justly or unjustly on account of the Batang uprising which, no doubt, would have spread all over East Tibet but for the arrival of troops sufficient to quell it.

An old servant, his wife and mother-in-law were now the occupants of this deserted mansion. The mother-in-law was eighty years old, but she still took part in the house work, early and late, and spent her spare moments in revolving the prayer-wheel with much zeal. I wanted to photograph the young servant girl in her extraordinary dress, decorated with a conglomeration of beads, etc., from head to foot, but she would not consent to such mysterious jugglery.

The Litang women have a special hair-dress, not common in other parts. The hair is plaited into numerous plaits, possibly 100, which hang down the back and are fastened with silver clasps or otherwise gathered and fastened over the small of the back.

Two or three discs or plates of silver (if procurable), two inches or more in size, are also fastened to the hair—one on the crown and one on either side of the back of the head. Other ornaments are sometimes attached. A needle-case, purse, scissors and other household tools and implements hang in strings from the belt round the waist. The Tibetan women are hardy, industrious and amiable. They do most of the work in the house and on the farm, and that also with skill and cheerfulness.

It is the superiority of the Tibetan wife which keeps the immigrant Chinaman devoted to her and her fatherland, which latter is sometimes hard upon him.

Tibetan home-life is really beautiful. Everything goes so quietly and smoothly. They seem kind and considerate, often displaying great tenderness towards one another. They are on the whole very hospitable and kind to strangers. As to practical politeness and true courtesy the Tibetans greatly exceed the Chinese. Their manners in daily life are charming. One cannot but be pleasantly surprised at finding so much to admire under an unpleasing and unkempt exterior.

The next day we came over small passes and narrow transverse plains. I caught sight of two big wolves leisurely walking up a grass covered mountain. My horse was a poor one, so I dismounted and ran up the pass with my Mauser pistol. Near the top I found them lying, quietly surveying the land.

I seemed to be only about fifteen yards from the one when I fired, although my heart was working like an engine after a run up hill at an elevation of nearly 13,000. Strange to say the powerful bullet did not land where I intended, or the big fine creatures could not have galloped off as they did.

The one I aimed at had some difficulty in getting away, and the men said he was hurt, but he is no doubt still roaming about on the lofty peaks near Erhlangwan (second wolf curve) as the Chinese call the lonely courier station where we put up that night.

During the night we had a heavy fall of snow, and it looked as if we should be snow bound, but we set out, and after a long ride up a well-wooded valley we reached Rati, a village with some ten families, situate on the naked mountain side at an elevation of 13,563 feet above sea level. This spot has been made solemn and sacred by our dear brother, William Souter, of Peterhead, Scotland, going to rest here in the year 1898. He could scarcely have chosen a place nearer Heaven, but oh! so desolate and so cold there by the quiet murmuring stream of melted snow from the surrounding loftier peaks dressed in everlasting white; and yet, is he not purer and higher up still through the merits of the One he loved and loved to serve? He died—no, went to sleep while on duty; his body worn out with a fever he could no longer resist. He was journeying to Batang, where he hoped to work for the Tibetans. I was fortunate in getting a lama to show me where he was buried. There is only a little heap to mark the spot.

By the help of two Tibetans and a kind Chinese I built a mound of stones and turf over the grave. Of two pieces of

board which I was able to buy, after much search, a cross was made and then I nailed an inscription on it and erected it on the grave.

It was rather late by this time, but I got a couple of visible photos of the spot. Next morning I found that the inscription had been spoiled somewhat by the snow, so I nailed up a fresh one on a card-board just under the cross so that water cannot get to it. Taking my stand at the end of the grave I removed my hat and . . . well, as sure as the Lord answers that prayer we shall meet in the morning.

He used to shake hands with people in such a way that they felt it long after, and surely his grasp will not be less hearty then! All who knew Souter will love to think of this memorial act.

Next morning, the 24th, I had to leave two of my escort behind on account of snow-blindness and then we crossed the rest of the high pass and met the Nepaulese embassy on the other side on its way to Peking with the usual tribute.

They travel in great state with hundreds of Tibetans and a multitude of animals. What a cruel thing to exact such services and money from the people through whose districts they travel! Some must travel with them for half a month or so, and supply horses and yaks besides, and all for nothing! I learned several things from a Tibetan-speaking Nepaulese about the Chinese rule in Tibet and conditions along the road to China. After what he said—and he ought to know having held important positions in the Government—the Chinese have got the upper hand at last, and rule with unquestioned authority. (Thanks to the British.)

On May the 27th I entered Batang—that historical spot—after travelling along a beautiful valley used by the nomads and then over a high pass, on which I photographed my caravan in the snow, and down, down, down through woods and flowers, from 15,000 to 8,710 the elevation of Batang.

Just before reaching Batang I was shown the spot where "Amban" (Fong) was killed by the Batang lamas in the late uprising. A little nearer Batang is a long grave, where lie the remains of twenty of his soldiers slain at the same time.

It appears that this official wanted to reform the Batang monks by teaching them the art of war and wishing them to marry and so on; of course these things were entirely against the monastic rules. The monks then said he must be a for-

eigner and not one sent by the Emperor, or he would not come with such orders, and accordingly they told him that he would be killed. He was hiding in the palace of the Batang chief for some time. To get him out of there the lamas said they would not kill him if he would go back to China.

But when he set out for China the lamas were waiting for him, and killed both him and his soldiers in a narrow ravine about three miles from Batang. The rebellion then broke out and spread east and south and even far into Yunnan, ending in great battles and loss of much life and property. The lamas themselves set fire to the beautiful lamasery, so that the Chinese should not get any of its riches, and then, though scattered, went into hiding.

They first tried to kill all the Chinese and foreigners whom they imagined had anything to do with reform of any kind. Innocent people were butchered and the whole district was ravaged by the raving priests. What remained of the monastery the Chinese burned down, so that now only the ruins are remaining. Through these I was able to wander at will. Not long ago they would have proudly shut the gates in the face of a foreigner.

Batang is situated in the midst of a fertile plain two miles by four, enclosed by high, barrier mountains. A river comes down from the north and along the western range down to the "River of Golden Sand," six miles or so farther south. It is spanned by a wooden bridge from the lamasery to the monastic village on the other side. The town itself, with its 1,500 mixed population, looks very nice, the houses reminding one of the buildings in Calcutta, with their flat roofs. They are even plastered over with yellow clay and look imposing with their regular windows and big gates. The streets are quite good and the "high street" is supplied with running, drinking water.

I found nice quarters with a Tibetan family, where I stayed till May 30th. I called on the Mandarin, who received me well and sent me presents of rice and flour. Other people too commenced to do the same, thinking, I suppose, it would pay.

I was not able to sell books here, so of course I had to let them have them free. A Batang man, who helped me in the distribution, said I had better take the books home again, but by a little talk and patience I was able to give away 270 books

while I stayed at Batang. Though Batang has been worked by the Romanists for some forty to fifty years I was not able to discover any knowledge of the Gospel amongst the people. They have, no doubt, been hard to work amongst, having often sought the missionaries' lives (and taken them too), but they are now accessible and willing to listen. The Batang chief said repeatedly, before his murder: "O that the Gospel-hall people would come to Batang"! Whether he was only troubled about the uprising rather than his soul, no one can tell, but he was killed by the Chinese on account of the rebellion, so also the second chief, whose great palace has now been given to the Romanists.

I mentioned Chiaiindo, etc., and asked about the possibility of going there, knowing full well what the answer would be. The Mandarin said that he had no power beyond the Batang boundary, and that I would need to negotiate with the Amban at Lhasa about it. The Tibetans are the only people on the earth with freedom to go where they like!

The farthest west I was permitted to go was Tsaka, or Yen-chin as the Chinese call the Tibetan salt district on the banks of the Mekong river, which I reached on June the 4th.

The first day we followed down the Yangtse river, which we crossed at Truanang the next morning and soon ascended the mountain country again and kept at an elevation of 12-14,000 feet till we descended into the Mekong basin, which is but 8,545 feet, where the village is situated. True we had a drop down to Dsong with an elevation of 10,000 or so, where we left the main road to Yunnan. I do not think I have travelled through finer Tibetan country than that from Truanang (or Yangtse) to Tsaka (Ts'a-k'a, salt mouth) on the left bank of the Mekong. It is very well peopled; the beautiful farms lying only a few miles from one another. The people are exceedingly nice and kind—more like central Tibetans, only simpler. Wherever I stopped for Oola or the night they gave me the best room and offered tea, dsamba and sometimes butter and cheese on my arrival.

Some of the farms are suitable for the cultivation of most things produced in Norway, while those at an elevation of 13,000 or so can only raise barley and wheat. I had some nice talks with the people and left books with them to read. I was glad to find that even ordinary lay boys were able to read. At

Gya-neh-ding I got a boy to read aloud the ten commandments. When he came to "Honour thy father and thy mother," etc., I asked him to read it again, and out came the grand old command in distinct, clear words so that all in the room could hear. I asked him if he understood, at which he suggestively blushed—his parents being present. On the road down from Gya-neh-ding we noticed a stone slab by the side of the road, with many round hollows in it and a small heap of stones on the top. This is a "men do" or medicine stone. The people use the small stones to knock loose some sand in the hollows of the sand stone slab and then lick or eat the sand thus loosened as a remedy against numerous ills.

The Tibetan faith in the power of medicine is almost unbounded, while they have little knowledge of it and still less proof of its efficacy. There are some splendid forests along this road. Tsaka puts out a great deal of salt and supplies all the country west of Tachienlu, practically, with it, the part supplied from Yen-yuen-shien omitted.

They take it right down to Wei-si. It is excellent salt, and the best of it is formed like icicles from the dripping brine, under the roof of caves, and is pure and white. Some of it (perhaps most of it) is made from brine carried up from deep caves on to the roof of houses or platforms, where it is evaporated by sun and wind; the latter blowing almost continually.

The village itself is scattered on a small plain about 300 feet above the river, and including the many hundred salt dryers down on the banks of the river the district is said to have 5,000 inhabitants. The Roman Catholics have a station here a little farther up the river. A captain is stationed here with about 400 soldiers, who one and all were greatly delighted to see me. I had no Chinese books left, but was able to leave God's Word behind in Tibetan. This is a good centre for mission work, being so far inland and in the heart of the salt district. A big lamasery stood over on the other side of the river, on a lonely ridge about 11,000 feet above sea level, but as the inmates joined the rebellion the place was reduced to ruins after some hard fighting.

A great number of run-away lamas are hiding in a big lamasery near the Yangtze river somewhere north of Atentse.

On June the 5th we set out for Atentse, following the Mekong river, but not along its left bank as I had imagined.

We had to climb up great mountains as soon as we left the Tsaka plain, and after crossing into Yunnan found comfortable lodging in a good Tibetan house—"Penyongo—" at an elevation of 10,533, where the fields still lay bare and untouched, waiting for the coming summer. I could see a marked difference in the people. They are tall and thin with slightly different features, but kind and simple, speaking a dialect of Tibetan scarcely intelligible to us. Next day we started off with men and women to carry our luggage and books along a sinuous road, up and down cliffs, sometimes along the face of cliffs overhanging the river. This kind of travelling lasted till we got near to Atentse, where we left the Mekong and crossed a high, beautiful pass to our left and then descended sharply to the town of Atentse.

On the road we met with nothing but kindness, though the people were eager for money, like the rest of the people I had to do with all along. A man travelling with oola ought, they think, to pay heavily for lodging and everything. But generally they "leave it to the man's honour" to give what he thinks fit. Some nights I was staying where the summer had come in power and the corn was ripe and partly reaped, while at Penyongo and other places fields were still waiting for the warm weather! This great variation in temperature and altitude makes travelling rather hard and dangerous. The population on both sides of the river is very considerable for such a mountainous district. High snowy ridges were seen on the other side of the river, hiding Central Tibet from view.

Tibet is truly a "snow-fenced kingdom," as they call it themselves, but the political fences with which Great Britain, China and Tibet combined, encircle this priest-ridden nation are a greater barrier and not fair to the people thus condemned to ignorance and darkness. May Britain soon see this!

I stayed in one very good house in Geslio, with nice upstairs rooms, fairly clean and light. Such a change after what I had been used to throughout most of the journey—sleeping in a room, the kitchen generally, with most of the family and my own men. The houses are generally much better here than they are east of Bataug. In spite of their apparent wealth the young daughter of the Gesh family did not mind carrying my box for about fifteen miles over a bad road, though it weighed

possibly seventy pounds, and then she ran back again the same day with the rest of the carriers. How different to China and the Chinese women!

Atentse, or Gyu as the Tibetans call it, is situate in a narrow valley running south-east at an elevation of 10,644 ft.; boiling point 192'2. The town is just now rising out of the ashes to which it was reduced during the uprising of 1905, when the Batang lamas came down and burned the place, being helped by the Atentse priests, who were compelled to join them.

For some time they laid siege to the town and at last overcame and burned it, without loss of life, I believe. It is the Yunnan-Tibetan trade mart, similar to Dachienlu in Szchwan, only much smaller. It has perhaps 700 people—Chinese and Tibetan.

I had some difficulty in finding lodgings at first, but by official help I got a room in a Chinese-Tibetan house. The landlord had been travelling a great deal in inner Tibet and added considerably to my knowledge about the newly-discovered route from Yunnan to Central Tibet. He was most friendly and offered his assistance. He speaks Lhasa-Tibetan and Chinese well. I had several earnest talks with that man and really hope he will turn from his idols (whom he worships so well) to the living God. Soon after my arrival the Mandarin came to see me, and as he recognized me from Yunnanfu he invited me the next day to a feast, together with the gentry of the place. The commander-in-chief also sent me an invitation to a feast, but I could not wait for it. I stayed two days in Atentse and had a pleasant time. Even the Tibetans helped us in getting the remaining Gospels into the hands of the literati.

On the day of leaving the Mandarin came down to see me off, and he came in great state, specially to please me. The friendship shown by the official class gave me a standing with the people and will make it easy for future travellers or resident workers. The Catholic place in Atentse has not yet been rebuilt after the rebellion. They want the Chinese government to move the Hochin chentai to Atentse, which they (the Chinese) may consider unnecessary.

There is a good road from here to Gyetang or Chongtien, a big Tibetan centre and a much greater trade mart than Atentse even, but as I visited that town and the country to the

N. E. of Chongtien in 1898 I chose to take the road along the Mekong to Weisi (Weishi, as it is pronounced.)

I left Atentse on the 11th of June and reached Weisi on the 19th, stopping one Sunday at Kangpu (eight travelling days, and long ones too). The change from a cold pleasant climate like that of Atentse to the hot steamy basin of the Mekong was the main discomfort of the journey down to Weisi. The lowest altitude was nevertheless not below 5,800. The narrow valley becomes more and more populous as one descends, but the Tibetan ethnological boundary may be said to cross the valley at Bady or Bati. Below that place the Moso people predominate. They are of course intermixed with Chinese and Liso; the latter are now more confined to the mountains and are not so civilized as the Moso. East of the Yangtze the Tibetans live farther south; the country being much higher. Great numbers of Tibetans come down to the Kawa karmo (white snow) sacred mountain, between the Mekong and the Salwin rivers, near Tzuku, a Roman Catholic station. There is also a sacred mountain called by Chinese Ji-dsu-shan, N. E. of Tali, similar to the O-mei-shan near Kia-ting, Szechwan. The Roman Catholics have a solitary station west of the Salwin river. But most of their stations were ruined in 1905. There is also a small tribe in this basin called Lahma. The women have big silver balls; one on either side of the face, suspended by a chain slung over the head. The Moso chiefs, with whom I stayed, treated me well. They have adopted the Tibetan religion, or lamaism, and lamaseries are to be found even below Weisi. As far as it is known they are of the Nying mag-pa, or "red" sect—the orthodox, not the reformed branch of lamaism. They are generally more peaceable and quiet, though drunkenness is not uncommon amongst them. The reformed sect (gelugpa) is much more powerful and the adherents more bigoted and proud. The Bon, or pon sect is now nearly extinct.

Weishi has a Chinese (and Moso) population of nearly 3,000, and is situated in a fertile valley between high mountains running north and south. I was here in 1898 when the city was much more prosperous than it is now. It has passed through famine and lack of trade, but is now prospering again.

I left Weishi on the 20th of June, having disposed of my last Tibetan books in the city. The Litipin pass, east of the city, is frequented by Nutze robbers, so that people only cross

it on certain days, when soldiers are sent up to guard the pass. I had quite a number to escort me over, but I do not think there was much need for any. The pass is very steep on the west side, but has nicely wooded plains on the top and excellent grazing land at an elevation of 12,000 feet. In only three hours we ascended nearly 5,000 feet from Weishi to the top of the pass. Weishi is but 7,234 ft. above the sea.

The following day we got once more into the Yangtze basin, the third time on this journey. Here the valley is wide and populated with Moso and Chinese. On June the 24th I left the Yangtze at the "great bend" (Shogu), elevation 6,150 ft., i.e., about 500 feet higher than the Mekong on the same latitude. Shogu is a warm place in summer, and we were glad to get out of it on to higher ground. It is the second biggest village in this section of the Yangtze—Jytien being the biggest. From Shogu we ascended a beautiful pass clothed with trees and flowers, then went gently down to a beautiful, smiling lake in the open valley full of corn, wheat, etc., where we had our meal in the open as usual, and then came on to Juho, a market town at an elevation of 7,500 ft. I was now in the Mingja tribe region, which extends to south of Talifu.

This district is one of the most fertile and populous in Yunnan, as well as the most beautiful. What a splendid field for missionary operations! Likiang, Hochin and Chientswan would form splendid centres. Likiang is on a higher plateau and has a local dialect of its own. The Mingja have no written language, and use the Chinese characters. Many of them can speak Chinese, but many of them cannot. They are an industrious nation; the women folk will till the soil while the men go abroad as masons, carpenters, etc. Of this lovely district much has been written, so I will only say that I was glad to get into Talifu for a little rest and change on Saturday, June 29th.

We had a good deal of rain during this last part of the journey. Both my Tibetan helper and I felt rather seedy and kept fighting against the fever, which we were told at Atentse was unavoidable.

However the sight of friends once more, and two good revival meetings, in which twelve men and women of all ages stood up and asked to be prayed for, so stimulated me that I had no collapse. This is a new, glad sight for Tali, and the first fruits of a harvest earnestly prayed and laboured for by the C. I. M. workers there.

On the 2nd of July I set out again ; this time for home and, though rather poorly on the road, arrived at Yunnanfu on the 15th July, glad to find that things had gone on all right under my wife's care, who had bravely held the fort during my absence.

Thus ended a long and varied journey of about five months—from February to July, 1907—through Chinese, Lolo, Moso, Miso and Tibetan territories, covering a distance of about 2,332 miles.

The present report is but an outline of what might be related, but it is sufficient to show there is still need for prayer on behalf of the still closed land.

Correspondence.

KEEP IN TOUCH WITH CHINESE
THOUGHT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the November number is a most helpful and suggestive article by Dr. Garritt "On Keeping in Touch with Chinese Thought." Some of us "older missionaries" would greatly benefit by such studies as he suggests ; and it is to be hoped that all the younger generation will profit by the good advice. Dr. Garritt says: "If we compare our attainments in Chinese with those of Chinese youth in English, we shall probably fail to measure up."

At one of our large public schools in England there are three Chinese lads who certainly have not been learning English for ten years. I have just seen the term report of their form, and these lads take *first* place in Scripture, English history, and English literature ; second place in several other subjects, and in *none* are they anywhere near the bottom of their form.

Yours,

Lausanne.

E. H. E.

IS CHI-TU CHIAO "PROTESTANT"
CHRISTIANITY?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One of the most respected missionaries in China has pointed out to me in a letter that the opening sentence of the Chinese translation of the Resolutions of the Centenary Conference states that "Christianity has been in China for one hundred years" (基督聖教流行於中國歷百年矣) and adds, "The translators by taking Chi-tu Chiao to stand for Protestant Christianity, it seems to me, have committed the gravest error. There is no word left for Christianity. I see not how history is to be written without such a word."

No one would wish less than myself to criticise the work of the translators of the Conference Resolutions, which has been so excellently performed, but this is a case where the interests of history and literature, as well as of Christian unity in its larger sense, require that a protest should be made.

One imagines that the translators were endeavoring to escape the use of Ye-su Chiao, with its un-Chinese use of the personal name of our Lord, when they adopted Chi-tu Chiao as the designation of Protestant Christianity, for they surely cannot have been unmindful of the fact that Christianity was in China before Robert Morrison, both in the Nestorian and the Latin form, and that there are Christians of the Greek church in our midst. However the term came to be so narrowed it ought not to pass unchallenged.

What I would urge, and I think there will be many who will agree with me, is that to adopt Chi-tu Chiao as the equivalent of "Protestant Christianity" or "the Reformed Churches" is, in the first place, to deprive us of any general term for Christianity, and in the second place to indirectly stigmatise Chinese Christians who are not Protestants as no Christians. In the interests of the correct use of language, and in the far greater interests of charity, we shall be making a serious mistake if we allow any such use of terms to become current.

F. R. GRAVES.

St. John's University,
January 8th, 1908.

HOW TO MAKE AN OVEN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just been making a baker for the cook; it was made out of a kerosene tin, and it took me about an hour and a half to make it. The first one I ever saw came into existence about as follows:—

I had gone down the river from Shaowu about eighty miles, expecting to be gone from home two or three weeks, and after I had got well settled in a chapel my cook came to inform me that he had forgotten to bring along a baker. Now it may seem irreverent to suggest the help of the Spirit in such a matter, but there flashed into my mind a plan for a cheap, light, handy baker. I told the cook to get me a kerosene tin and five feet of wire, which he did. I cut a round hole centrally in one side of the tin, about five inches in diameter, and this was all that was needed to make the bottom of the baker. Next I cut out one end. Then I made three holes with a Chinese awl lengthwise in each side of the tin and about four inches apart and one-third way up between the top and the bottom of the baker, and through these holes I strung a wire back and forth, using for this about forty-five inches. Then I punched two holes in one edge of the end piece that I had cut out and two holes to match in the corresponding edge of the tin from which it had been cut, and through each pair of three holes I ran a bit of wire and bent it round to form a not very tight ring, and thus I had a door for my baker. At the upper opposite corner from these hinges I punched two holes parallel with the side of the tin and about an inch apart, and through these I ran a bit of wire about five inches long, and then I bent about an inch of the forward end down over the door for a catch and the other end I bent forward and down to the tin and then bent the end upward for a handle to the catch. The shape of the wire, after bending, was about like this:  The

piece of tin which I had cut out of the bottom was laid inside on the cross wires to protect the bottom of the bake-tin from the direct heat of fire.

In use the baker was set on a small Chinese *lu*, over a good charcoal fire. It baked quickly, evenly, and with a small consumption of fuel; and for a small family it is as satisfactory as anything I know of as a substitute for the bake oven of a good cook stove. One will last for several months, and when it gives out, my cook usually makes a new one without any help from me except the loan of tools. But this time he happened to be away on important family matters and his substitute came to me to make the new one.

Faternally yours,

J. E. WALKER.

SHAOWU.

CHILDREN'S SCRIPTURE UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A year ago, as Honorary Secretary for the Children's Scripture Union (in China) in connection with the Children's Special Service Mission, I mentioned in the RECORDER the desire of a number of missionaries that a course of readings should be issued which would be confined entirely to the New Testament, especially for the benefit of native members who only possessed a copy of the New Testament. The replies received were too few to form a sufficient guide as to the advisability of having a New Testament course in addition to the regular Scripture readings.

It has been thought advisable, however, to again attempt a New

Testament course and to issue a request that any one interested send for a free copy to the undersigned, indicating an opinion as to the necessity for such a plan being pursued. The course begins with the Chinese New Year, 2nd February, 1908, and goes on to the end of the Chinese Year, 21st January, 1909. The same method has been followed as before, using the same portions as we have in the regular list when it gives readings in the New Testament, and filling up with other New Testament portions when Old Testament books occur in the regular list. It has been found necessary to vary this somewhat so as to avoid breaking a book into two parts. But still, while friends are reading the New Testament in the home lands, India, Africa, Japan, and elsewhere, our Chinese brethren and sisters will be reading as nearly as possible the same, and, in the great majority of cases, exactly the same portions.

For those who are unacquainted with the regular course we would explain that it takes us through the Scriptures in five years; 1908 being the fourth year of the present five years' course. In each year we have two of the Gospels, some of the Old Testament Historical Books, three or four of the Prophetical Books and two or three of the Epistles. The Acts of the Apostles, and some of the Psalms, are read twice during the five years. In the New Testament, with slight exceptions, the whole of each Book is read; in the Old Testament Books the most suitable portions are chosen. Of many Old Testament chapters only a part is taken, that the portions may not be too long;

but elder members, if they have time, are encouraged to read the verses omitted.

In general an Old Testament and a New Testament Book are read alternately. The Psalms, which throw so much light on other parts of Scripture, are interspersed between the Books.

As many of the new missionaries now on the field have at home participated in the seaside services of the Children's Special Service Mission, and thus become interested in the Children's Scripture Union, we trust they will interest their new Chinese friends in all that the

C. S. S. M. stands for; and we would take this opportunity of suggesting to older workers who have not identified themselves with the Children's Scripture Union the possible gain to themselves and their native friends in the stimulus given to their own regular daily reading of the Word of God and the comfort and help received in being prayerfully linked on with so many hundreds of thousands of daily readers all over the world.

Yours truly,

GILBERT MCINTOSH.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

德華朝報. *The Chinese Christian Fortnightly*, Hongkong.

We have received the first number of this new venture. It is issued by the Berlin, Basel and Rhenish Missions in South China, Rev. I. Genähr, editor. The paper is not intended to be a rival of others, but is part of a movement to draw the three missions closer together and acquaint them with one another's work. There are thirty-four pages of interesting matter, booklet size, and the subscription price is one dollar per year. In the announcement of policy 教民 is used. It almost seems as if we could not get on without that term. Though objectionable, there seems nothing better to put in its place.

耶穌教聖識闡釋備考. 1904. Methodist Press, Foochow. Pp. 82.

天演論書後. 1907. Methodist Press, Foochow. Pp. 218.

民教冤獄解續編. 1904. Methodist Press, Foochow. Pp. 178.

民教冤獄解續篇補遺. 1906. Methodist Press, Foochow. Pp. 180.

The foregoing four books are by Mr. Li Ch'un-shêng, a Fukien Christian, now in business in Formosa. He issues them at his own expense, and anyone wishing copies can have them free from the C. L. S., 44 Boone Road, by paying the postage. The author has sent several boxes free. The first goes over various prophecies in the New and Old Testaments and shows their fulfilment. He urges in his preface that 'prophecy' is not 預言, but 識語,

and 'fulfilment' is not 應驗, but 成. Those who wish to study Yen Fu's Huxley will find it reproduced in the second book, with the author's criticisms after each section. The third volume is made up of four sections, dealing with Modern Science, Darwinism, Origin of the Race, Chinese Race, reproduced apparently from the columns of the 新民叢報, now under official ban; the author's critique follows each section. The fourth volume ranges over fifteen topics of present-day interest, e.g., the Russo-Japanese War, Exclusion Act; but Darwin and Spencer and Huxley appear to crop up everywhere in this man's writings. Here are a few of the terms we must all get to know: Evolution, 進化 or 天演; Natural Selection, 淘汰, 天擇; Survival of the Fittest, 優勝劣敗; Struggle for Existence, 物競, 強存, 弱亡; Environment, 境遇; Development, 發達; Variation, 變化; Species, 種類; Origin of Species, 物種原始; Influence, 激力; Darwin, 達爾文; Spencer, 斯賓塞; Huxley, 赫胥黎; Philosophers, 哲學家; Religious World, 宗教界.

山東地理問答. A Geography of Shantung. By Mr. Liu Shu-deh. On sale at Presbyterian Mission Press. Price 35 cents.

This little book deserves notice as the first of a class. It is sure to be followed by similar works treating of other provinces.

Intended for the use of schools in Shantung, the wealth of information which it contains is put in the best form for teacher and pupil. Not merely does the question draw attention to important points, it enables the teacher to gauge the knowledge of the student.

So full and minute are the contents that every school in the

province would do well to make it a text-book.

The earliest work of the kind is the Tribute of Yu, a part of the Shuking, in which the soil and productions of each region are described. Until recently students were required to commit that antiquated rubbish to memory! They may now lay it aside so far as Shantung is concerned and take instead the book of Mr. Liu, a graduate of the College formerly at Tengchow, now Union College, Weihshien. Missionaries and merchants, whose sphere of activity is in that quarter, will also do well to consult Mr. Liu as to the resources of his native province. That province is the holy land of the Empire, containing the tombs of most of its ancient sages and the scenes of most events in its ancient history.

W. A. P. M.

托氏宗教小說. Tales of Tolstoi, by Rev. I. Genähr, Rhenish Missionary Society, Hongkong. Printed at The Fukuin Printing Co., Yokohama. Wên-li. Maopien paper. Pp. 202.

Tolstoi first attracted the attention of Rev. E. F. Gedye, who gave us "Where Love is, God is," and "Until Seventy Times Seven," both in mandarin, and issued by the Hankow Tract Society. Now Mr. Genähr gives us twelve tales by the Russian prophet, from R. Nisbet Bain's Tales from Tolstoi. At least one, if not two, were done before by Mr. Gedye. We wish these also were in *mandarin*. The titles are as follows:—Master and Man, How the Little Demon earned his stolen Crust of Bread, Where Love is, God is, The Candle, Neglect a Fire and 'twill overmaster thee, Two Old Men, What Men live by, God sees the Right,

though He be slow to speak, The Grain that was like an Egg, Three Old Men, the Godfather, and another omitted in the preface. The late Pastor Wang Ping-k'un, author of "Christ and Confucianism" (C. L. S.), wrote the preface, quoting the examples of Chun Yü-k'un, Tung Fang-so, Chuang Tzu and Lieh Tzu to justify the clothing of great truths in light garments (小說). Mr. Genähr himself tells us something about Tolstoi and fears the Chinese do not believe anything good can come out of Russia. Let them read these stories and they will almost forget Manchuria. At the same time he warns his readers that some traces of Catholic and Greek church doctrine are found in the stories. Would it not be as well to eliminate these elements, giving due notice in the preface? The use of 阿誰 betrays the locality of the writer. A very striking, if not handsome, portrait of Tolstoi in peasant dress is given as a frontispiece.

L. Richard's Comprehensive Geography of the Chinese Empire and Dependencies. Translated into English, revised and enlarged by M. Kennelly, S.J. Shanghai: T'uswei Press. Price \$5.50. Special rate to missionaries. For sale at the Presbyterian Mission Press.

It is impossible in the limits of a Book Table notice to adequately review all the features of the encyclopædic work before us. In giving a physical and political description of China and her dependencies many authorities have been consulted and many topics germane to the subject touched on. In this comprehensive survey no important associated topic, so far as we see, has been lost sight of. Yet the work is more than a compilation; the arrangement and working up of

the literary matter having been so admirably thought out and executed that there is no evidence of patch work.

In the plan of work we first have the Physical section, in which the information is grouped around the three great basins of China—the Northern, around the Yellow River; the Central, around the Yangtzekiang; and the Southern, around the West River. A general outline of each region precedes the description of the provinces. Somewhat unfortunately, but with advantages of its own, this arrangement provides for treatment separately of the coast line which extends along no less than six provinces. In this section we gain valuable information with regard to coast winds, monsoons, cyclones, etc.

In the Political section the following topics are succinctly treated:—The government and administration; the people, their language and religions; military and educational matters, agriculture, industries, trade and commerce, railway, postal and telegraph departments, etc. A terse but valuable account is appended of the rise and progress of the Empire down to the edict of 1905 abolishing the old style of literary examinations, and the later steps with regard to the Commission to Western countries, the suppression of the opium habit, etc.

Possibly it is in this section that we see the difficulty of treating great and complicated problems in a condensed manner. The author admits that the character of the Chinese is as hard to decipher as the language; and straightway proceeds in a pithy and graphic style to sketch in the features of a great figure on a small canvas.



RIGHT REV. BISHOP MOULE, D.D.

(See Book Table Department, p. 103.)

A suggestive feature to the student is the space given to the References, which are wide in their range and indicate the vast bibliography available on things Chinese. Many references are made to the volumes of the *RECORDER* and to missionary authors. A list of the cities, towns and open ports; a copious index; forty-two sketch plans, geological maps and diagrams; a large map of China and three smaller ones showing physical and political aspects, the Hupeh plain and the lower Yangtze basin, are some of the good things for which we have only space for bare enumeration.

To the author and translator we offer hearty congratulations on the completion of a most useful work. Very suitably is it dedicated to all those who take interest in the progress, welfare and prosperity of China.

G. M.

A RETROSPECT OF SIXTY YEARS.

By the Rt. Rev. Bishop Moule, D.D.
On sale at the Presbyterian Mission Press. Price 40 cents.

There are a few distinguished members of the missionary body in China who by the quiet and effective devotion of their missionary service, as well as their consistent brotherly love, have not only been honoured by but have also endeared themselves to the hearts of their fellow-workers. Bishop Moule is preëminently such a missionary, and these few glimpses of his long years of Christian life and service will appeal to the more than sympathetic attention of very many.

It is not expected from Bishop Moule that in such a work as this he should use the broad brush and the vivid colours which some of our senior breth-

ren wield so effectively in their missionary literature. His is 'the harvest of the quiet eye,' none the less inspiring in its record because it restricts itself to work that the writer is personally in touch with and events in which he has played his part so unobtrusively and yet with such effect. The advance of the C. M. S. missions in Chekiang and Kiangsu must always be connected with the name of the Moules, and it is well that this narrative should have been published that all may know something of the spirit and method of its accomplishment. Beginning with his life in the quiet Dorsetshire parsonage which sheltered the youth of a family of boys whose record in the service of the Church of their fathers in the last two generations it will be difficult to parallel, we are told of the conversion, the university career, the home service and the departure for China, which took place in the year 1857. He tells us that he named China as the country to which his thoughts had turned in thinking upon a missionary career by what he "wrongly imagined to be the prosaic and unromantic nature of the people and the country." The advent of the Taiping rebels to Chekiang in 1858 (the year of his settlement in Ningpo) and the course of this rebellion during a number of succeeding years gave the young missionary reason for reconsidering this estimate of the Chinese. It was in 1864 that Mr. Moule attempted the settlement in Hangchow on behalf of his mission; in the following year premises were rented, and from that date the history of his work is centred chiefly in that city. In 1880 Mr. Moule was ordained to the bishopric of Mid-

China, and on his arrival in Shanghai in 1881 took possession of the episcopal seat formerly occupied by Bishop Russell. That he has held for twenty-six years.

The venerable Bishop's review of some of the changes that have come over Hangchow since he first occupied it and his comments thereupon, are of more than local importance and sufficiently weighty, especially having regard to their source, to deserve quotation at length. He says: "When I first found in 1864 what has proved to be a home, if anything below the sky deserves that holy name, China had been convulsed from end to end by the Taiping upheaval. She had been glad to borrow help with one hand from the Western powers against the domestic foe, while with the other she strove to keep those powers at bay. Yet then, and for full thirty years more, she was the unchanged China still. As I approached Hangchow in that distant year the great suburbs on the river and the canal were practically obliterated. . . . Much more than half the city lay in ruins. In the thirty years down to 1894 the wounds of Hangchow had nearly all been closed, and of many the very scars had disappeared. And it had been done with as little as possible of deviation from the time-honoured rules of Chinese architecture and embellishment. . . . The novelties that pain us are due chiefly to the past dozen years. And these obtrusive novelties betoken, I think, all too accurately the change and the character of the change that has come over Hangchow society chiefly during the same short period. When I wrote in 1889 I hazarded the prophecy that I at any rate should not live to

see the end of the great National system of Competitive Examination My prophecy has failed. . . . The great educational system that goes with it had its faults, and the Confucian ethics have their deficiencies, but for the mass of the people at present it is Confucian morality or none, since whatever else is accepted from the West by way of education, it does not embrace our, that is to say, the Christian morality. . . . Hence we have the sad and unpromising phenomenon of the eager pursuit of some branches of European and American education, while we are assured that Englishmen and Americans are, less noisily perhaps, but more cordially hated than ever. And it is on this account that I long far more than I used to do to see the church in the West, under whatever denomination, roused to the duty of a really generous expenditure of her money and of her best-equipped sons and daughters on the effort to seize the critical moment, and, if it is yet possible, offer to the Chinese everywhere the best and most thorough intellectual instruction in schools conducted on confessedly and thoroughly Christian and Scriptural principles. I confess to the fear that high as our aims have always been in the colleges and medical schools we have been enabled to open, the results have not corresponded to our aims. Good scholars and mathematicians, good schoolmasters, good doctors, have been produced, but if I am not mistaken the earnest and educated evangelist and pastor, the medical missionary, is as rare as he was ten years ago; rarer perhaps in view of the widening field and the multiplying flocks. Am I mistaken in surmising that the teaching force has been inade-

quate, not certainly to impart skill and scholarship, for they are in evidence, *but at the same time to impart character* and at the same time to encourage whole-hearted spiritual devotion by example?"

The air of comprehensive charity and Christian fellowship with which we have been wont to connect the name of the venerable author of this Retrospect breathes through the whole of these recollections. We are assured that, only too slight as these are, their perusal will prove inspiring, revealing as they do the patient and steady labour through a long life-time of a singularly devoted personality to whom the service of his Lord has been an increasing joy.

W. N. B.

Jesus Christ and the Social Question.

An Examination of the Teaching of Jesus in its Relation to some of the Problems of Modern Social Life. By Francis Greenwood Peabody Plummer, Professor of Christian Morals in Harvard University. New York: The Macmillan Co., 1906. Price, Gold \$1.50. From the General Committee, Y. M. C. A., Shanghai, Mex. \$3.00.

The radical and more ethical nature of modern socialism, as compared with the past, is an indication of the real progress which the race is making. At the same time a chasm has developed between socialism and Christianity, which is due to a misinterpretation by the socialist of the real nature of Christianity on the one hand, and a failure of the Christian to live up to the social principles of Jesus on the other. To study these principles, therefore, is of commanding importance to the Christian. It is to this study that the author invites us.

Three characteristics, he says, are fundamental in the social teaching of Jesus: its view from above, its approach from within, and its movement towards a spiritual ideal. Jesus had the wisdom which gave him a wide social horizon, an interest in the individual which meant social power, and an idealism which provided an unchanging social aim.

These three principles are shown to have peculiar adaptability to the present-day dangers of the socialistic movement. In absorption in details there is a tendency to narrowness which finds its antidote in the larger horizon of Christ's social instruction. In the multiplicity of schemes and organizations there lies a very real tendency to externalism, which is met by the individualistic character of Jesus' teaching. In the materialistic outlook of the social discussion is involved a lack of spiritual purpose which is fully supplied by the spiritual ideal which Jesus keeps constantly before Him.

After an elaborate introduction along these lines, to which one-third of his book is devoted, the author proceeds to discuss, in the light of Jesus' teaching, four particular phases of the social problem, viz., the family, the rich, the poor, and the industrial order.

The same keen discernment of underlying principles, which is so characteristic of the first part of his book, is manifest in the more detailed study of the later chapters. For instance, in the discussion of the teaching of Jesus concerning the rich, he shows that Jesus sometimes spoke as if wealth were a trust to be used, and sometimes as if it were a peril to be escaped. The apparent contradiction is removed by pointing out that the "deceit-

fulness" of money lies in the fact that, at first one's servant, it may at any moment become one's master. Jesus gives us therefore two solemn alternatives from which to choose—the mastery of wealth, or the abandonment of it.

In discussing the industrial order, he states the difference between the teachings of the modern socialist and of Jesus to be that "the aim of the one is to make the poor rich, and the aim of the other is to make the bad good." And again, "according to Jesus, the root of the industrial question is not in conditions but character."

In his closing chapter the author shows how the social forces, like the physical, are correlated and how they constantly interact on each other. Not only so, but they all are expressions of an underlying social energy which for its moral tone is dependent on the teaching of Jesus. To those who are trying to follow in the footsteps of this Teacher comes the call to be—not the repositories of doctrine—but the dynamos of social power, of which the present age stands so much in need. And the application to the missionary is aptly put in a sentence near the close of the book: "Many a man can teach Christian doctrine to heathen listeners, but only a life which has been hid with Christ in God can communicate to heathen lives the spiritual energy which proceeds through Christ from God."

D. W. L.

A Critical History of Unbelief in the Nineteenth Century, by Professor Sheldon. Eaton and Mains, N. Y.

The contest with paganism in China is by no means over, but forces are actively at work, other

than evangelical Christianity, that are sure to be fatal in the near future to the grosser forms of idolatry and superstition. Every modern teacher, author and editor is, in this sense, a missionary. The enemy to the Christian faith that is most to be feared, and which calls loudly for a literature to meet it, is the agnostic materialism and other phases of unbelief in the Christian revelation so prevalent during the last century. Agnosticism has almost captured the student class of Japan. The fifteen thousand Chinese students in Tokio are sure to imbibe it along with their modern education. They will think it is the latest Western learning. Already these books are circulating widely in China, and no doubt the poison is just beginning to work.

The missionary can no more afford to ignore this important change of front in the Chinese opposition to Christianity than he could wisely disregard the Chinese Classics in the recent past. He must fortify himself to meet these young fledgelings in philosophy on their own ground and answer their objections. Especially is it important in view of the danger our Christian young men are in of being swept away by plausible arguments which they are not able to meet. These skeptical books will fall into their hands. They will become unsettled in their faith. Happy is that missionary teacher who holds so firmly the confidence of his pupils that at such times the perplexed seeker after truth among his students comes to him for aid. But how are they to be dealt with? The time is past when we can speak *ex cathedra* and settle all such questions by our *ipse dixit*. On the other

hand, there are few missionaries who have the time or strength to wade through the maze of Spencerian philosophy, positivism, the destructive criticism of Strauss and all the rest of it, and then take up the various answers to these men, as they have appeared in bulky volumes from time to time.

It really seems like a special providence caring for the interests of the missionary work in China, that there should appear at this time a volume from the pen of Professor Henry C. Sheldon, of Boston University, that contains within four hundred pages practically the whole of the pros and cons of every important phase of this subject, set forth clearly in the title: "A Critical History of Unbelief in the Nineteenth Century."

Professor Sheldon is singularly well qualified for preparing a work of this kind. His judicial temper leads him to state with admirable fairness the arguments of the men with whose position he does not agree. With his habit of patient research he has gone into the whole subject most thoroughly and has given the salient points of every system of scientific unbelief. This is all done with remarkable brevity and clearness, as well as justice to the various authors. The writers themselves could scarcely take exception to his statements of their teaching. In his replies to the various anti-Christian arguments he is no less judicial. There is no intemperate railing, though his keen rapier finds the joints of their harness, and when he ceases you feel that the foe has been silenced, if not slain. Professor Sheldon is thoroughly modern in his scholarship, but that makes him none the less evangelical in his faith. He

holds tenaciously to the essentials of the Christian faith, which are few, but vital, and he defends them with irresistible and convincing logic.

It is the writer's conviction that no missionary in China today can afford to be without this book, and that none of us can better employ the time that it will take to give it two or three careful readings. If it has a wide circulation amongst us in English, surely some one, qualified to do so, will be moved to put it into Chinese. This would require not only a very high grade of Chinese scholarship but an unusual type of philosophical mind, that is not only able to understand the writer but to make the author's thoughts his own. It is far more probable that the ideal book in Chinese upon this subject will be obtained by a first class translation of this book than that both the work of original composition and the putting into Chinese can be done by the same writer; for it is not likely that any one whose life has been expended in becoming a Chinese sinologue will be as well qualified for the work of research and composition as is Professor Sheldon.

He wrote a special treatise on theology, which Dr. A. P. Parker is translating.

W. N. BREWSTER.

Calendrier-Annuaire pour 1908 (6e Année). Price \$1.00. Shanghai: Imprimerie de la Mission Catholique a l'Orphelinat de T'ou-sè-wè.

We have again been favored with this Almanac. We have enjoyed looking over its pages. It continues to improve in both quantity and quality of information given. We find in it, beside the usual calendars, much astronomical, geographical, and sta-

tistical information corrected to almost the date of issue; also many interesting charts; tide, mathematical, exchange and other tables. A very valuable addition is a list of the offices of the Imperial Postal Service and the Imperial Telegraph Administration, giving the spelling recently adopted by those services.

For those who read French this almanac provides 260 pages of very valuable information. Those who desire it to reach them early should, of course, order it in advance.

H.

China Centenary Missionary Conference: Addresses Public and Devotional. Published by the Conference Committee. Shanghai: Methodist Publishing House and Presbyterian Mission Press. Price \$1 25.

Not the least interesting of the three volumes published by the Conference Committee is the book now before us. The "Century of Missions" gives us valuable details for a history of Protestant missionary work in China. The "Records" deal with our present problems and offer some well-considered suggestions for their solution. In the "Addresses" we have a more personal note—words of encouragement from experienced workers, exhortations to fresh consecration, and challenges to bolder service.

The Editorial Committee have done their work well and the publishers have produced a volume in every way equal to books published in Europe or America.

The addresses naturally fall into two classes: (1) Those delivered to the general public at the Town Hall meetings, and (2) Those prepared more espe-

cially for the devotional services. The former occupy some 123 pages, and the latter about half that number.

Those who heard Dr. Arthur Smith's survey of the past hundred years and Mr. Pearce's lecture on Robert Morrison will be glad to have them in this convenient form, whilst those to whom the privilege of hearing was denied, can now share the pleasure of their more fortunate brethren. Dr. Smith's lecture loses nothing by being printed—his firm grasp of the subject, his illuminating exposition, and the sparkle of his style are all in these pages and make them delightful reading. Mr. Pearce's noble tribute to Morrison deserves the careful study which can now be given to it; for it is not merely a restatement of well known facts, but an appreciation of the mind and spirit of a man in every way worthy of the honours that has been done to him in the recent Centenary celebrations.

Following these lectures are addresses by Dr. D. L. Anderson, Sir Alexander Simpson, and Bishop Bashford on "The Influence of Christian Missions on Chinese National Life and Social Progress"; by Rev. Frank Lenwood on "The Motive and Object of Missions in the Light of Present Conditions"; by Rev. F. W. Baller, Rev. C. E. Ewing and Dr. R. Wardlaw Thompson on "The Outlook for the Future"; and by Dr. J. F. Goucher, Rev. J. Webster and Professor Harlan P. Beach on "Intellectual and Ethical Problems." In looking over these addresses one is struck by their sanity and their grasp of essential things. They are thoughtful statements and arguments rather than rhetorical appeals.

Through each address there runs a happy optimism, whether the speaker was a representative of a Board or Committee burdened with financial cares and administrative problems or a missionary straight from his task in city or country station. Had the questions discussed by the Conference been less absorbing and had the discussions themselves been less exhaustive, these public addresses would have attracted more attention at the time. It will now be found that they are an appropriate and useful supplement to the "Resolutions" in which the Conference embodied its decisions.

The second part of the book consists of the sermon preached in the Cathedral by Bishop Moule, the address of Archdeacon Moule at the thanksgiving meeting, and ten addresses delivered at the morning devotional meetings. With so much packed into so few pages, it is scarcely necessary to say that there are not many dull paragraphs. The fine spirit which breathes through Bishop Moule's sermon runs through all the addresses, and no one who reads them can mistake their message. Each title is significant and indicates the line of thought that is pursued:—The Greeting of the Risen Lord, Prayer the Secret of Power, The Law of Life in Christ, The Preaching of the Gospel and the Ministry

of the Spirit, The Fulness of the Spirit, Our Unity in Christ, Qualifications for Service, The Holy Scriptures and their Right Understanding, The Attractive Power of the Cross, Led by the Spirit. The speakers were all representatives of Home Boards and they spoke from wide personal experience and with a profound conviction that those who would know the secret of the Lord must dwell under the shadow of the Almighty.

"The volume is issued," the preface states, "in the hope that a perusal of the addresses may keep alive the spirit of the Conference and that the messages they convey may be a word in season to weary and discouraged workers and a fresh call to prayer for the reception of the Holy Spirit in His fulness, and may strengthen the whole body of missionaries for a more earnest and intelligent effort for the winning of China for Christ." May this hope be realized.

H.

RECEIVED.

Bi-monthly Bulletin of the Southern Presbyterian Mission.

Epistle to the Romans in Standard Romanization. B. & F. Bible Soc.

Shanghai Baptist College Prospectus, 1907.

America—A World Power (Chinese). Methodist Press.

The Young Christian (Chinese). Methodist Press.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up

to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—

- Industrial History of England (out).
 Leaders of Modern Industry.
 Milner's England in Egypt (out).
 Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.
 Selections from Hastings' Bible Dictionary. By D. MacGillivray.
 Laidlaw's Sin and Salvation, E. Morgan (out).
 The Incarnate Saviour. By D. MacGillivray.
 Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).
 Japanese Educational System. E. Morgan (out).

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By a Chinese friend.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work; Yours. A manual of texts for young Christians.

Stones from the Brook.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian, Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

Practical Physics.—These both by H. G. Whitcher, B.Sc., and Bae Yü-chang, of the Shantung Union College.

Constructive Studies in Life of Christ. H. W. Luce.

By Y. M. C. A. :—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Missionary News.

Riots in Northern Chehkiang

Several causes have contributed to the unrest that has prevailed in the districts of Dongshang (otherwise T'ung-hsiang) and Shihmen and Haining in northern Chehkiang.

The closing of the opium dens has let loose a number of people of the baser sort who are out of employment, a half famine has wrought discontent among the country people, the price of rice has been and still is abnormally high, and the slack times have suspended many building operations and so thrown out of employment a large number of the artisan class. The railroad agitation has had a generally disturbing effect. Add to this the fact that officials in interior cities are poorly equipped with soldiers, and many of the so-called soldiers work in secret conjunction with the robber class, which class under various names is greatly on the increase. Take all these causes together and we have the elements of a disturbed state of affairs, and the occasion arrived when the time came for the payment of taxes—the people demanding a reduction on the usual rate. And it was in those districts where a reduction was not granted that the difficulties arose.

Many of the country people joined in the riots, but the instigators were of the robber class. The worse elements among the country people voluntarily joined the movement, but there were many others who were pressed in on threat of death as the mob made its raid through the country. One city and town

after another was attacked, yamêns, treasurers' offices, police stations, school houses, railroad offices, post offices, stores and private houses being dismantled according to the mood of the raiders. Country places as well as towns were attacked and an immense amount of property was stolen or destroyed. The Chinese shrewdly sum up the situation by saying, 鬧漕爲名, 搶劫爲經 which, freely translated, would seem to mean, "A rice-tax mob as a pretext, but plunder as the real thing."

The largest place attacked was Hazeh (otherwise Hsia-shih, or Ah-zah), where a new Roman Catholic chapel was burned and where railroad office, steamer office, post office, and about a hundred shops suffered, but not the Presbyterian chapel. The public school at Tu-tien-shih (or Du-dien-z), six miles further north, was burned to the ground, and both Roman Catholic and Protestant chapels dismantled.

The place that suffered most was the district city of Dongshang (or T'ung-hsiang). Here the mob came at night, and through the absence of the district magistrate and the general inefficiency of his administration, they entered the city about 2,000 strong, demolished the yamên and police and treasurer's offices and some private houses, and about 100 stores were broken into and some of them rifled of all of their contents. Last of all the mob came to the Southern Presbyterian Mission place which, as seems to be the general opinion, was mistaken for the government school near by on the same street. They

had already set fire to several places and the fire was put out, but here they made their fire with a pile of broken chairs and books in the guest-room of the school building, pouring kerosine oil over the whole and then setting it aflame, so there was no hope of saving the building and it and a row of native houses near were completely destroyed. The chapel caught, but was saved through the heroic efforts of Chinese on the place, aided by some of the boys from the government school. It is indeed providential that no lives were lost. Nothing serious was apprehended, for early in the evening there had been a quiet evangelistic service, and many had already gone to sleep when a prominent gentleman of the city, himself on the eve of flight, came to warn our people of danger.

The missionaries were keeping watch outside the north gate and the Chinese were prepared for flight when the mob broke in the gates. The Chinese families and school boys lost their bedding and clothes and personal effects of all sorts. But no lives were lost and no foreign-built house was molested. A week after the troubles the missionaries were quietly at their station again, where they have had a stream of callers of all classes of the people, especially of the better families, who came to express sympathy and indignation at the occurrence. There has been no manifestation of anti-foreign feeling in connection with the disturbances. The people who fled from Dongshang, a large number, have returned. The district magistrate responsible for the troubles was immediately dismissed by the governor and a very vigorous

and efficient man put in his place.

The general conditions are quiet at this writing.

P. F. P.

January 20th.

Corner Stone of Yates Hall Laid.

A pleasant function took place six miles north-east of Shanghai on Tuesday, January 21st, when the Hon. E. W. Stephens, first President of the General Convention of Baptists in North America, laid the corner stone of the new Yates Hall, which is building on the land purchased for the College and Theological Seminary of that church. A large party of missionaries and other guests were conveyed from the city to the site of the building in a tender, and assembled in the dwelling of one of the staff. The ground floor was entirely filled with foreign and Chinese guests. Dr. Goddard, of Ningpo, took the chair, and near him were seated the Hon. E. W. Stephens, the Hon. Joshua Levering, of Baltimore, a representative of the Laymen's Missionary Movement, His Highness M. T. Liang, and the Hon. C. A. Denby, American Consul General at Shanghai. A Chinese hymn was sung and prayer offered.

Dr. Goddard, in introducing the Hon. E. W. Stephens, said that the college and the hall of which the foundation stone was to be laid that day, were the outcome of the deliberations of a number of Baptist missionaries from the North and South of the States, who had had to spend several months together in Shanghai owing to the Boxer troubles. They had adopted a scheme for union in educational work, and at this time they could joyfully set up their Ebenezer, for hitherto the Lord had helped them.

The Hon. E. W. Stephens then made a lengthy speech, in the course of which he referred to the College and Theological Seminary as occupying at Shanghai the same position as the statue of Liberty at New York. Both stood practically at the entrance of the harbour of a large city; both were presented by a friendly nation as a token of sympathy. Moreover,

as the statue of Liberty was erected just as the United States completed the first century of their independence, so the new college was building just over a century after the date when the Gospel was first brought into China. The century that had passed had been marked by much pain and travail on the part of mission labourers, and that day they should remember the many devoted workers who had endured privation and suffering to bring the Gospel to China. It was fitting that they should first pay a tribute to the man after whom the hall was named, the Rev. Matthew Tyson Yates, who had planted the standard of Christianity in China sixty years ago, and who was entitled to a place in the first rank of devoted Christian workers. There were many other missionaries who were really the foundation stones of this edifice. The Baptists of America had heard the Macedonian cry of China and had come over to help her, and realizing that the people could not hear the Gospel without preachers, and that the best preachers were men of their own race, they had provided this college in which to train Chinese for the ministry. An educated ministry was necessary to combat the errors of idolatry and educated infidelity. China awakening, after sleeping for centuries in the tomb of idolatry, was a problem without parallel, past or present. A million dollars was needed for the building and land for this college; another million would be needed for its endowment. Never had American Baptists responded more generously to the call for funds than at the present day. No man could deny what a great factor missions were in the East. A favouring condition at the present day was the attitude of the government towards Christianity. There was good reason to believe that religious freedom now prevailed in China. He had been told in Peking that it was now impossible to travel for a day in any direction, in China, without meeting a missionary. After giving some statistics in connection with Protestant missions, and particularly Baptist missions, the speaker said that he wished it were possible for all American laymen to see what he had seen of their work in China, of their zeal and consecration, of the practical methods pursued. They would then understand that their subscriptions had not been expended upon sentimentalists or incompetents.

He then referred to the importance of medical mission work, and of work among the Chinese women, and urged Baptists in China and America to co-operate to make the institution in which they met that afternoon a blessing to mankind and a glory to God.

The next speaker was His Highness M. T. Liang, who, addressing the audience in Chinese, said that the buildings they had seen as they neared the Point were unfinished college buildings. A useless piece of ground had been taken and made into a centre of usefulness. Mr. Stephens had mentioned that his countrymen had contributed \$60,000 for the building of this college; such generosity ought to be appreciated. The students would learn much that would be useful not only to themselves, but also to their country. The attitude of the East towards schools was one of encouragement, and he promised all the assistance in his power to this college.

The Hon. C. A. Denby referred to the college as the crowning point of Dr. Yates' work. What was the crowning point of other people's work, however, was the foundation of that of the present generation. Marquis Tseng twenty years ago had said that great bodies took a long time to move, but that when they did move they could not be stopped. He (Mr. Denby) had no fear of the Yellow Peril, but the Chinese had learnt from Western nations the value of organized force. The Japanese Minister at Paris had once said that when the Japanese army had slain 40,000 Russians in one day the European Powers considered that she was civilized! They should be careful to keep China under their influence a little longer, to enable her to unlearn, if possible, a little of what they had taught her, and to show her that they were ashamed that she had learnt the worst side of their civilization. He considered this institution as a useful means to this end.

After diplomas had been presented to ten students who have completed a course of eighteen months' study, the Hon. Joshua Levering warned those entrusted with the management of the college against allowing it to become a purely secular institution.

The company then adjourned to the site of the Yates Hall, where Mr. Nyi, as Chairman of the Chinese Advisory Board, presented the Hon. E. W. Stephens with a silver trowel wherewith to lay the corner stone.

Mr. Stephens, after receiving the trowel, expressed a wish that the corner stone of the college might always be Christ. He then laid the stone, after which Dr. Hawks-Pott, of St. John's College, offered prayer.

The party returned to the tender, on board of which tea was served on the way up river to Shanghai.—Condensed from *N.-C. Daily News*.

The Late Miss Vaughan.

The city and neighbourhood of Hangchow have suffered a severe loss through the death, on January 8, of Miss Vaughan, an honorary worker in connection with the Church Missionary Society. The crowd of people that followed the coffin through the streets to the West Lake (whence it was conveyed by boat to the cemetery) was evidence of the place which Miss Vaughan had gained by her self-sacrificing life in the hearts of all who knew her. For she preached one doctrine without words, which appealed to Confucianist, Buddhist and Christian alike, namely, the doctrine of living for others. Now that she is gone it is allowable to speak of what she in her lifetime never wished to be mentioned. Many are the institutions and societies in this and other lands which will miss the generous support she gave them year by year. But, throughout her whole missionary career, she carried out the principle shown in early childhood of doing good unostentatiously. On Saturday, the 11th, a memorial service was held in the large schoolroom of the beautiful Girls' High School, which was her last gift to the Chinese of this province. The place was filled by some 400 persons, who listened with hushed reverence to the tributes paid to her memory by the speakers, native and foreign, who gave short addresses at intervals during the service. Bishop Moule and the Rev. C. J. F. Symons officiated at the graveside, where, notwithstanding its long distance from the city, a large assembly of people had gathered to pay their last tribute of respect to the friend who was gone from them. On the Sunday following the Bishop dwelt entirely on the life of Miss Vaughan as the text for his sermon. Amongst some of Miss Vaughan's translations are "A Catechism of Christian Doctrine" and "The Peep of Day."—[*N.-C. Daily News*.]

The Month.

The influence of the Reform Party in Peking is said to be now paramount. In spite of minor differences it is reported that Yuan Shih-kai and Chang Chih-tung are working together for the great object of Reform. Some important changes have occurred or are in prospect among the high officials in Peking. Tien Liang is reported to have resigned the Ministry of War, Yuan Shih-kai to have taken that portfolio, and Tang Shao-yi is named as Yuan's successor in the Wai-wupu. Prince Ching desires to resign the presidency of the Grand Council and names Prince Chun as his successor. The Empress Dowager will not permit the resignation.

Trouble is threatening the peaceful relationship hitherto nominally existing between Japan and China. Attempts are being made by Japan to bring pressure to bear upon China and to increase the exploitation of this country's resources. A good deal of irritation is felt and has been expressed in Japan against Great Britain on account of the refusal of that country to aid Japan in her design upon Korea and Manchuria. The claim made by Japan to rights in Chientao as a part of Korea is stoutly contested by the Chinese and the landing of Japanese troops in that island 'to protect her Korean subjects' is the subject of diplomatic discussion in Peking. At the New Year an extensive code of new regulations for the government of Korea were promulgated. These regulations covered home affairs, finance, justice, education and agriculture. Financial troubles connected with the difficulty experienced in providing for next year's budget brought about a parliamentary crisis in Japan and several important members of the Cabinet resigned office. In spite of a record year in the returns relating to foreign business done with Japan the financial outlook is serious and the government is experiencing great difficulty in securing the money needed for the nationalization of the railways. Quiet is being restored in Korea; an attempt to provoke feeling against American interests through dissatisfaction with the Seoul tramways failed; Korean brigands are reported having gone into winter quarters. The Japanese are planning a new town of immense proportion a few miles to the west of Mukden.

The racial question has been raised in an acute form in South Africa. New registration laws are being rigidly enforced against Orientals, and Indian and Chinese residents in the Transvaal are being forced to have their finger prints taken. This they resent as stamping them with a criminal taint. The attention of the Chinese government is being drawn to the treatment offered to Chinese, and the repatriation movement against both Indian and Chinese is causing trouble. No decrease is reported on the number of Japanese immigrants to San Francisco, where local feeling against the Japanese as undesirable citizens still runs high. Mr. Lemiex, the special commissioner from Canada to Japan, reported on his return to Ottawa that a friendly agreement had been made with Japan by which all danger in regard to future Japanese immigration had been eliminated. The immigration question is still under discussion between the United States and Japan. Baron Takahira, formerly Ambassador to Rome, is the new Ambassador to Washington, vice Viscount Aoki. The British government refuses to alter the Hongkong Ordinance, whereby vessels sailing under the British flag are forbidden to carry emigrant Chinese coolies to Panama.

Railway development is reported from the South of China. The Sunning railway, designed, built and managed entirely by Chinese, has been formally opened. Reports as to its working are contradictory. An agreement has been signed by the Waiwupu with an Anglo-German Syndicate for the building of the railway from Chinkiang to Tientsin. The terms of the agreement are more favourable to Chinese interests than any she has yet made, and the sovereign rights of China are fully recognized and guaranteed. Frequent discussions have been held in Peking with the representatives of the Chekiang and Kiangsu provinces in regard to the Soochow-Ningpo railway. Yuan Shih-kai, Shen Kung-pao, Na Tung and others have taken part. Two women agitators are in Peking to protest on behalf of the Chekiang province against the ratification of the loan. The high officials have refused to see them. The negotiations were passed into the hands of Wang Tai-hsuh, Chao Erhsen and Hu Wei-ti with instructions to make what terms they could with the Anglo-Chinese Corporation. It has been agreed that the money for the

building of the line shall be loaned to the Chekiang authorities by the Yuch'uanpu and borrowed by them from the Anglo-Chinese Corporation. The full terms of the final agreement are not yet known.

The Imperial government has instructed viceroys and governors of provinces to adopt the regulations of the local self-government Council of Tientsin for use in their jurisdictions. Prince Ching and H. E. Yuan are meeting frequently to confer upon the starting of local self-government in the provinces as a first step towards a parliamentary system. The Acting Governor of Shantung has issued a proclamation forbidding the students of that province to form societies and hold meetings of a revolutionary character and also prohibiting them from interfering in matters of a political nature. The Minister of Education has suggested that in future any student found interfering in questions which concern the government shall be severely punished. The Empress-Dowager put this memorial aside. The Waiwupu has drawn the attention of the Throne to the fact that the Governor of Chekiang permitted meetings to be held protesting against the action of the Imperial government. The departure of Sir Robert Hart from Peking has again been postponed. A Customs school for Chinese is to be started in Peking, with an Englishman as headmaster to train young Chinese for some of the higher posts in the Imperial Customs service. A select body of young Chinese is being sent to the Japanese government postal school in Tokyo for instruction in postal matters.

The Ministry of Foreign Affairs has requested viceroys and governors of provinces to find out the number of churches and missionaries within their jurisdiction. T. E. Yuan Shih-kai and Chang Chih-tung are reported to have given strong support to the proposal to allow civil minor officials to hold office in their native provinces. H. E. Tuan Fang has protested in a memorial to the Throne against the presence of foreign vessels in the inland waters of the riverine provinces beyond treaty port limits. The patrol of the West River by the British gunboats has led the merchants of Canton to meet and discuss the possibility of purchasing a fleet of specially equipped police launches for the suppression of piracy in the Canton delta.

Insurgent mobs and revolutionaries have been giving trouble to the authorities in Kiangsi, Yunnan and Chekiang. Some of the revolutionaries from the first two provinces, after considerable fighting, fled into Indo-Chinese territory and were there captured and imprisoned by the French authorities. An Italian engineer was attacked by a party of insurgents in Yunnan, robbed and murdered. In the northern part of the Chekiang province mob riots have broken out in several places and large bodies of marauding robbers have attacked and pillaged Chapoo, Hai-yen, Hsia-shih, Tung-hsiang and Kah-shing. Troops were ordered to proceed from the North, by rail via Hankow, to the scene of trouble, but the local

forces proving sufficient the order was withdrawn. The governor of the province has been ordered to indemnify the foreigners for losses sustained. An attempt has been made in Shanghai to revive the boycott as an anti-foreign weapon. Circulars were issued by the proprietor of a local Chinese bank urging a boycott of the notes of the Hongkong and Shanghai Bank. He was promptly arrested and a proclamation issued by the Shanghai Taotai forbidding any similar action. A gang of armed robbers held up four steam launch trains plying between Shanghai and Hangchow and robbed launches and passengers. One launch, which refused to stop, was fusilladed by the robbers and three passengers were killed and seven wounded.

Missionary Journal.

MARRIAGES.

AT Pao-ning, Mr. E. J. MANN to Miss M. E. MANN, both C. I. M.

AT Yunnan-fu, December 26th, Mr. I. PAGE to Miss I. ROSS, both C. I. M.

AT Shanghai, January 3rd, Mr. J. A. BEUTEL to Miss K. KAHLHOFER, both C. I. M.

DEATHS.

AT Chao-chow-foo, December 28th, Miss CATHERINE MARIA RICKETTS, aged sixty-five, E. P. M.

AT Suchien, North Kiangsu, January 5th, EBEN DIXON, infant son of Rev. and Mrs. Wm. F. Junkin.

AT Hangchow, January 8th, 1908, Miss MARY VAUGHAN, C. M. S.

ARRIVALS.

December 26th, Mr. O. HOLLENWEGER, C. I. M.

December 31st, Miss E. M. GARRETSON (ret.), Miss R. P. WARD, both A. B. C. F. M.

January 6th, Mr. F. DAY and Mr. C. G. McCORMICK, Anglican Mission; Dr. and Mrs. O. F. HILLS, A. P. M., Chefoo.

January 12th, Miss M. R. HADDEN, C. of S. M.

January 18th, Rev. and Mrs. R. F. FITCH and three children, A. P. M. (ret.).

January 19th, Miss E. R. DIETERLE, Ind. (ret.), Dr. and Mrs. KELLER, Mr. and Mrs. W. W. LINDSAY and Mrs. R. GILLIES, all C. I. M.

DEPARTURES.

December 28th, Mr. and Mrs. H. E. FOUCAR and two children, C. I. M., for England; Mr. and Mrs. J. H. EDGAR and child and Miss M. A. REID, C. I. M., for Australasia.

January 10th, Misses P. A. BARCLAY and G. M. BLAKELEY, C. I. M., for England.

January 12th, Dr. and Mrs. F. OHLINGER and child, M. E. M., for U. S. A.

January 18th, Dr. B. CORLIES, A. B. M. U., for U. S. A.



NESTORIAN TABLET (See page 127).

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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VOL. XXXIX

MARCH, 1908

NO. 3

Editorial

WE believe that a good deal of interest will be shown at this time in the records of the progress of the opium movement which we are able to present in this number. Those whose hopes were unduly raised by the eagerness with which they saw very many young and patriotic Chinese fling themselves into the movement are certain to be somewhat disappointed with the results here set forth. Yet it will not do to let the evidence of much slackness on the part of some officials blind us to the realization of how much progress is here recorded. All that has been done is the accomplishment of *one year* of official effort, and this in a land where it is something in the nature of a miracle for the average official to accomplish anything in the way of reform at all. It has to be remembered that the official closing of the opium dens has meant a dead loss to the official pocket, and he who steals *that* purse does *not* steal trash. So that all that is accomplished in the way of opium reform until such time as the financial basis of China's revenues is thoroughly overhauled, comes only at the cost of sacrifice. So far, China, as a nation, has lost next to nothing on the reform; the officials who have in such large numbers obeyed the anti-opium edict have lost much. Let the fact that so many have come well out of the test be set down to their credit. They have done what no official in a well-governed country is ever asked to attempt, namely, pay for a reform they are instructed to undertake.

IN the perusal of the report referred to above certain almost fatal weaknesses of China's administrative system are again evident. Moving from coast westward, it appears **He who Runs** that the farther inland the enquiry runs the **may Read.** correspondingly less satisfactory are the results. Devolution has in this Empire been carried to the point of chaos. Peking may have its Edicts posted in Wuchang and Chentu, but its power to enforce them seems to depend on the willingness and energy of the Viceroy and on little else. So long as this remains the case no reform, unless carried by the enthusiasm of the people, can be lastingly effective. Either the central power must be augmented or the local power decreased. And the financial confusion of the moment is a matter that must soon give way to the many projects of reform that are inevitable to this Empire. It may be suggested to all merchants interested in China that should the British government force China to keep her agreement on the opium question, a development of China's internal resources, mines and railways, is the only method by which she can meet the financial obligations involved in that proposed reform. The pressure of the anti-opium movement must, if maintained, result in that large scheme of internal development for which Western capital and Western brains may do much.

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ON the 20th March the ratepayers of Shanghai will be called upon to decide the question of the continued licensing or the closing of public opium houses in the **Shanghai and** Settlement. That the British government is **Opium Licenses.** expecting the Shanghai authorities to follow the lead given by the Chinese Officials in the district seems quite certain, and the Chinese consider the Municipal Council bound by a conditional promise given in January, 1907, to close all licensed houses under their jurisdiction. We understand that certain administrative difficulties have to be overcome before the Municipal Council see their way to definitely recommending this step to the ratepayers, but it is sincerely to be hoped that no such difficulties will be allowed to stand in the way of the honourable fulfillment of the conditional pledge given a year ago. The prestige of the foreigner in China will lose or gain much by the action of the ratepayers at the forthcoming meeting. Should a refusal to adequately co-operate in the work of reform result, the good name of the foreign

communities in this Empire will receive a severe blow. We wish it could have been possible for the representatives of the commerce of Christendom in China to have led the Chinese authorities in this reform rather than to have set up, as seems now to be the case, the action of Chinese officialdom as its standard of right in the anti-opium crusade. That very many of the ratepayers in Shanghai would gladly see the abolition of opium-licensing in this place we know full well, and we are sure that all our readers will join definitely in prayer to God that this reform may be effected at the forthcoming meeting.

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CORRELATED in interest with the Opium Question in China is the fact that on March first begins the period of total suppression by the United States Government of the use of opium in any form, except for medicine, in the Philippine Islands. Three years have been given the people there to get rid of the opium habit and now they must do without the drug, willing or unwilling. We trust this action of the United States will serve to stiffen China's backbone in her present crusade, as well as be an example to the other nations of the earth.

* * *

A RECENT missionary visitor to Japan speaks with the deepest interest of the attitude of the best minds in the country towards the religious problem. He instances the fact that in the remarkable Waseda University in Tokyo, founded and carried on by Count Okuma, there has been established a Chair of Comparative Religion, the occupant of that Chair being a distinguished Christian preacher. At the Imperial University of Tokyo there has also been established a similar lectureship, and in this instance, the Professor, while not an acknowledged Christian, is credited with being one. The spirit of fair enquiry is one which the Christian faith above all others delights to court. Knowing herself to be the revelation of the Spirit of Truth she is assured that such enquiry can rob her of nothing essential to her real life, the life of God with and in man; and she knows that when placed in comparative relation with the ethnic faiths of the world all must acknowledge the uniqueness and truth of her Gospel. 'Neither is there *salvation* in any other.' This spirit of religious enquiry in Japan is of considerable importance in China in view of the hold that Japan has upon the educa-

tional curriculum of this nation. It is perhaps worth asking the question at this point: If in the course of the next few years the government universities of China seek for men to fill such lectureships, has the Christian Church in China any good prospect of offering an adequate supply of adequately educated men?

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WE are glad to be able to draw the attention of our readers to a new study of an old subject in the article by Mr. Walsh on Nestorianism. The rise and fall of religious enterprises in this empire are a most fascinating as well as useful study, and it must be a matter for regret that there is now less attention being given to the study of this side of missionary history than was the case in a previous generation. On this account, therefore, hoping that missionary research will receive an impetus thereby, we are thankful for this contribution. We believe that the science of Christian missions in China to-day would be immensely benefitted by an impartial study of the early experiences of the Roman Catholic missions to Peking, undertaken, not in a spirit of partisanship, but with the definite idea of gaining whatever lessons that history holds, bearing upon the needs and problems of our work to-day. Is it not also possible for some among our number to take up the study of the first centuries of Buddhism in China from this point of view for the self-same end? Much has been done by the missionary students of the past to record the facts of the external development of such enterprises, we desire to have them studied afresh, not simply as facts of history, but distinctively missionary propaganda.

* * *

IN line with the discussion in our last issue regarding the apologetic for China, a response to an enquiry from one of the members of the Editorial Board of the RECORDER has been received from Dr. Charles Cuthbert Hall, of New York. His extensive study of the oriental religious situation, coupled with his attempts toward providing a Christian apology adapted to India and Japan, give him a right to be heard. He has summarized in three simple but weighty paragraphs (see page 157) the results of the thought and experience of many years. In placing initial emphasis on an attitude of sympathy towards those whose faith differs from ours, he strikes the keynote of our only effective approach to the religious life of those we would help, be they of the East or of the West.

**Nestorianism
in China.**

**Dr. Hall's
Letter.**

To appreciate the good in other religions does not imply, however, a corresponding depreciation of the supreme and essentially unique position of Christianity. **Sympathy, but not** The more sympathetically and thoroughly **Compromise.** we study the religions of China, the more we must realize their utter inadequacy and the more we are driven back to Jesus Christ as the only sufficient revelation of God and Saviour of men. But such an investigation need not separate us from our brother men; whatever glimmerings of light they possess have come to them through the medium of these religions. On the contrary our study should supply us with many fresh points of contact with them and enable us the sooner to lead them into the full sunshine of Christ's presence and love. Men are not won by ridicule. Denunciation may do occasionally for the willful hypocrite, but it is unsuited to the ignorant or sincere. Sympathy, that quality which enables one to put oneself in the other man's place, will always draw. But sympathy implies no compromise of truth; it must, in fact, be loyal to it, else it is not true sympathy. Love need not, and must not, part company with the truth.

* * *

THIS same thought underlies much of the thinking of Mr. Bernard Lucas, who under the caption of "The Empire of Christ," has written a book of more than ordinary interest to the missionary. While **Mr. Bernard** we cannot assume any responsibility for the **Lucas' Book.** author's creed or conclusions, we commend to our readers a perusal of the review which will be found elsewhere in this issue (see page 162). Loyalty to the truth demands an attitude of open-mindedness. Even the exaggerated statements of the enthusiast are oftentimes needed to help men see the other side of a half-known truth.

* * *

IN the remarkable meeting held in Peking recently, an account of which appears in our Missionary News columns, we get an idea of the Chinese view-point in regard **The Chinese** to the differences which distinguish the various **View=point.** societies of missionaries in China and see clearly that some of the things which have seemed important to us seem very unimportant to them. Our correspondent adds, "It certainly proves, what I have long believed, that our Western

differences are repugnant to the Chinese, and even those most thoroughly steeped in local and doctrinal prejudices are free from the narrowness of many Westerners. The meeting, I think, will mark an era in the Christian development of Peking."

He also adds in reference to another topic, which is not so encouraging, "Peking is very quiet at present. The Yamêns are in process of readjustment, but it is doubtless true that the new offices have as much, if not more, corruption in them than the old. The great sins of bribery and polygamy have not been touched upon in any serious way, —— (one of Peking's great men) has twenty-six children, and ——'s brother bought his fourth concubine the other day. The foreign educated men, like——and——have their harems full." Which last proves, if anything, that a foreign education is not sufficient for the regeneration of the Chinese.

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IN our Missionary News department we quote from an address read before the Foreign Mission Boards' Conference of the United States and Canada. Points in this paper touch questions that are of supreme importance to the foreign missionary who is doing his part in the upbuilding of a native church. The discussion which followed this address turned largely upon the conditions of missionary church life in Japan, but it is becoming evident that this will be a vital question with the Chinese churches before very long and missionaries and Mission Boards concerned with work in this land will be wise to consider the history and conditions of the whole subject. The most striking thing about the discussion which this paper introduced was the unanimity with which those who knew the conditions of work in Japan assumed that the time had come for Mission Boards, as such, to cease from the active control of the churches founded under their auspices and to take up the position of helpers of the work of the autonomous Japanese Christian churches. The missionary was to work in co-operation with these churches, not as representative of their Boards but as a missionary and nothing more. The history of the development and position of the missionary church of Japan is full of instruction for China and worthy of serious attention.

AN instance of too hasty generalization from insufficient data is afforded by one of the visiting Secretaries of Foreign Missions, whose observations, he said, led him to conclude that the Chinese Church at present was growing almost wholly from what may be called "natural increase," that is, by the children of the first converts. There ought to be this "natural increase," it is true, but he thought we must also grow by inroads on the masses of the heathen, or, aggressive evangelism. We are pleased to see that he promised to make further investigations when greater time was at his disposal. But we should think that a reference to the statistics giving the rate of increase during the last decade, and especially the history of mission work in some parts of China, would have convinced him that it would be impossible to account for the increase of native Christians by saying that they were the children of former converts. In many places the increase has been an hundred fold more from the masses outside the church than from the children of the Christians.

* * *

IN this connection it is interesting to note the report given by one of the native pastors in the recent session of the Wusang Synod in Shanghai, in reply to the question "Why membership to the church was increased from among the Christian adherents and not from the purely heathen?" The reply, as translated, is as follows:—

1st. This is not true in all cases. In Shantung, Chihli, Kwangsi many come into the church who have not been formerly connected with Christians. At the ports the preachers are too much burdened; there are too many functions, funerals, marriages and meetings of all kinds which interfere with direct preaching for efficient work.

2nd. Christians are employed by outsiders; their time is not their own, so that they cannot go out *ad libitum* to preach.

3rd. At the ports the wealthy, learned and refined look with contempt upon the Christians. The poor are too busy to listen, and although there are many chapels opened the employed cannot come in for want of time.

4th. The average ability of the Chinese preacher is below that of the heathen scholar, and his walk and conversation does not always commend the Gospel.

5th. At the ports the various daily newspapers distract the attention of the outsiders. The unjust action of foreign officials towards native officials goes against the Truth

6th. The books of the New Learning, translated by intelligent anti-Christian people, oppose Christianity and exalt materialistic philosophy.

7th. The preachers are too few.

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IN another department of this issue reference is made to the reconstruction of the missionary method of the Church in the East ; and to the fact that the missionary motive abides the same under the newer as under the older thought. It is an interesting feature of the Laymen's Missionary Movement that the constraining power of the abiding love which impels to the seeking and saving of the lost, is abundantly manifest in inception of ideas and execution of plans. Whilst the presence of so many laymen at the Centenary Conference impressed those present with the reality of the movement, it was, unfortunately, not possible to afford them a sufficient opportunity to enable them to give an adequate idea of the far-reaching and practical nature of the plans which their consecration and fervor, combined with their clear-headed business qualities, had led them to devise. They mean to make the evangelisation of the world not their pastime but their business.

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AN address delivered recently in Shanghai by the Hon. Joshua Levering was so calculated to strengthen the faith and enlarge the hopes of those who heard it, that we wish it had been possible for many missionary gatherings to have heard it. In the account given of the Laymen's Missionary Movement, from seemingly insignificant beginnings, some of the more important points emphasized ought to be noted for our thoughtful consideration. These were: frank and humble acknowledgment of dereliction of duty ; the vision of what ought to be done ; the personal relation to our Lord's commission ; and the prompt shouldering of work which had been left too much to Boards and their officials, and to women and children. It will be a great stimulus to the work if our native brethren realize something more of the obligations of Christian stewardship.

We understand that a special feature of the report to be issued at the end of the year will be the results of the personal investigations of slanders, misrepresentations, and untruths with regard to missionaries and their work.

Nestorius and the Nestorian Mission in China

BY REV. W. S. PACKENHAM WALSH, B.A., FOOCHOW

I. Synopsis of Introductory Lecture

NESTORIUS, Bishop of Constantinople (428-431 A.D.), was born in Syria, educated in Antioch under John Chrysostom and Theodore of Mopsuestia. School-fellow of Theodoret (Bishop of Cyrus) and John (Bishop of Antioch). Was ordained presbyter in Antioch. "He was an honest man, of great eloquence, monastic piety, and with the spirit of a zealot for orthodoxy, but impetuous, vain, imprudent, and wanting in sound practical judgment." (Sacrates). As Bishop he persecuted the sects systematically; "though humanity may drop a tear on the fate of Nestorius, yet justice must observe that he suffered the persecution he had approved and inflicted" (Gibbon).

Controversy began around the use of the term *θεοτοκος*, 'Mother of God' for the Virgin Mary. In the church at this time some were found using this term, others *ανθρωποτοκος*, Mother of Man; while Nestorius supported the use of the middle term *χριστος*, Mother of Christ. This controversy brought into conflict the opposing theological schools of Constantinople and Alexandria and made the notorious Cyril of Alexandria the enemy of Nestorius. Cyril charged Nestorius with dividing the person of Christ, and Nestorius charged Cyril with confounding the natures of Christ. A general Council was called to settle the question at Ephesus in 431 A.D. The decision of this partisan Council Nestorius refused to accept. The Emperor's Commissioner also declared the sentence invalid. The persistency of Cyril at length prevailed and Nestorius was anathematized. An attempt made in 435 by his friends in Constantinople to restore him to his see resulted in the proscription of Nestorius' person, the condemnation of his writings and his banishment to Arabia. This was done without trial. In the deserts he endured severe hardships, but though his body was broken his spirit remained 'independent and erect.' He wrote an account of his misfortunes, which he entitled 'The Tragedy.' He died about 440 A.D. and was buried in a city of upper Egypt, named Panopolis or Akmin.

II. The Nestorian Mission in China

The death of Nestorius will be regarded by some as an ecclesiastical murder, but to his enemies it appeared an act of merit, while among his friends it was glorified as a martyrdom, and they now had the consolation of reaping the benefits, as before they had endured the adversities of persecution.

Edicts seemed powerless to crush his followers, who were generally known as Nestorians, though they spoke of themselves as Caldæan or Assyrian Christians.

They spread his name and his teaching throughout the nearer East, everywhere planting churches, in which the death of Nestorius was condemned and the Ephesine decrees rejected.

The Persians in particular were averse to the action of Cyril, and maintained that it was Cyril himself who was the real heretic.

The famous school of Edessa took up the theological position of Nestorius in his opposition to the term "Mother of God," and Ibas, bishop of Edessa, was one of the strongest defenders of Nestorianism among the orientals.

The school of Edessa flourished from 431-489 A.D., when it was dissolved by the Emperor Zeno, who had invaded the East, but the dissolution of the school was only the means of sending forth Nestorian teachers into other places, and also of strengthening a new school founded by Barsumas, bishop of Nisibis, which now became the intellectual centre of the Persian church.

In 483 A.D. at the synod of Beth Lapat, the old Christian church of Persia completely broke with the Roman communion and adopted the Nestorian confession.

The tension and antagonism between the two countries had no doubt much to do with the step thus taken, for it is difficult to believe that the Persian monarch was capable of balancing the niceties of the theological position.

Nestorius, no doubt, appealed to him more as a man cruelly treated and condemned by his enemy the Emperor of Rome, and we may safely conclude that Nestorianism was adopted in the Persian empire, partly at least from political reasons.

Having broken with Rome, the Persian church set itself to frame its own ritual and order. The law of celibacy, so

forcibly recommended to the Greeks and Latins, was set aside, a more liberal spirit of education was introduced into the schools, houses of charity were endowed for the education of orphans and foundlings, the austerity of the cloister was relaxed, and "to this standard of natural and religious freedom, myriads of fugitives resorted from all the provinces of the Eastern Empire."*

The Nestorian communion was also greatly strengthened by the religious intolerance of the Roman Emperors Justin and Justinian (518-565 A.D.) Both these Emperors published constant edicts against all Christians who did not agree with the tenets then held in Rome, and also against all Jews, Samaritans and Pagans, who were forbidden to practise their religions and were excluded from all civil and military offices.

Justinian went even further, and in 529 A.D. issued an edict for the closing of the Pagan schools at Athens, allowing all non-Christians three months to choose between Roman Christianity or banishment.

The inevitable result took place, and Justinian lost some of the best and most industrious of his subjects, who transported into Persia the arts, both of peace and war.

Thus the Nestorian communion gathered strength and was soon in a position to undertake missionary work among the nations of the distant East, including China the subject of our present study.

The story of the Nestorian mission in China had been well-nigh forgotten or discredited, when in the year 1625 A.D. some Chinese workmen, engaged in digging the foundation for a house outside the walls of Si-an-fu, the capital of the province of Shensi, found buried in the earth a large monumental stone. It proved to be a dark-coloured marble tablet, ten feet high and five broad, bearing on one side an inscription in ancient Chinese and Syriac.

The discovery excited much attention among the literati of China, and the stone was visited by crowds of people, among others by some Jesuit missionaries, by whom it was translated.

The Emperor sent for a copy of the inscription and gave orders that the stone should be placed in a celebrated pagoda near Si-an-fu, where doubtless it is still preserved.

* Gibbon.

This tablet gives an account of the Nestorian mission from the year 636 A.D., when the missionaries entered China, up to the year 781 A.D., when the stone was erected, and in order to account for the wonderful reception given to the missionaries, and the success which attended their labours, it will be necessary to bear in mind the state of China at that period, and also the fact that the then King of Persia was an ally of the Tang Dynasty, under which the Nestorians began their work.

The T'ang Dynasty (618-907 A.D.) has been called the Augustan age of Chinese literature, and under its sway China was governed by some of the best and most liberal-minded rulers that the Celestial Empire has ever known.

Kao Tsu (618-627 A.D.), its first Emperor, established the triennial examinations and suppressed the Buddhist monasteries and nunneries throughout the Empire, sending back to their homes and proper vocation some 100,000 bonzes and nuns.

It was Kao Tsu who established the capital of the country at Si-an-fu, in which city the Nestorian tablet was discovered just a thousand years later.

He also issued an edict giving liberty of conscience to his subjects to worship and erect altars to heaven and earth, a privilege which had hitherto been the prerogative of the ruler of the nation.

But the name of Kao Tsu is eclipsed by that of his son, the famous Emperor T'ai Tsung (627-650 A.D.), and fortunate indeed were the Christian missionaries to reach China while he was on the throne.

The Emperor T'ai Tsung and his wife, the Empress Ch'ang Sun, stand out not only among the rulers of China, but may be ranked as two of the best, wisest and most talented sovereigns that the world has ever seen.

Under T'ai Tsung's personal supervision the Chinese army reached a high state of excellence, and it is said that he made his kingdom so safe that doors could be left open all night. But though the Emperor early showed his skill on the field of battle, he did not love war, and as soon as he had put down his enemies, he turned his attention towards the education and enlightenment of his people. As a preliminary step he dismissed three thousand of the ladies of the palace to their homes. Then he built an immense library at the capital, in which he collected over 200,000 volumes, and not only spent much

time in reading and study himself, but also insisted on all mandarins in the capital cultivating their minds also. The library, with its reception and reading rooms, became a centre of intellectual industry, and here were frequently discussed the great problems of religion.

The Emperor himself was a strong Confucianist, and had no sympathy with either the Buddhism or Taoism, then as now so widely spread among the people. "I have observed," he said, "that those rulers who have been remarkable for their attachment to either Taoism or Buddhism, have been the cause of the destruction of their dynasties."

Once when pressed by his mandarins to ascend a sacred mountain to render thanks to heaven for the many blessings of his reign, he replied, "Shih Wang, of the Ts'in Dynasty, acted as you wish me to do, and before long his Dynasty passed away. Wen Ti, of the Han Dynasty, never did so, and he transmitted his throne to his descendants. Which of these two has posterity decided to be the superior of the other. You need not ascend a hill to worship heaven."

His abhorrence of superstition, and his desire to follow the dictates of his conscience, was strengthened by his wife, the Empress, of whom it is said that "she was a lady not only exceedingly talented, but she was also modest and refined. She had great power over her husband, who loved her dearly. She refused to meddle in state affairs, but her silent influence was immense."

One wonders what this noble woman thought of the strange new teaching which had just reached her court the year before her death, but her dying words proclaim a freedom from superstition and a confidence in God, which might be an example even to the Christian world.

To her son, who in his distress had gone with special offerings to the idols to pray for a prolongation of his mother's life, she said: "Our life is in the hands of heaven, and when it decides that we shall die, there is no mortal power that can prolong it. As for the Taoist and Buddhist faiths, they are heresies, and have been the cause of injury both to the people and the state. Your father has a great aversion to them, and therefore you must not displease him by appealing to them on my behalf." Then turning to her husband she said: "I have not been of much use whilst I lived, and therefore I don't want anyone to be made to suffer by my death. Don't make a

magnificent grave for me, and then the people will not hate me, because they have not been called to make any sacrifices in building such a one. I don't wish you to put jewels and precious stones in my coffin. All that I want is a tile to be put under my head for a pillow and my hair fastened up with some wooden pins. Associate with the good and shun the company of the evil. Don't listen to unworthy men, and neither hunt nor build magnificent palaces. If you promise me these things, then shall I die happy."

It was to a court ruled by such an enlightened Emperor and Empress that there arrived one day in the year 636 A.D., tired and travelworn with their long journey from Persia, a little band of Christian missionaries under the leadership of Olopen, "a man of high virtue." "Directed by the blue clouds, he bore the Scriptures of the true doctrine," so runs the Nestorian inscription, "he observed the rules of the winds and traversed difficult and perilous countries."

They were kindly received, these Persian strangers. "The Emperor ordered Fang-hi-wen-ling, first minister of the Empire, to go with a great train of attendants to the Western suburbs to meet the stranger and bring him to the palace. He had the Holy Scriptures translated in the Imperial library. The court listened to the doctrine, meditated on it profoundly and understood the great unity of truth."

One can imagine the conferences and discussions which must have taken place day by day in the great library of T'ai Tsung and the earnest attention the Emperor would pay to such a theme as the immortality of the soul made manifest in the resurrection of Christ, passing as he was through the waves of deepest sorrow.

We are told that on the death of the Empress he was inconsolable, and so that he might continually look at her grave in the distant hills, he had a tower built near his palace from which it could be seen.

For three years Olopen remained at the court teaching, preaching, discussing and translating.

Among his hearers must have been both princes and nobles, for the Emperor's university had become so famous that kings of Corea and other countries sent their sons to be educated at it, and T'ai Tsung, mindful of his dying queen's last request, had kept up his practice of associating with him in his government the best men in the Empire. Thus the Christian revela-

tion was made known first among the leaders of the nation, to the most thoughtful and intellectual men of the day, and the fact that Christian truth appeals to the literati of China as well as to the unlettered classes, was proved by an edict promulgated in the year 639 A.D. in these terms:—

“The doctrine has no fixed name, the holy has no determinate substance; it institutes religions suitable to various countries and carries men in crowds in its track. Olopen, a man of Ta-thsin (Persia or Syria) and of a lofty virtue, bearing Scriptures and images, has come to offer them in the Supreme Court. After a minute examination of the spirit of this religion it has been found to be excellent, mysterious and pacific. The contemplation of its radical principle gives birth to perfection and fixes the will. It is exempt from verbosity; it considers only good results. It is useful to men, and consequently ought to be published under the whole extent of the heavens. I, therefore, command the magistrates to have a Ta-thsin temple constructed in the quarter named I-ning (Justice and Mercy) of the imperial city, and twenty-one religious men shall be installed therein.”

This edict may not reveal the most perfect grasp of the Christian faith, but when we consider that it was published when England was still mainly a heathen country, and was dictated by an Emperor not himself a Christian, in a land overrun with Buddhism and Taoism, it must be admitted that it does credit to the liberality and toleration of T'ai Tsung, and that it must have issued from a sincere conviction that the Gospel as interpreted by the Nestorians would prove beneficial in China.

What then was this teaching of Christianity, which in spite of its errors was able to appeal so forcibly to such an Emperor and commend itself to the Chinese in their most enlightened era.

An outline of what was taught is engraven on the stone, and runs as follows:—

“There has always been one only true Cause, essentially the first, and without beginning, supremely intelligent and immaterial; essentially the last and uniting all perfections. He placed the poles of the heavens and created all beings, marvelously holy; He is the source of all perfection. This admirable Being, is He not the Triune, the true Lord without beginning, Oloho? * He divided the world by a cross into four

* A transliteration of the Syriac Eloha=God.

parts. After having decomposed the primordial air, he gave birth to the two elements. Chaos was transformed, and then the sun and the moon appeared. He made the sun and the moon move to produce day and night. He elaborated and perfected the ten thousand things, but in creating the first man, he endowed him with perfect interior harmony. He enjoined him to watch over the sea of his desires. His nature was without vice and without error; his heart, pure and simple, was originally without disorderly appetites.

But Sa-than propagated lies and stained by his malice that which had been pure and holy. He proclaimed, as a truth, the equality of greatness and upset all ideas. This is why three hundred and sixty-five sects,* lending each other a mutual support, formed a long chain, and wove, so to speak, a net of law. Some put the creature in the place of the Eternal, others denied the existence of beings and destroyed the two principles. Others instituted prayers and sacrifices to obtain good fortune; others proclaimed their own sanctity to deceive mankind.

The minds of men laboured and were filled with anxiety; aspirations towards the supreme good were trampled down; thus perpetually floating about, they attained to nothing and all went from bad to worse†. The darkness thickened, men lost their sight, and for a long time they wandered without being able to find it again.

Then our Triune God communicated His substance to the very venerable Mi-chi-ho (Messiah) who, veiling His true majesty, appeared in the world in the likeness of a man. The celestial spirits manifested their joy and a Virgin brought forth the holy child (or Saint) in Ta-thsin. The most splendid constellations announced this happy event; the Persians saw the splendour and ran to pay tribute. He fulfilled what was said of old by the twenty-four holy ones;‡ he organised, by his precepts, both families and kingdoms; he instituted the new religion according to the pure notion of the Trinity in Unity; he regulated conscience by true faith; he signified to the world the eight commandments, and purged humanity from its pollutions, by opening the door to the three virtues; he diffused life and extinguished death; he suspended the luminous sun to destroy the dwelling of darkness§, and then the lies of

* i.e., the number of days in the year to denote a great multitude.

† Literally, "the boiled meat turned to roast."

‡ The writers of the Old Testament.

§ Probably signifies the crucifixion, avoiding too explicit mention of death in deference to Chinese usage.

demons passed away ; he directed the bark of mercy towards the palace of light, and all creatures endowed with intelligence have been succoured. After having consummated this act of power, he rose at mid-day towards the Truth. Twenty-seven books have been left. He has enlarged the springs of mercy that men might be converted. The baptism by water and by the spirit is a law that purifies the soul and beautifies the exterior.

The sign of the cross unites the four quarters of the world and restores the harmony that had been destroyed. By striking upon a piece of wood,* we make the voice of charity and mercy resound ; by sacrificing† towards the East, we indicate the way of life and glory."

The simple reader may not be able to see in this inscription anything more than a curiously worded, somewhat "Chineseified" presentation of Christian truth, but under the words "Then our Triune God communicated His substance to the very venerable Mi-chi-ho who, veiling His true majesty, appeared in the world in the likeness of a man," has been detected by the vigilant, the terrible heresy for which the bishop of Constantinople was driven from the haunts of men and counted unfit to live by his fellow-Christians.

The inscription then goes on to give some account of the manner of life and worship of the Nestorian missions.

"Our ministers allow their beards to grow, to show that they are devoted to their neighbours. The tonsure that they wear at the top of their heads indicates that they have renounced worldly desires. In giving liberty to slaves, we become a link between the powerful and the weak. We do not accumulate riches, and we share with the poor that which we possess. Fasting strengthens the intellectual powers, abstinence and moderation preserve health. We worship seven times a day, and by our prayers we aid the living and the dead. On the seventh day we offer sacrifice, after having purified our hearts and received absolution for our sins.‡

This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts. It is called the Luminous Religion."

* Used in China for a church bell.

† Translated, "In evangelizing the East," by some. It may mean "By turning towards the East."

‡ "Once in seven days they have divine service, in order to cleanse their hearts and to regain their purity." (Translation by Dr. Bridgman.)

The difficulty of giving an exact translation of a Chinese document is seen in the various translations made of this Nestorian tablet. Dr. Bridgman, whose translation may be found in Dr. Wells Williams' "Middle Kingdom," says: "Were a hundred Chinese students employed on the document they would probably each give a different view of the meaning in some parts of the inscription." *

In the year 650 A.D. the great Emperor T'ai Tsung died and was succeeded by his son Kao Tsung (650-684 A.D.). He was a feeble Emperor and completely under the control of one of his wives, the unprincipled Wu Hou, but still he favoured the Christian religion, and according to the Nestorian stone, he appointed Olopen, "guardian of the Empire and Lord of the great Law," expressions delightfully vague, but at least pointing to the increasing influence of the new faith. Indeed Christianity, we are told, now spread throughout the ten provinces into which China was then divided, "the temples filled a hundred cities and the families were enriched with admirable happiness."

But on the death of Kao Tsung, the dreaded Empress-Dowager Wu Hou held the reins of government. She was under the influence of a reprobate Buddhist bonze named Hwai Yi, whom she afterwards ordered to be assassinated, but under her rule the Buddhists were allowed or encouraged to persecute the Christians, and no doubt the work received a temporary check, and as the next Empress poisoned her own husband and was herself afterwards murdered, one can easily believe that during this period the progress of Christianity must have been slow. However, under the rule of the celebrated Huan Tsung (713-756 A.D.) an effort was made "to restore the fallen law and reunite the broken ties," and the Emperor, although a zealous idolater, gave orders "to repair the temple of felicity and firmly raise its altar," which fact seems to tell of the damage done to the church in the capital during the preceding years. At the close of this reign, Si-an-fu, the capital, was captured by rebels, but finally the Emperor Su Tsung (756-763 A.D.) drove them out, and the inscription states that "he erected at Lingou and other towns, five in all, luminous temples (churches). "The primitive good was thus strengthened and felicity flourished."

* The translation of the Abbé Huc has been mainly followed in this sketch.

Tai Tsung (763-780 A.D.) seems to have had a curious religious policy. He built a magnificent Buddhist monastery in the capital, and on the fifteenth day of the seventh moon prepared such an abundant feast for the spirits of the dead that since that time the seventh month has remained the great season in China for such offerings. But Tai Tsung also "at the hour of the Nativity (Christmas) burnt celestial perfumes in remembrance of the divine benefit and prepared imperial feasts to honour the luminous (Christian) multitude." The "luminous multitude," at this time, were evidently prospering and the tablet is loud in the praises of this magnanimous ruler, who spread feasts so liberally and impartially. "Let us pray the Lord for him without blushing," runs the record. "He is always indulgent, the friend of peace and full of mercy. He is helpful to all, scattering his liberalities among the multitude. Such is the true way, such is the ladder of the holy doctrine."

His minister of State, Kouo Tso, who died in 781 A.D., the date of the erection of the tablet, receives even greater praise than his sovereign. He was indeed a great statesman, according to many the most illustrious minister of the T'ang Dynasty, and at his death the whole nation went into mourning.

Kouo Tso must have helped the cause of Christianity in China very effectively, and his generosity is thus remembered ; — "He restored the ancient temples and enlarged the Palace of the Law. He raised roofs and porticoes and embellished edifices in such a manner that they were like pheasants spreading their wings to fly. He rendered perpetual service to the Luminous Gate (the Christian religion). The religious men of the Luminous Doctrine, clothed in their white robes, admired this illustrious man and wished to engrave on stone the memorial of his sublime actions."

(To be continued.)

On the Revision of the Mandarin New Testament

BY REV. FRANK MADELEY, M.A., SIANFU, SHENSI

BY the kindness of the British and Foreign Bible Society a copy of the new version of the Mandarin New Testament has been sent to me, and though it has already been favourably recommended to the notice of the missionary body, as by Mr. Baller, of whose long experience and thorough

mastery of the language the revision has had the benefit, it has occurred to me that further testimony in its favour may contribute towards proving its superiority over the version now in use. Therefore, while fully recognising my inability to deal with the diction of the new version as Mr. Baller has done, I yet venture to point out a number of its renderings which in my judgment are more in accord with the meaning of the original. If this should lead others to point out other improvements, and thus assist in bringing this new translation into general use, I shall feel that I have not written in vain.

Matt. iii. 16. Here the changing of 就 to 隨即 brings out more forcibly the fact that Jesus went up *straightway* out of the water, as if to make clear that though Jesus, in identification with Israel, underwent John's baptism He was yet without sin. And the change here and in Luke iii. 22 of 在他頭上 to 在他身上 gives a more accurate rendering.

Matt. iv. 17. 從那時候耶穌就傳起道來 marks a main division of this Gospel by showing, as the old version does not, that there was a time when Christ *began* to preach the Gospel of the Kingdom. So also, though not as clearly, the addition of 纔 in xvi. 21 helps to show that there was a time when He began to speak plainly of His coming sufferings apart from all similes and metaphors (cf. Matt xii. 40; Jno. ii. 19). And similarly in Acts i. 1 the change from 耶穌從起頭... 所行的事所傳的道 to 論到耶穌開頭一切所行所教訓的 calls attention to the truth that the apostles only continued that preaching of the Kingdom which Jesus began.

Matt. v. 22. While recognising that 難免受審判 and 難免公會的審斷 are improvements I notice that the Buddhist expression 地獄 is still retained as the nearest equivalent to the idea of Gehenna.

Matt. v. 47. The alteration of 稅吏 to 外邦人 is in accordance with the reading adopted by Bengel, Griesbach, Lachmann, Tischendorf and Tregeles, and is demanded by the principles of parallelism.

Matt. vi. 1. The alteration of 不可在人面前施舍 to 不可將你們的善事行在人面前 is an important adoption of the true reading, as it shows this first verse to be, so to say, the text of vi. 1-18, wherein alms-giving, prayer and fasting are dealt with as instances of the practice of righteousness.

Matt. vii. 6. The addition of 猪 after 恐怕 shows it is the swine that trample under foot, but there is no corresponding

addition of 狗 before 轉過來 to show it is the dogs that rend, and that the verse affords an instance of chiasmus, as Bishop Jebb observed long ago.

Matt. xii. 18, 20. 他必將審判報給外邦 and 等他施行審判教審判得勝 for 他必將真道指教外邦人 and 並且施行真道教真道得勝 respectively are important corrections, showing that Christ was not speaking of the preaching of the truth in this age, but of the future exercise of 'judgment'—future, whatever the content of the term be held to be.

Matt. xiii. 39, 40. The alternative rendering 世運 offered here and elsewhere helps the teacher to draw the distinction between αἶων and κόσμος.

In xv. 26, 27 and Mk. vii. 27, 28 one wishes that the use of the diminutive form for 'dogs' could have been indicated, for the exposition, as Dr. Dale and others have pointed out, turns upon this.

Matt. xx. 28 and Mk. x. 45 have 作多人的贖價, where the change of 衆 to 多 has perhaps doctrinal significance.

Matt. xxi. 5. The alteration of 騎着驢後面跟隨一個驢駒 to 騎着驢就是馱驢的駒子 is justified by a comparison of the Gospels, the Greek καὶ having here the force of 'even.'

Matt. xxiii. 38. Through the omission of 將要 it can now be understood that 'your house' did at that very time become desolate by Christ leaving it, never to return.

Mark xi. 13. The new version makes a slight alteration from 想在樹上得果子 to 或者在樹上可以找着甚麼, which is important, as the firstlings of figs, (Hos. ix. 10) which did not reckon as proper fruit and which any one might pluck and eat, were all that Christ expected to find.

Mark ix. 9. The significant fact that of Christ and those who die in faith a different expression is used to that which is used of the General Resurrection (the use of which at the time may be that which puzzled the disciples) is here provided for by the use of 從死人裏復活.

Mark xiv. 3. The alteration to 哪曉 makes clear that the intention is to give the sound of the original, which intention was not clear before, and the addition of 這 in v. 9 makes clear that the Gospel as enshrined in the woman's act is meant.

Mark xvi. 19. By the alteration of 升了天 to 被接到天上 it is made clear that heaven honoured Christ when the world had rejected Him. The same fact is evident from the like alteration in Luke ix. 51 and xxiv. 51.

Luke xi. 2. For the familiar 降臨 we are given the more literal 來到, 願你的國來到, as also in Matt. vi. 10, consistent with the fact that the kingdom would come with the acknowledgment of the King, who was then on the spot.

Luke xxiii. 42. By the substitution of 你在你的國裏降臨 for 到了你國裏 it is made evident that the dying robber's thought was of a coming kingdom on earth and not of a kingdom in heaven to which His Saviour was going.

Jno. i. 17. By altering 從 到 藉着 so as to make the prepositions the same, in accordance with the Greek, it is made clear that it is in the verbs that the contrast lies. The law was only *given*, but grace and truth *came*.

Jno. i. 29. Though we are so used to quoting 這是上帝的羔羊背負世人罪孽的, yet 你們看上帝的羔羊除去世人罪孽的 would seem to be a more accurate translation, as 背負 rather suggests the sin offering, whose benefits had only been enjoyed by those already in covenant relation with God.

Jno. xiii. 1. 門徒 is rightly altered to the more accurate 屬自己的人, but one could wish that 'before the *feast* of the Passover' (Numb. xxviii. 17) had been more conspicuously brought out, as only so can John be reconciled with the Synoptists.

Jno. xxi. 22, 23. Here we have again a more accurate rendering, 我若要他等到我來的時候, which brings out the idea of tarrying so characteristic, as Bishop Westcott pointed out, of John's Christian life.

Acts iii. 20. The use of 叫 here as well as in the previous verse brings out better than the current version the fact that the Messiah's return depended on national repentance.

Acts xii. 2. Here by altering 斬了約翰的兄弟雅各 to 用刀殺了約翰的哥哥雅各 two inaccuracies are removed in one short verse.

Acts xxvi. 28. By the new rendering 你想少微一勸就叫我作基督徒阿, while the old one is given as an alternative, prominence only is given to what is now so widely regarded as the meaning of the original. And the use of 基督徒 suggests my remarking what a great improvement is effected by the use of this expression in Acts xi. 26. There was no reason why Burns's version of the Pilgrim's Progress should monopolise it.

Rom. i. 16. By the omission of 基督 it is made plain that the Gospel of God of verse 1 is meant.

Rom. i. 16. We have a greatly improved rendering given in the words 這義是本於信又歸於信. The righteousness is given on the principle of faith on God's part to be received on the principle of faith on man's part. The Epistle says nothing about a growth of faith, 'the steps of faith' (Rom. iv. 12) being tracks or footprints.

Rom. iv. 25. The alternative 是因爲我們稱義復活了 offers a meaning which many believe to be that of the original.

Rom. viii. 3. 只有上帝因要贖人的罪差遣自己的兒子成了人身如同罪人一般就將人身上的罪滅絕了 is changed to the more accurate 上帝就差遣自己的兒子成爲罪身的形狀作了贖罪的祭在肉體中定了罪的案. ἀμαρτία being given the meaning of sin-offering as so often in the lxx. Should not the same meaning have been retained in Heb. ix. 28?

Rom. xii. 2. This being one of the three passages in the N. T. where the word used of Christ's Transfiguration occurs, it is a satisfaction to find the idea brought out by the addition of 因而變化過來.

Rom. xv. 29. 福音 is omitted according to the true reading.

Gal. iii. 20. Seeing that there are said to be hundreds of interpretations of this difficult verse one ought to be diffident about expressing an opinion. This conflict of interpretations, however, only makes the closer adherence to the original the more valuable 但中保本不是爲一面作的, 上帝却爲一. If Paul's meaning is that, whereas the legal covenant having a mediator proved that there were two parties to it and that its blessing was contingent upon man's fulfilment of his responsibility, on the other hand, in the earlier covenant there was no such contingency, for God made Himself alone responsible when nature failed and Abraham slept (Gen. xv. 12),—if this is the meaning, then the new rendering accords with it.

1 Cor. xv. 20. The alteration of 作了死人首先復活的 to 成爲那睡了的人初熟的果子, and a similar change in v. 23, enables us to prove, as we could not before, that the Risen Christ's presentation of Himself to the Father is the antitype of the waving of the sheaf of firstfruits 'on the morrow after the Sabbath.' And the change of 死 to 睡 here, in Thess. iv. 13-15, etc., enables the teacher to point out that "it was doubtless with a view to the joyful hope of a resurrection that the departed saints in the Old Testament as well as in

the New are said to fall asleep, to sleep, to sleep with their fathers, etc.”

2 Cor. iii. 18. Here the idea of reflecting the Lord's brightness, as a mirror reflects the light, is better brought out by the changes to 好像在鏡子裏返照的和如同從主的神變成的. Is not Christ the Spirit meant?

Eph. i. 18 他賞給聖徒的榮耀的基業何等豐盛 is altered to 他在聖徒中的基業有何等豐盛的榮耀, indicating that God's inheritance in the saints, and not theirs in God, is meant.

Eph. i. 23. By the alteration of 爲充滿萬物的主所充滿了 to 是那充滿萬有者的充滿, like precious truth to that of v. 18 is indicated, viz., that Christ finds His complement in the Church.

Eph. iii. 8. Here we are given 把基督那測不透的豐富, and 福音, which never ought to have appeared, has disappeared, leaving it open to the expositor to take 基督 either of Christ mystical or Christ personal.

Eph. iv. 8. 擒拏了仇敵 is altered to 擄掠了那些被擄掠的, αἰχμαλωσιαν being recognised as an instance of the use of the abstract for the concrete.

Eph. v. 26. Mr. Baller has already pointed out the defect of the current version. It is now open to see in the words 用水藉着道 an instance of the use of a figure, water, followed by mention of the thing prefigured, the word, and the reader is not shut up, as before, to the conclusion that the *practice* of water baptism is meant.

Eph. v. 29. For 保養他 is given the fuller and more exact rendering 養活他 顧惜他, enabling us to show that there are a perfect seven of blessings, among which two are the internal sustenance and external fostering.

Phil. i. 10. I have a partiality for the rendering 能分別是非. But it would seem to be rightly relegated to a secondary place, while 喜愛那美好的事 is given as the chief meaning of εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, for the chief meaning really includes the secondary, as the effect the cause.

Phil. iv. 12. 我都熟練 is changed to 我都得了秘訣, thus more faithfully expressing the idea of 'initiation' in a mystery.

Col. ii. 19. For 不愛戴元首 is substituted the more forceful and expressive rendering 不持定那爲首的, not holding fast the Head.

1 Thess. i. 14. 那作耶穌門徒死了的人 is altered consistently with the fact, explain it as we may, that never once in Paul's Epistles are believers called disciples.

2 Thess. ii. 2. There it is no longer said that the Thessalonians were not to believe any who said 基督的日子臨近 (which is just what they and we are to believe), but that they were not to believe any who said 主的日子現在到了, as they were right in expecting the translation of the saints to take place beforehand.

2 Tim. iv. 1. This verse is altered so as to accord with the R. V., a change having important doctrinal significance.

Philem. v. Here a valuable alternative translation is offered, which makes it possible to point out the introversion, according to which 'the love' and 'the saints' form a pair, and 'the faith' and 'the Lord Jesus' a pair (cp. Matt. vii. 6). Thus the incongruity caused by connecting 'the faith' with 'the saints' can be avoided.

Heb. i. 6. Here again is a valuable alternative 再領長子到世上來 and connecting the worship of the angels referred to with Christ's second coming.

Heb. ii. 1. The idea of 'drifting' in the original is here brought out by changing 惟恐或有遺失 to 恐怕我們隨流失去.

Heb. iv. 2. Here the alteration makes clear that the purpose of the writer is to show that 'we have been evangelised as truly as they,' and not they have been evangelised as well as we, for he speaks from the point of view of the Gospel contained in Psalm xcvi. (Prof. A. B. Bruce).

Heb. xii. 2. Here we are given as an alternative rendering 仰望那將信道創始成終的耶穌 a recognition of the fact that the Greek has no 'ous', on which account many expositors think that the meaning is that Christ is the perfect Exemplar of faith, as contrasted with the great, but imperfect, examples previously mentioned.

1 Pet. ii. 17. By the substitution of 那寶貴處是歸於你們信的人 for 他在你們信的人中間極其寶貴 it is taught that Christ's preciousness accrues to believers, and not merely that He is precious in their eyes.

1 Jno. i. 7. The removal of the character 必 may seem a small matter, but does it not help to show that the cleansing spoken of does not wait upon anything we do, but is due to the continuously applied efficacy of the blood of God's Son, once

offered? Similarly the alteration of this character in 1 Jno. iii. 3 to 就 makes plainer that the hope of Christ's appearing is itself a great purifier. And putting 向他 instead of 心中 shows that the hope is set on Him, Christ, as its object.

Rev. i. 1. Here 耶穌基督的啟示 at the very beginning of the Revelation is a more literal rendering of importance, as the words are the Divine title of the book.

Rev. i. 10. By altering 遇着一個主日 to 當主日 the original is translated instead of interpreted, which is only as it should be, seeing that the understanding of the book so largely depends on the meaning given to this verse.

Rev. xiii. 8. This verse now speaks of those whose names had not been written from the foundation of the world in the Lamb's book of life, and no longer tells us that Christ was the Lamb slain from the foundation of the world, which is, perhaps, an unscriptural idea.

Such examination of the new version as I have so far made, leads me to think that the attempt to be 'distinctly literal and faithful to the original' has been in so small measure successful, and, to use words of Mr. Baller, 'will most likely lead to greater accuracy in teaching and expounding the truth.' I can vouch for this being the case in regard to Matthew's Gospel, which I am expounding during the present year, and from which Gospel more than from any other book my instances are, therefore, naturally taken. From what I have heard fellow-missionaries say I think all at this centre would willingly exchange the current version for the new one. I know of very few instances, (e.g., Rom. i. 4, where the use of 神體 puzzles me, as 99 out of 100 hearing it read would mistake it for 身體), in which I prefer the current version. Let us thank God for the large number of important changes and corrections He has led Dr. Mateer and his colleagues to make.

"In Jesus Christ," by stating the position of the Christian, defines his point of view, defines the inspiration and the law of his relation to everything outside of Christ, and defines the source of the power that is effective through his activity. (Robson). In his personal qualities the missionary must truly represent his Master before men. No other qualification or combination of qualifications will compensate for the lack of that Divine Vision which has captivated the heart and life for Christ, which makes a man live, and move, and have his being among the unseen realities. (Mackay). According to the New Testament standard the passion of a Christ-like love for human lives is a greater thing than eloquence, knowledge, or faith. . . . Without missionary passion, ministers are not able ministers of the New Testament; they are disabled, deficient, half-equipped; they lack the fullness of the Spirit of Christ. (Hall). It is the duty of the missionary to take in the Divine Spirit as the dominating power of his nature, and to receive from him direction, and guidance, and help.—*From the Ecumenical Missionary Conference Report.*

The Progress of the Anti-opium Movement Among the Chinese

WITH a view to mark the present stage of the movement towards the prohibition of opium in China, and to register the measure of success attending the plans set forth by the Chinese government in its agreement with the British Ministry for the suppression of the habit of the drug, an attempt has been made by the compiler of this article to secure answers to certain leading questions from representatives of the missionary body over a large part of the Empire. From a few large and important centres replies have not come to hand, but, as will appear, answers sufficient for the purpose desired, that of forming a comparative estimate of the progress made in the year, have been received. The circular asked the following six questions :—

1. In the city or district wherein your work lies were the anti-opium edicts duly posted ?
2. To what extent has the movement for the closing of the dens in this district been successful ?
3. Has any attempt been made to deal with the sale of the drug in the shops or to diminish the area under cultivation ?
4. To what extent has the movement for the opening of opium refuges been noticeable ?
5. Is the movement a popular one in your district (that is, do the gentry and people take it up) and is the official attitude zealous or not ?
6. Are the Chinese making any attempt to influence public opinion in your district in this matter ?

In response to QUESTION I, "Were the anti-opium edicts duly posted" ? the consensus of answer is so markedly affirmative that it is not thought needful to give the replies in detail. There was considerably more delay in the central than in the coast provinces, and in the prefecture of Wuchang, and generally throughout Hupeh, the high officials took no steps to make the edicts known to the people. The proportion of reply might be stated thus :—Simple affirmative : 'Yes,' *three-fifths* ; modified affirmative : "Yes, after some delay," one-fifth ; negative, one-fifth. From the west of China no replies have been possible on account of the length of time required for correspondence, but it is generally known, as was indeed to be expected, that the anti-opium movement in the far western and south-western provinces is at its lowest and least successful point.

QUESTION II. To what extent has the movement for the closing of the dens in your district been successful?

The replies are as follows:—

MANCHURIA.

Kirin.—The number greatly reduced. Illicit trading still continues in a small way. There is apparently considerable success.

Fakumen.—Dens successfully closed in May, 1907.

Changtufu.—Dens closed successfully in the latter half of the year.

Hsinmingfu.—The divans were closed.

Manchuria therefore shows a clean sheet for the first step of the government's programme.

CHIHLI.

Peking.—Successfully closed.

Tientsin.—Successfully closed. In the country district closing generally successful.

Paotingfu.—Generally closed. There are some exceptions in the smaller towns of the district.

Western Chihli (ten counties).—Successfully closed. A few specially licensed places purposely allowed to remain open.

South-western Chihli (nine counties).—In a majority of counties no attempt at closing. Successful in two counties.

This would appear to place Chihli among the fairly good provinces under this head.

SHANTUNG.

Tengchowfu.—Fairly successful in the city, less so in the country districts.

Tsinanfu.—Private dens all closed down. A few official licensed dens opened.

KIANGSU.

Shanghai.—All under Chinese jurisdiction closed down.

Soochow.—All successfully closed.

Chingkiang.—All closed down.

Hwaiianfu.—Officially closed. Some illicit trading continues.

So far as Chinese official action is concerned, in the matter of official closing Kiangsu seems to show a clean bill.

ANHUEL.

Anking.—Sign boards taken down. Many entirely closed, but some carrying on illicit trade.

Iaowchowfu.—Closed in the cities. In the country districts less success.

Nakangfu.—Dens were all closed.

Luchowfu.—Sign boards removed; most entirely closed, others trading secretly.

Anhuei would seem to stand in the second class of provinces, though appearing to have made considerable effort towards complete closing.

HONAN.

Kaifengfu.—Sign boards removed. Some dens closed. Illicit business continuing.

Runningfu.—Dens not successfully closed.

Hwaichingfu.—Movement for closing not yet under way.

Changtefu.—Ostensibly closed, but still carrying on trade.

The Honan record is not a good one; no honest attempt appearing to have been made by the high officials to enforce the edict.

HUPEH.

Hankow.—Nothing done of a practical nature.

Hanyang.—Dens still open and trading as usual.

Wuchang.—Movement but partially successful. Sign boards taken down, but illicit smoking continues.

Ichang.—In the city the dens are still open. Some closed in the district around.

Hupei is a very disappointing province. Its high officials seem to have ignored the edicts, and such success as has occurred in parts has been due to the action of local officials.

HUNAN.

Hengchow.—Dens were closed.

Siangtan.—Dens ostensibly closed.

(No replies from elsewhere in this province.)

CHEKIANG.

Wenchowfu.—Dens officially closed, but back doors open.

Yuyiaohsien.—Ostensibly closed, back doors open.

Huchowfu.—Dens closed in city and in country districts.

Taichowfu.—Dens officially closed throughout district. Illicit trading continues.

Ningpo.—Closed in city and district. Secretly carrying on trade in many.

Hangchow.—Dens officially closed. Some illicit trading continues.

FOKIEN.

Foochow.—Dens all closed from 12th May, 1907.

Tengchuifu.—Dens closed, but some doing business secretly.

KWANTUNG.

Canton.—Dens successfully closed.

Swatow.—Not successful.

Chaochowfu.—Not successful. One lamp only allowed in each den.

(No other replies from Canton province).

QUESTION III.—Has any attempt been made to deal with the sale of the drug in the shops or diminish the area under cultivation?

MANCHURIA.

Kirin.—No information as to sales in shops. Area under cultivation lessened.

Fakumen.—Sale in shops of prepared opium forbidden. Cultivation entirely forbidden.

Changtufu.—Sale in shops of prepared opium forbidden. Area cultivation reduced.

Hsinmingfu.—Shop sales as usual. Area reduced.

CHIHLI.

Tientsin.—Shop sales generally forbidden. No information as to area.

Paoingfu.—A few shops allowed to sell under license. No information as to area.

Western Chihli.—Sale only allowed under license. Greatly reduced. Area reduced ninety per cent.

South-western Chihli.—Sale allowed under license in two hsien. Others no change. Little poppy cultivation in this region.

SHANTUNG.

Tengchowfu.—Has not heard of such attempt at reduction.

Tsinanfu.—Private sales stopped. Sold under license. Area being diminished.

KIANGSU.

Soochow.—Sale in shops as usual, but under license. Poppy not cultivated.

Hwaiianfu.—Sale in shops as usual, but under license. Area considerably reduced.

Chingkiang.—Sale in shops as usual, but under license. Poppy not cultivated.

Shanghai.—Sale in shops as usual, but under license. Poppy not cultivated.

ANHUEI.

Anking.—No information as to sales. Poppy not cultivated.

Iuochowfu.—Shops closed for a time; since reopening. Poppy not cultivated.

Nankangfu.—Sales in shops as usual. Poppy not cultivated.

Luchowfu.—No information as to sales. Edict issued forbidding cultivation.

HONAN.

Kaifengfu.—Sold only under license. Poppy not cultivated.

Runingfu.—Sales as usual. Tax on growing crop increased.

Hwaichingfu.—Sales as usual. Extra tax on crop proposed.

Changtehfu.—No information as to sales. Area generally reduced one-tenth.

HUPEH.

Nankin.— Sales as usual.

Hanyang.— " " " } No reduction reported.

Wuchang.— " " " }

Ichang.— Nothing attempted.

HUNAN.

Hengchow.—Sale in shops as usual. No opium grown here.

Siangtan.—Have not heard of any such attempt.

CHEKIANG.

Taichowfu.—Sale to be controlled officially. Area considerably reduced.

Ningpo.—Attempt made to control sale. No information.

Hangchow.—Sales as usual. Reported decrease in area.

Huchow.—Nothing done.

Wenchow.—No attempt made.

Yuyiaohsien.—No information. Marked decrease in area.

FOKIEN.

Tingchui.—Nearly all shops closed. Area under cultivation small.

Foochow.—Sold only under license. Area decreased.

KWANGTUNG.

Swatow.—No information.

Chaochowfu.—No attempt made.

Canton.—Sold under license only. Licenses easily obtained.

QUESTION IV.—To what extent has the movement for the opening of opium refuges been noticeable?

In *Manchuria* no movement has been heard of on the part of the Chinese. Missionary refuge at Kirin well patronized.

In *Chihli* refuges were opened by the Chinese in Tientsin city; the movement was started in the Chengtingfu prefecture (Western Chihli), but without marked success. In the south-west of the province no movement was heard of, but anti-opium pills of doubtful composition command a large sale. In Pao-tingfu there has been a marked increase in the use of morphia.

In *Shantung* the opening of one refuge is reported from Tsinanfu. Anti-opium pills sell freely at Tengchowfu.

In *Kiangsu* refuges have been opened by officials and gentry in Shanghai, Soochow, Chingkiang, Hwaian. The official in charge of the last named refuge is himself reported an opium smoker! The Malay remedy has been freely distributed by the gentry in Shanghai, and numerous cures are reported.

In *Anhuei*. In Anking several were opened; in Iaochowfu some were opened, but later closed. Kiukiang has some, and in Luchowfu some old existing refuges, opened by the Vegetarian Sect, are continuing work.

In *Honan* only Kaifengfu reports the opening of refuges.

In *Hupei* none have been opened, but one is in the course of preparation at Hankow. Native press has urged this form of anti-opium work.

In *Chekiang* refuges are reported from Yuyiao, and at Taichow one is in preparation. In the *Fokien* province, Ting-chui reports that the city magistrate set himself the task of curing forty victims per month, but has not succeeded. In Foochow the anti-opium societies have opened and are successfully working several refuges.

In *Canton* one large refuge has been opened, and is doing good work.

QUESTION V.—Is the movement a popular one in your district (that is, do the gentry and people take it up) and is the official attitude zealous or not?

MANCHURIA.

Kirin.—Not much popularity or zeal noticeable.

Fakumen.—Movement a popular one and the officials zealous.

Changtufu.—Movement a popular one, but the officials not zealous.

Hsinmingfu.—Movement a popular one and the officials fairly zealous.

CHIHILI.

Peking.—Movement popular among Reform officials and some high officials are zealous.

Tientsin.—The officials seem in earnest and the movement is popular.

Paotingfu.—Both officials and people approve of the movement, but are not sanguine of good result.

Western Chihli (ten hsien).—There is opium-smoking among the officials and consequently no zeal.

South-western Chihli (nine hsien).—Officials express approval of movement in conversation. Little attention is, however, paid to it by the people.

SHANTUNG.

Tengchowfu.—Can hardly consider the movement a popular one.

Tsinanfu.—Attempts are made to influence the people through the local press.

KIANGSU.

Soochow.—Movement popular among young men and gentry. There is a very successful anti-opium society.

Shanghai.—Gentry and youth all favour the movement. Press urges it. Officials fairly zealous. Strong anti-opium society.

Chingkiang.—Popular among young men. Official attitude fairly good.

Hwaiian.—Popular among gentry. Some officials are zealous, but Prefect is an opium smoker. Zeal seems slackening.

ANHUEI.

Anking.—Not generally popular, but some of the officials and many of the people anxious for suppression.

Iaohowfu.—Former Prefect zealous, successor appears indifferent.

Nankangfu.—Officials seem keen to punish offenders against anti-opium regulations. Otherwise they show no zeal.

Luchowfu.—No great popular movement. Officials not specially active.

HONAN.

Kaifengfu.—Movement fairly popular. Officials not very zealous.

Runingfu.—Movement not popular, and there is no zeal.

Hwaichingfu.—No movement! Officials still smoke secretly, people openly.

Changtefu.—Movement approved, but not generally popular. Certain of the officials are zealous.

HUPEH.

Wuchang.—People would popularize the movement if the officials showed zeal, but they do not.

Hankow.—Little interest noticeable.

Hanyang.—Movement approved by people and gentry, but the officials are not zealous.

Ichang.—General apathy on the part of officials, gentry and people.

CHEKIANG.

Taichowfu.—The gentry are given to opium-smoking. The Prefect recently appointed two weiyuans to look after the movement.

Ningpo.—Popular among the younger generation. Zeal lacks continuity.

Yuyiao.—Formerly a good deal of enthusiasm. Now not so noticeably zealous.

Wenchow.—In one hsien the movement is popular, but the officials are decidedly not zealous.

Hangchow.—A good deal of surface popularity. Some officials show zeal.

Huchow.—Popular sentiment strongly anti-opium. Officials cannot be called zealous.

FOKIEN.

Tingchui.—Both gentry and people somewhat half-hearted. Officials show little zeal.

Foochow.—Many gentry and the people seem very zealous in the matter and the officials are obliged to follow.

KWANTUNG.

Canton.—In city officials and gentry enthusiastic. In country district less zeal.

Swatow.—General apathy.

Chaochowfu.—Officials the reverse of zealous.

QUESTION VI. Are the Chinese making any attempt to influence public opinion in your district?

All that could be said in answer to this question seems to be that where the press is in operation or circulates its papers it is constant in the carrying on of an anti-opium crusade and that in a few centres literature prepared by Chinese is distributed. In places like Canton, Foochow, Shanghai, Hangchow, Soochow and Tientsin large public meetings have been held and anti-opium societies formed. Otherwise public opinion in China is of so recent a growth, and the idea of educating it along moral lines so novel, that nothing systematic other than the posting of the edicts has been attempted.

The following are a few of the remarks offered by well known missionaries in replying to the series of questions :—

Rev. H. S. PERKINS, Paotingfu.

Paotingfu.—There is a great deal more subcutaneous injection of morphia. In large towns percentage of smoking reduced possibly a half. "I should imagine that in time the percentage of users would fall off if pressure is maintained."

C. H. S. GREEN, C. I. M., West Chihli.

"As many officials still use opium their zeal is but 'top side' pressure, and to my mind it is here that the main weakness of the movement lies. Until it is a fact that *no official using the drug is eligible for office* the people are not likely to give it up."

Rev. F. BROWN, Tientsin and District.

"Tientsin is one of the more advanced places in China, but in the country around they seem to be making honest attempts to get rid of the drug."

Rev. W. HOPKYN REES, South-west Chihli.

"The curse not so seriously felt here as in some sections of the province. I estimate that but one in ten smoke. Without doubt the edict is practically a dead letter here, save in one county. The apathy of the officials and the distance from the viceregal yamên and the comparatively few who indulge account for this."

Rev. J. S. WHITEWRIGHT, Tsinanfu.

"Some of the officials who are zealous feel great difficulty in regard to the revenue."

HWAIAI.

Rev. H. M. WOODS, D.D., Kiangpeh.

"While public opinion is decidedly in favour of the movement the practical difficulty is lack of funds."

KWANGSI.

JOHN T. REID, C. I. M., Takutang.

"There is still much opium smoking ; it is looked upon as almost hopeless to cure the old hands, but others are afraid to acquire the habit."

Dr. JAS. MENZIES, Hwaichingfu, Honan.

"So far as I can see or hear in this district all anti-opium legislation is so far a dead letter. . . . I never saw den signs more numerous or clearly displayed than at present."

Rev. J. GOFORTH, Changtsefu, Honan.

"The great obstacle to progress is gain. Unless very potent pressure is forthcoming from the Throne the officials do not act. But the Church of Christ is a great anti-opium army and the crusade is bound to triumph."

Rev. ARNOLD FOSTER, Wuchang.

"The weakness of much of the anti-opium movement in China has seemed to me to lie in the reluctance of the officials, or their inability, to tap new sources of revenue. A Chinese financier with a free hand might, one would think, easily overcome this difficulty, but men who are not financiers or political economists and who are timid in regard to a line of bold policy, may easily feel they cannot dispense with any present source of income, and that being so they may not wish to promise a reform which they do not see how they could carry out."

Rev. J. L. HENDRY, Huchow.

"Among the Chinese youth there is generally a strong antipathy to the smoking of opium."

Rev. L. L. LLOYD, Foochow.

"I feel that the effort to get rid of this vice is certainly sincere in Foochow, and the authorities, acting on the initiative of the gentry, etc., are restricting the cultivation of the poppy."

Dr. MARCUS MACKENZIE, Foochow.

"For some reason or other the opium habitué is not eager at present to enter the mission hospital. There is a strong desire amongst the members of the anti-opium societies to take up the matter of reform themselves and carry it through, exclusive of foreign help, excepting that of platform speaking and moral encouragement."

CONCLUSIONS.

From a consideration of the foregoing certain facts stand out. In general the posting of the Imperial edicts was regularly attended to and the first steps enumerated as necessary for prohibition were fairly generally attempted. Broadly speaking the provinces along the coast have made genuine and fairly successful attempts to deal with the licensed dens. The state of

affairs in the central and western provinces clearly shows, however, that the pressure from Peking upon the high officials there was not sufficiently strong, and it seems most probable that financial reasons, the inability or unwillingness of China to develop the new sources of revenue which might be hers in great abundance, made such pressure impossible in certain outstanding cases, notably Hupeh. The power of the official class to make or unmake the movement is evident and the fact that opium-smoking still largely obtains among this class, is one of the depressing features of the situation. This state of affairs as a whole can only be remedied by pressure from above. The report, however, from Foochow shows that where the gentry provide an able and enthusiastic leader (there the grandson of "Opium Commissioner Lin" has proved such a one) the officials find it wise to give way also to pressure from below. Public opinion, so far as it exists on the subject, is all against opium, and this is especially true of the rising generation. In spite of much failure, which was to be expected, there can be no doubt that the first year of the anti-opium movement in China has resulted in a remarkable decrease in the public use of the drug. The Chinese need to be shown how to educate the public mind persistently and quietly on moral questions, and aided, wherever possible, in the formation of anti-opium societies, whose work should be educative and remedial. Certain large centres have already shown what can be effected in this way. The Chinese government needs also to be kept constantly alive to its declared duty, in order that the movement may not succumb to the Oriental *vis inertiae* so characteristic of China's domestic policy. Missionaries in the interior of China by keeping themselves in touch with Chinese public life, and by making their knowledge of the progress or retrogression of the movement public, may do much to influence the high officials of the Empire.

Too much stress should not be laid on the fact of occasional illicit trading on the part of those engaged in the opium business. Secret dens, in the present state of affairs, are inevitable. If, however, this illicit business is connived at by the officials, as appears the case in some quarters, and made a source of revenue, as seems the practice in others, it then becomes a serious fact, and by some means the attention of the higher official of the district or even Peking should be called to the state of affairs. It is certainly within the province of every missionary to do all in his power to keep alive the efforts of the gentry around him who are interested in this work. It should be possible to establish a 'Watch' Committee of Chinese in every big city in the Empire. These reports from all over the field show how needful some such organization is, and show also that among the educated young men found now all over the Empire the material for such an enterprise might be secured.

"OPIUM IN KANSU."

(Being an extract from a lecture delivered by Lt.-Col. C. D. Bruce, Captain Superintendent of Police, Shanghai, before the Shanghai Union Church Literary and Social Guild on Wednesday, January 15th, 1908.)

"One blot, and that no small one, lies on the people of Western Kansu. It is that men and women are to a fearful extent habitual and confirmed smokers of opium. From personal observation I should have placed the percentage high, but had I not had the best authority for saying so, not as high as it would appear to be.

"Monseigneur Otto, Catholic Bishop of Kansu, who has spent thirty years of his life in China, and a large portion of that time in Kansu, reckons six men out of every eight of the population as confirmed in the habit. Opium-smoking is sometimes compared to the unnecessary drinking common to most European nations. But this in no sense represents a true perspective. It is well known that opium is largely in use among other Asiatic races, some of our own native Indian soldiers being of this number; but that it can for one moment be considered in China as merely a harmful excess confined to a small minority of those who use the drug, is not the truth. Without statistics it is useless to attempt to draw exact comparisons, but it is only necessary to travel for a few months in Western Kansu to see how all-embracing in its fearful effects the habit is.

"*Facilis descensus Averni* is a maxim with which we are all familiar, and in the sense in which it is generally used it applies to nothing so aptly as the career of the immoderate opium-smoker. During the last year efforts have been made to control, if not to extinguish the evil; and if high-sounding edicts from the Imperial brush could alone accomplish the impossible we might hope for better things.

"Worthy of all praise as such attempts are, there would be more hope of ultimate success had moderation been shown in the commencement of the crusade. Unfortunately the edict has gone forth that in ten years opium-smoking will no longer exist in China, and in this form I feel confident the experiment may be said to be doomed. Let us suppose, for the sake of analogy, that a bill could pass through two Houses of Parliament suppressing not only the abuse of beer-drinking, but the use of beer within the same limit of time. Would any person expect to see aught but failure accompany such a preposterous attempt? Yet the task to which the rulers of China have yoked themselves is a thousand times more impossible.

"It is allowed by the Chinese authorities, who, it may be said incidentally, do not as a rule err in severity in the enumeration of national faults, that forty per cent. of the Chinese use opium. Had the percentage been raised considerably, and the forty per cent. starred as abusing the use of opium, perhaps we should have been nearer the real figures. Whatever these may be, it should be remembered that the abuse of this drug is not confined to the lower orders. On the contrary, it numbers among its slaves—those most hopelessly addicted to its use—the highest and most powerful in the country.

"Not only as consumers do we find such men, but also as producers. Much of the land upon which opium is grown is in the hands of magistrates and even higher officials. As the most productive crop, in spite of its paying in places double taxation, the area under the poppy is annually increasing in China. In some parts good wheat-land is turned into poppy-land, with the result that whole districts formerly capable of raising sufficient food-stuff for local requirements must now import.

"Nor are the vested interests in favour of the drug less strong in other ways. It is well known that no Chinese magistrate could exist upon the miserable stipend he receives. It has hitherto been his business, and that of no one else, how he supplemented his income; and one of the chief sources was in the extra royalties or "pickings" which could be dragged in an ever-raising scale from village opium-dens.

"The few examples quoted only serve to indicate some of the vested interests which will be found in the inert mass of those lying in the way of an honest attempt to curtail the supply or use of opium.

"Whether the Chinese government, hitherto a synonym for conservatism of the most harmful kind, is likely to succeed in the crusade it has initiated against opium-smoking, time alone can show.

"If it is willing to supply adequate guarantees that the attempt is a sincere one, made solely for the good of the people, then indeed has China awakened to the evil, and it is England's destiny once more to stand for progress and the right and to help to the utmost of her ability."

Correspondence.

THE TERM FOR "CHRISTIANITY."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Bishop Scott has drawn my attention to the use of 基督教 for 'Protestant Christianity' in a version of the Conference resolutions.

I am not, as he supposed, the translator of that document, and I agree with the Bishop in deprecating the introduction of such usage. If the term be employed in this narrow sense not merely does it ignore the pioneer work of the R. C. missions, it excludes the Greek church, vast and venerable, and leaves us without a common banner to float over the mighty host who claim Christ as the Lord.

In some of the treaties 'Yeshu-chiao' stands for 'Protestant,' and in rendering the Conference memorials I made use of that expression with the addition of 新 to distinguish us from those who professed the faith of Jesus before the Reformation. If *chituchiao* be preferred, is not a similar precaution imperative?

In sending you this note I have no wish to provoke controversy, but I confess to an ardent desire to promote that unity which is an element of strength.

W. A. P. M. *W. A. P. M.*

DEAR Mr. MACGILLIVRAY: I have had letters calling attention to a rather serious oversight in the translation of the Conference

Resolutions on "The Chinese Church." As you and your colleagues on the Translation Committee were so kind as to give me an opportunity of going over your draft before its form was finally fixed, I am afraid I must share the responsibility with you, as I confess I quite omitted to notice the error.

It occurs unfortunately twice over in the First Resolution; the words "The Church of Christ" being substituted for the words "Protestant Missions" in one clause, and again for the words "Protestant Church" in the next. When one reads on to the second Resolution, the distinction is properly preserved by the use of the words "Fu-yuan" 復原, but it is a great pity that the distinction does not appear in the First Resolution in the Chinese Version, though it is prominent in the English original.

I take the more blame to myself because, on looking up the original drafts, I see that I suggested the addition of the words "Fu-yuan" in Resolution II, and yet omitted to do so in Resolution I. Further, you had at first written "Ya-su Chiao" 耶穌教 in the first clause, which at least had the merit of following the distinction made in popular speech between the "Ya-su Chiao" and the "T'ien-chu Chiao" 天主教. The usage is not a good one, and I still think I was right in suggesting, and you were right in accepting, the suggestion to use the phrase "Chi-tu Chiao" 基督教 in the first clause of Resolution I, instead of "Ya-su Chiao" as it stood in your draft.

But we erred in failing to notice that this change required the insertion in some form of the distinguishing words "Fu-yuan,"

since we had dropped the distinction which is made (though not satisfactorily) by using the phrase "Ya-su Chiao." In so far as I helped to lead you into this slip I beg to apologise to you and your colleagues on the Committee.

Can anything be done now to remedy the error? The English original is perfectly clear, and neither the Conference nor, I am sure, the translators, had any intention to ignore either the Nestorian or the Roman Church, or to claim for Protestant missions that they were the first or the only Christian Church to break ground in China. It has to be admitted that an error has crept in, and the Chinese version may be resented as both discourteous and inaccurate.

I know that the first edition of the Chinese text has been widely distributed, but here at least we wish a great many more copies for more general and permanent use. Could not a second edition be printed even yet with necessary correction? Something also might be done by sending out a small slip noting the necessary correction. But the issue of a second edition would be much more effective. Here we should be glad to order a good many copies, and I hope many others would do the same. The first issue does not reach all our preachers even, and we should like to put them on sale for all.

Meantime may I ask you to pass this on to the RECORDER for insertion, as this will call the attention of missionaries to it, and perhaps you would add a few lines of your own?

With kind regards and best wishes,

Yours very truly,

JOHN C. GIBSON.

P. S.—I suggest the following amendments as removing the objection:—

In the first column on p. 1.

For 基督聖教流行於中國.

Read 基督聖教復原諸派流行於中國.

In the second column on p. 1.

For 創立基督教於中國.

Read 經復原宣道諸會樹立其教於中國.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Referring to Bishop Graves' letter of the proper term for "Protestant Christianity" he objects to 基督教, but suggests no other. I wonder how "Protestant Episcopal Church in America" is rendered. The name in use 聖公會 does not show.

In reference to Dr. Gibson's letter, the Translating Committee originally put 耶穌教, though aware of the objections, because up to this time it was the commonest. In 1845 this name was not current, but in the treaties of 1858 it is used. Also in the Memorial of the Conference of 1877 to the Chinese government, and in the Memorial of the Conference of 1890 to the same, it is used. These two therefore represent the views of Dr. Allen, Dr. John, Dr. Williamson, Dr. Yates, Dr. Blodget, Dr. Wherry, Dr. Ashmore, and Dr. Richard—all great names. In 1872 Doolittle gives it, and popular usage now is 耶教 in Wên-li. Still 基督教 is used by the Y. M. C. A., by the North-China Federation Conference, and seems to be gaining ground. So at Dr. Gibson's suggestion we changed 耶穌教 to 基督教.

The following other terms are found: 改良教, 正教, 改正教, 歸正教, 復原教, 耶穌新教. This latter is the term used by Dr. Martin in his rendering of the letter to the Chinese Churches, and is the one used in Japan on the authority of C. B. Mosely, but there are obvious objections to it. Who will decide which is the best term? We had all the terms before us, but did not wish to settle anything.

THE TRANSLATION COMMITTEE.

—
APOLOGETICS FOR CHINA.

REVEREND AND DEAR SIR: It interests me much to know that you are thinking of preparing a new apologetics with special reference to modern conditions in China. Nothing is more important than that a work of this character should be rightly conceived. I do not feel that I am capable of drawing up the outline for such a book, nor do I think that the method of any one of the men that you mention can be accepted as a standard for an Eastern apologetics. Three things in my judgment must be kept in view:

First. The attitude toward the non-Christian faiths should be in a large sense appreciative and not condemnatory. That there are many things in those faiths deserving of condemnation, goes without saying, but he who would commend to educated orientals the Christian truth, shuts the door in his own face the moment he begins to depreciate or to attack non-Christian positions. Let him, on the other hand, dare in the face of much mistaken missionary conservatism to acknowledge and appreciate the many noble conceptions, religious and ethical, in the non-

Christian systems of thinking; and let his general aim and goal be to show how the distinctive truths of the Christian religion supplement and complete that toward which the highest aspirations of the race have tended, and in particular that this distinctive contribution of Christianity to the religious experience of the world makes for an ethical end, fulfilling itself in godlike characters of men. What I have said under this paragraph I hold to be absolutely fundamental. Every few weeks I find that I am being attacked by missionaries in India and elsewhere for having taken this position in my Barrows lectures; but no argument raised against my position seems to have power to outweigh the enormous considerations which are on the other side.

Second. In your new apologetics you must recognize that the evidence for the divine nature of Christ, and the divine origin of Christianity, has moved toward deeper and more subjective positions. While I am fully ready to admit that there is a sense in which the argument from design in nature affords a noble apologetic opportunity, and while my

faith is not only unshaken, but stronger than ever, in the possibility and historicity of miracles, I do not regard either of these as affording the strongest ground for an Eastern Christian apologetics. You must move toward the experiential basis, and with that you must give full value to the metaphysical questions involved in the nature and significance of human consciousness in its relation to the infinite.

Third. Do not accentuate Western civilization as affording conclusive evidence of the power of Christianity. It may be true that in some respects it does afford such evidence, but Western civilization is not a wise word to conjure with in the East. The less said about it the better. Let the accent be on the marked evidence appearing in the Eastern consciousness pointing to the Oriental assimilation of Christian ideas.

I feel that these are very crude suggestions, but they are not hastily given. I hope that they may have some bearing upon the work that you are doing.

Faithfully yours,
CH. CUTHBERT HALL.

Union Theological Seminary,
New York.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

聖神三法. The Three-fold Secret of the Holy Spirit, by James H. McConkey, translated by Alice M. Horne. London Mission, Amoy. Easy Wên-li, Chinese maopien, pages 72. Price 12 cents. Christian Literature Society, Shanghai.

No doubt there are several people who on seeing this heading will recollect that they once thought of doing the work which Miss Horne has now given us. The original has been so widely

distributed in China by the K. and K. free fund and has done so much good that the wonder is that no one had done it before into Chinese. The English edition on our desk is the fourteenth, and the ninetieth thousand. Mr. McC. is the author of "The Surrendered Life" and other booklets. The three secrets are: 1, the secret of His Incoming; 2, the secret of His Fulness, and 3, the secret of His Constant Manifestation. Miss Horne has done her part well. Now let the missionaries do theirs by distributing this stimulating and illuminating book among their churches. At the end of the preface is a list of other works in Chinese on the Spiritual Life, an excellent idea, which all authors would do well to copy. We hope this book will have as large a sale as S. D. Gordon's books on Power and Prayer have had, and so help our Christians into the fulness of their inheritance.

The Chinese Tract Society. Twenty-ninth Report. 1907.

This excellent Society reports a very prosperous year. Its Board of Trustees comprises some forty-nine Chinese and Europeans. There are twenty-nine life members and a very long list of local secretaries. Reprints of books amounted to 291,850 copies, equal to 4,848,400 pages. Eighteen new works were issued, making 240,570 copies and 5,496,780 pages; of these Hallock's Almanac (now printed independently) accounted for 50,000 copies. Sales of books were \$9,729.74 and periodicals \$1,614.74. Balance at Bank, \$8,150.78, of which \$4,000 are on fixed deposit.

The needs of the Society are stated as follows:—"A union of the Book and Tract Societies, or

the very heartiest co-operation and mutual helpfulness. We need men set apart and supported for this work. We need means to publish, advertise and distribute our works. We need a union central book depôt in Shanghai and a branch book store in every great center." These are "pious wishes" so far, even the last proposal having, since the Report was issued, been declared by the directors to be not feasible (?).

The Report contains the annual sermon by Dr. A. P. Parker and a new Descriptive Catalogue of the Society's publications. If you have not read it, do so, and you will be well repaid.

Mateer's Arithmetic (abridged), Vol. 2. 算學簡本中 American Presbyterian Mission Press, Shanghai. Price 25 cents.

Though called "Mateer's Arithmetic (abridged)" this is practically a new work by Mrs. Ada Haven Mateer. The arrangement is new, and many, if not most, of the questions are new, and are of a nature to be easily understood by the pupils. The whole is in simple Mandarin. Vol. 1, which appeared a year ago, has already proved very useful. It is shorter than the original Vol. 1, and does not include Weights and Measures, which are left to be learnt after Fractions and Decimals in Vol. 2, which again does not include Proportion and Interest as does Vol. 2 in Dr. Mateer's Arithmetic. Much space is saved by not printing the examples vertically as well as horizontally as in the original edition. The Multiplication Tables are printed separately on stout cardboard as an inset to Vol. 1, and the Tables of Weights

and Measures are printed together at the end of Vol. 2; this will make it easier to refer to them when necessary. It is also a great advantage not to have the answers printed at the foot of each page in the full view of the scholar. I understand that when the three volumes are completed the answers will be printed altogether, either separately, or at the end of Vol. 3. Most of us who have put the unabridged edition into the hands of our pupils must have noticed how they looked first at the answers and then worked the sums accordingly. I am glad to see that recurring decimals are introduced and explained in Vol. 2. Having examined several arithmetic books lately put out by Chinese authors I have come to the conclusion that most foreign teachers will prefer using books like Mrs. Mateer's for some time to come.

A. F.

頌主詩歌. Chinese Hymnal. Prepared by Rev. H. Blodget, D.D., and Rev. Chauncey Goodrich, D.D. C. Goodrich and E. G. Tewksbury, Musical Editors. A. B. C. F. M. Mission, 1907.

The November number of the RECORDER contained a notice of the republication of the revised and altered edition of this Hymnal which, in its earlier form, has been in use for many years. To this notice was appended a brief note regarding the second edition, which was completed and ready for distribution in 1900, when it was destroyed by the Boxers.

It is fitting that there should be more extended notice of this invaluable contribution to the equipment of the growing Church

for its service of song, and that attention should be called to some of the points which especially adapt it for wide use. The volumes are printed and bound in several sizes and styles to suit varying needs and purses.

There is a light weight book, in clear type, with the music written in the ordinary notation. Another, a little smaller and more compact, with tunes in the Tonic Sol Fa. A very neat volume with hymns only, in the same sized characters, and a small one, easily carried in the pocket, which, printed in small pica, is the delight of the young people, who wonder that their elders prefer the less handy books. But the largest of these is easily portable, and the compactness and clearness combined are a real triumph in the printing of Chinese. Prices vary with style and binding. Even the least expensive, a paper covered volume, is neat and good looking, while the cloth bound ones, with their red-edged leaves, are very attractive. So much for the externals, the garb in which we find hymns new and old—the Grand Chants and Doxologies, Treasures of the Ages—many of them thus made available, for the first time, for the worship of the Chinese Protestant Church. In comparing the present with the earlier edition one most suggestive fact appears. The additions are chiefly in hymns of Christian experience, the omissions are of the didactic or doctrinal ones. When the first volume appeared many of the hymns of deepest meaning—those of consecration or devotion—seemed so far beyond even the aspiration of those called by the name of Christ among this people that they were not the ones that those looking for what would best

meet the immediate need were prompted to select for translation. Now the hymns which reach the heights and sound the depths of the soul's life, as related to the Divine Love, are those which teachers in closest touch with the Christians long to give to men and women prepared by God's Spirit to receive and be aided by them. These notes, sounded by souls which have felt most profoundly the reality of things unseen, are those to which they expect the Chinese Christians to respond. So this book is not only for the aid, but in some sense a record, of the progress of the Church in China. The authors and translators represented are many. Among the latter are some of the early leaders in the North, Mr. W. C. Burns, Drs. Blodget, Martin and Goodrich, Bishop Burdon and Mr. Jonathan Lees. Some of the richest of the modern hymns have been put into Chinese by ladies of different missions. Native pastors and teachers furnish quite a number of original hymns, the excellent quality of which suggests that in the future there will be no lack of fresh and suitable additions as occasion calls for them. The range of subjects is wide and embraces admirable variety. Complete it is of course far from being, but there is happy selection from classic and dignified hymns with not a few of the more popular and modern. Of the unworthy jingles which abound in our Western collections scarcely a trace remains unless we find it in "Where, Oh where are the Hebrew Children," which was doubtless included because of the well-known fondness of the Chinese for both words and tune. We are enriched indeed by the addition of "Oh, Master, let me walk with

Thee," "In Heavenly Love abiding," "Oh, Light of Light, shine in," and others of kindred tone. That this is to be the Church's hymnbook of the future no one can anticipate, but it is a noble contribution toward the making of that which, with large additions from strictly Chinese sources, may become standard. It should fill a large place for many years to come, as it contains hymns which will live and grow in the hearts of the Christians until they will as completely forget that they are translations as we do when we sing "Jerusalem the Golden," or, perhaps, being reminded by quaintness of style as we are in that, enjoy them the more that they recognize them as belonging to the Church universal.

The effort—a very successful one, as many of wide range of experience in different provinces think—has been to put the hymns into a style easily understood in any Mandarin-speaking or reading community and entirely intelligible anywhere to those familiar with Wên-li. This makes the volume available for a large part of the Empire, and it is greatly to be hoped that its treasures of Christian thought, feeling, and expression may be known and enjoyed to the building up of "The Body of Christ, which is His Church" through large portions of the land. Happy those whose labors have contributed to it. Their work will abide and influence increase with the ongoing years. Those who secure and take time to make themselves familiar with what the book offers, will be well repaid even though it be not practicable to introduce it for familiar use in their congregations.

MARY H. PORTER.

NOTE.—These volumes can all be found at the Presbyterian Mission Press, and Mr. A. C. Grimes, American Board Mission, Tientsin, has them on sale. The Presbyterian Press will soon issue an edition in large type for the use of those who, either through failing sight or lack of familiarity with the characters, find difficulty in using those in the medium. Such a volume for the pulpit would often be of great service or for evening use in dimly lighted audience rooms.

The Empire of Christ, being a Study of the Missionary Enterprise in the Light of Modern Religious Thought. By Bernard Lucas. London: Macmillan & Co., Ltd. 1907.

Under the figure of empire-building, the author, who has served for more than a score of years as a missionary of the London Missionary Society in the Madras Presidency, discusses the question of India's evangelisation from the point of view of Christian statesmanship. To the honest student of the great problem of evangelizing the world this book will afford a welcome stimulus to imperial thinking regarding the Kingdom of God, even though he may not be ready fully to assume the standpoint of the author who, while professing sympathy with the position of those who hold that the Gospel of Christ is addressed primarily to the individual, feels that "it is the priceless value of the soul of a people, the glorious future of a vast empire, and the divinely appointed destiny of a great nation, which stand forth with equal distinctness."

This standpoint is involved in what he calls the "newer thought," which "has placed the

emphasis on the race rather than on the individual, on life rather than on death, on earth rather than on heaven. In its outlook therefore it has an eye for the soul of a nation and not merely for the souls of individuals . . . The Church in the past has sent forth its missionaries to save the individual and has paid little or no regard to the race to which he belonged. . . . The result has been that while we have successfully transplanted Western religious thought into a few isolated patches of Eastern soil, we have but very imperfectly attempted the great task of Christianising the East."

A reconstruction of the missionary method of the Church in the East and of the missionary appeal to the Church in the West is therefore, in the author's judgment, necessary. This, then, constitutes the "modern problem," to the solution of which the author directs our attention in his first chapter. In the following chapter the "modern" standpoint is shown to be essentially different from the old, both in the Church and out of it, but "it is of supreme importance that we should recognize that the missionary motive abides the same under the newer as under the older thought. . . . To the newer thought the faith and the hope have changed, but the love abides; and its constraining power is still the motive force which compels it to seek and to save that which is lost." It must be borne in mind, however, that "the missionary cause will prosper not because of the newer thought, but only as the result of a richer life which that newer thought is bound to produce."

In his discussion of the "Indian Religious Climate" the author presents an exceedingly

interesting analysis of the religious situation in India. He holds that to the Eastern mind religion is not a superfluity which he can dispense with and not miss, but an essential part of his very existence. In the strictest sense of the word there is nothing in India which can properly be called secular. To the Hindu what he sees is unreal; God is the great and only reality. His conception of God, however, is far from what it ought to be. "What the Hindu demands therefore is a truer and deeper conviction of the real answer to the mystery of life; a richer and not a poorer conception of the relation between life and conduct; a clearer and not a more opaque view of human destiny. The practical answers of the busy and bustling West will never satisfy the leisured and imperturbable East."

The author next attempts to set forth in terms consonant with his convictions regarding religion and his estimate of religious conditions in India a statement of the "Religious Need of India." He assumes that it is not the strength of the missionary's views but the depth of his life which justifies his propagating his religion. Not his creed but his faith should be his motive power. His desire is not for converts but for souls. "What India needs is that consciousness of a possession of a self-hood, a soul which makes man akin to God, holding the reins of destiny in his own hands, responsible for that character and individuality which it is the supreme purpose of life to evolve. . . She needs that revelation of life which Christ has given, and when she sees it she will yield to none in her appreciation of its wondrous beauty."

Under the heading of the "Christianizing of India" the founding of the "Empire of Christ" is discussed. "To the older theology, India was the ship on the rocks and the missionary was the lifeboatman engaged in the task of picking up the few survivors who were swept within his reach. . . . To the modern mind, on the other hand, India is a ship which is salvable, not on the rocks but aground; and the real missionary enterprise is that. . . . of bringing the ship into port with all on board."

The book closes with a chapter on the "Church's Resources." These the author takes to be less material than spiritual. The best guarantee of the successful prosecution of the missionary enterprise is the deepening of the spiritual life of the Church itself. What is needed is not so much that the Church should take an interest in missions but that missions should become her passion. "Missionary work is not business at all, but empire-building; and it demands imperial ideas and imperial resources of brain and heart in the Church that would carry it on."

Whatever one may feel regarding the theology of this book there is much in it to summon the reader to a careful and prayerful consideration of the real purpose and most effective method of the missionary enterprise.

D. W. L.

BOOKS RECEIVED.

Student World. January, 1908. New organ of World's Student Christian Federation.

World's Chinese Students' Journal, Vol. 2, No. 3.

Nineteenth and Twentieth Reports of the International Institute.

Life of Jessie M. Johnston.

The Christian Movement in Japan, Fifth Annual Issue.

Messrs Macmillan & Company's publications :—

English Literature for Secondary Schools. The Age of the Antonines. The History of the Fall and Decline of the Roman Empire, by Edward Gibbon. Chapters I to III. Edited by J. H. Fowler, M.A. Price 1s.

English Literature for Secondary Schools. Seventeenth Century Prose. Selected and edited, with Introductions, Notes, Glossary, etc., by Elizabeth Lee Price 1s.

Chaucer's Canterbury Tales, The Nun Priest's Tale. Edited with Introduction and Notes by Alfred W. Pollard. Price 1/6.

Macmillan's Supplementary Readers, Junior, Fairy Tales, Vols. I and II and Tales from Andersen. Price 4d. each.

Macmillan's Supplementary Readers, Intermediate, Ali Baba, The Story of Sinbad the Sailor, and Fables from Æsop. Price 4d. each.

Macmillan's Supplementary Readers, Senior, Tanglewood Tales, Adventures of Robinson Crusoe. Price 4d. each.

The International Geography, by Seventy Authors. Edited by Hugh R. Mill, D.Sc., LL.D., F.R.S.E. Section III. Asia. Price 2s.

Messrs. Nelson & Sons' Publications :—

The Royal Treasury of Song and Story :

Book I. Doors of Gold. Price 10d.

Part II. Fairy Favours. „ 1s.

Part III. The Hall of Heroes. „ 1/3

Highroads of History :

Fourth Book, Other Days and other Ways. Price 1/6.

Fifth Book, Stuart and Tudor. Price 1/8.

Beautifully illustrated in black-and-white and coloured plates.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List :—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan (out).

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey) By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stones from the Brook.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs, Inspiration of a Christian, Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book. Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic. By H. G. Whitchee and Bae Yü-chang.

Practical Physics, by the same and Lin Kuang-chao.

Higher Algebra, by the same and Lin Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

By Y. M. C. A. :—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Missionary News.

Shantung Protestant University

As the readers of RECORDER probabaly know, this University consists of three parts, viz., an Arts College of 200 students at Weihsien, a Theological Seminary and Normal School at Chingchowfu of about 140 students, and a Medical College at Chinanfu. The Union was formed in 1904 by the American Presbyterian and the English Baptist Missions in Shantung. The medical college is not yet in running order, but a grant of £4,000 sterling has been made from the Arthington Fund, and it is hoped to secure site and erect buildings during the present year.

At Chingchowfu the foreign staff consists of one American and one Englishman, and at Weihsien of two Americans and two Englishmen. The students naturally come mainly from the Christian families connected with the two uniting Missions, but all are welcome from any quarter, whether Christian or not, so long as they pass the Entrance Examination and are willing to obey the University regulations.

Those engaged in this work have recently received great stimulus from the visit of Rev. W. Y. Fullerton, of Leicester, and Rev. C. E. Wilson, General Secretary of B. M. S., London, and himself for some years Head of a missionary college in India.

Hitherto English has not been taught at Weihsien, but next term it is to be introduced in the senior classes under special conditions as to ability, character and fees.

The University Council (or Board of Directors) recently held its annual meeting at Weihsien, when important questions were discussed, and, among other things, it was decided to invite representatives of all the other missions in the province to a conference with a view to their joining in the work of the medical college, and so making it truly provincial and undenominational in character.

During the annual meeting a great shadow was cast over all present by the death from blood-poisoning of one of the most respected teachers in the staff at Weihsien. Mr. 白 Pei Yü-chang was an old pupil of Rev. S. Couling, M.A., and had taught for many years in the high school at Chingchowfu and afterwards in the college at Weihsien. He was a man of unusually strong Christian character, and his death at the age of thirty-three not only cuts short a promising career, but deals a heavy blow at the college. Like so many of the Divine Decrees it is impossible for us to understand. We can only bow our heads and believe there is a gracious unseen purpose in this apparent waste of a consecrated, beloved and greatly needed life.

E. W. B.

Weihsien.

Unique Christian Gathering at Peking

There was held on Wednesday, February 12, at 2 p.m., one of the most unique meetings ever held in China,

and it may be in the world. Thirteen Missionary Bodies of all creeds met and sang hymns and offered prayers.

The gathering was held in the church in the American Board compound, and fully eight hundred people were present. The invitations were issued and the programmes prepared under the direction and inspiration of one man, the pastor of the North Congregational Church, Rev. Jen Ch'ao-hai.

Mr. Jen has long been disturbed by the divisions of the Christian hosts, and has sought and meditated long over some method by which they might draw a little closer together. As the New Year approached he thought he would try and make a practical effort. Hence he visited in person the various ecclesiastical establishments in Peking.

He was greatly surprised at the cordiality with which his suggestions were received at the Russian Mission in the north part of the city. He met with the same reception from a Roman Catholic priest, who welcomed the plan. While saying that it would be impossible for him to attend, he was willing the members of the Church should do so. At the Anglican and other missions Mr. Jen met the same cordiality and friendliness.

His idea was nothing more than a friendly gathering of Christian people and an exchange of New Year greetings, together with exercises which would be mutually agreeable. No exhortations were to be given and no religious discussion or anything upon which they could not unite. A programme was prepared and submitted to the various communions. Corrections and additions were made in it until it was finally accepted in the form presented that afternoon. The programme was substantially as follows:

1.—A song by members of the Peking University.

2.—Reading of Scripture by Pastor Jen, the Chairman. After each passage the company said "Amen" in union; the Greek Christians followed, intoning "Amen."

3.—A song by students from the Union College, Tungchou.

4.—The Lord's Prayer in union.

Then followed an explanation of the object of the gathering by the Chairman. He spoke of his long meditation on the subject and anxiety to do something to heal the breach between Christians. He said the divisions came from Western lands and

were not native to China and should not have been imported. Because the churches in the West were divided, that was no reason why the Chinese should keep apart. They had a common Bible, a common Father, and a common Saviour. If this initial gathering should be the beginning of a movement towards better acquaintance and mutual regard he would be satisfied.

5.—A song by the students of the Woman's Union College.

Representatives of fourteen different organizations then presented their greetings to the audience through their appointed delegates. These delegates mounted the platform and read a short statement, which was handed to the chairman with the cards of the members. These statements were usually pointed, brief, congratulations on the arrival of that day. They were read in the following order:—

1. North Congregational Church.
2. Methodist Episcopal Mission.
3. Roman Catholic Church.
4. London Mission, East City.
5. Greek Ecclesiastical Mission.
6. London Mission, West City.
7. American Board Mission, Teng Shih K'ou.
8. Anglican Mission.
9. American Board Mission, Tungchou.
10. Union Theological Seminary.
11. Chinese Young Men's Christian Association.
12. Presbyterian Mission.
13. Union Medical College.

The School for the Chinese Blind failed to send a delegate or be present.

During the reading songs were interspersed. A quartette of two foreign ladies, Mrs. Gailey and Miss Baugh, and two gentlemen, Dr. Hall and Mr. Frolich, rendered a song which was highly appreciated. Two Chinese from the Roman Catholic Cathedral rendered a song, one officiating at the organ. The Tungchou College students and the Greek Christians each sang a song. The singing of the Greeks was greatly enjoyed. Their leader had a heavy bass voice which would be remarkable in any company of singers. A small boy among their number was remarkable for the richness and range of his singing.

After the cards handed in by the delegates had been pinned or pasted in a frame, the whole audience rose and repeated three times the word "Hallelujah," which was followed by the Greek Christians doing the same in their own stately music. The Greek priest was called upon to close

the meeting, but he modestly declined, saying that he was not worthy of such a function. The benediction was finally pronounced by Rev. S. Evans Meech, of the London Mission.

Thus ended this meeting which, from beginning to end, was thrillingly interesting and uplifting. It is hoped now that the beginning has been made that it may become an annual occurrence.

The American Bible Society in Japan

GENERAL CONDITIONS

The work of Bible distribution for the year 1907 has been attended by much of interest and encouragement. As the years go by the people of Japan are coming more and more to look upon Christianity as the only religion that is adapted to meet the needs of all mankind as well as supplying a basis for the highest type of civilization. The work done here too is not for the Japanese alone, but in Tokyo is found a field that has nothing like it in history. For this reason what is done now for the spread of the Gospel is going to have its influence on other and contiguous nations as well.

The most important event of the year in connection with the Christianization of the country was the World's Student Federation Conference held in Tokyo, April 3rd, 1907. In a report given by Bishop Honda he says: "The attention heaped upon the Conference by men of affairs and statesmen made a profound impression, for although such courtesies would be expected in the case of a secular organization, it was extraordinary for a Christian Assembly to be so honored. It demonstrated that in essentials Christian forces are one and indivisible."

President Ibuka, educator and Christian leader, declares: "Six months after the Federation Conference I find no reason to change my opinion as expressed last spring when I said that the Conference was an event in the history of Christianity in the Far East, for which we should be profoundly thankful. One result of the Conference is the greater friendliness and openmindedness on the part of the public toward Christianity. It went a long way to break down the old, deep rooted prejudice against the

name of Jesus that still lingers in the popular mind."

One of the travelling secretaries of the Y. M. C. Association expresses his conviction that the Federation Conference produced many results which it is hard to tabulate. For instance, there is now an unprecedented welcome everywhere for Christian workers and the Christian message. While it is not effusive, it is genuine and lasting Christian speakers are welcome in schools; officials and teachers and men of affairs all listen gladly to conversation about Christianity, and there is a demand for good Christian books and magazines, such as has never been known.

THE VISIT OF GENERAL BOOTH

An account of the visit of Gen. Booth has been published by one of the members of the Salvation Army, in which the author says: "The *Kunino Hikari* perhaps voices the general feeling, 'No other person in private life ever visited this country who was so enthusiastically received by the Japanese people as was General Booth. His public meetings everywhere were crowded to overflowing, and both the high and the lowly, the old and the young, seemed to vie with each other in doing him homage. . . . It is perhaps true also that no other person after so brief a stay here ever left so lasting an impression on the nation for good as did the General.'"

Part of an editorial in the *Kokumin Shinbun* of April 17 runs as follows:—The enthusiastic welcome accorded to General Booth by distinguished men outside the Salvation Army is a source of gratification and also of surprise. It is characteristic of the Army that it is practical without indulging in any vain thinking. Its success depends upon these three elements: First, religious enthusiasm and the fundamental principle of committing everything to God's care. Second, military organization; and Third, the business-like spirit pervading the whole Army. The fact that all these elements happen to be combined in the character of General Booth is, we believe, the reason why the Army has attained its present position.

CHRISTIAN TEACHERS FOR GOVERNMENT SCHOOLS

An important and significant development of opportunities for good is the supplying of American college graduates to teach English in Japanese government schools. Their earnest-

ness and sympathy, as well as ability, have won the confidence and esteem of the pupils and their associate teachers so as to give them a large and valuable sphere of influence. There is no hindrance to their teaching Bible classes and doing other Christian work out of school hours. The result is the instruction of large numbers of those students in the truths of the Bible and also breaking down prejudice. The value of such work may be realized in part when we learn that during the year 1906-7 the fifty-three Bible classes taught by them had an average attendance of 646, of whom sixty seven received baptism, and there were 178 inquirers.

SALES ON THE STREETS OF TOKYO

One of the best evidences of the real and increasing demand for the Word of God is the remarkable sales that have been made in Tokyo by Mr. J. P. Whitney, who has taken up this work as a means of evangelization and has found it successful beyond all his expectations. At first he met with some discouragement, and had difficulty in securing a suitable location. But through the kindness and assistance of the officials he has been able to go forward, and since last summer has sold during only two evenings of each week 4,314 Testaments, of which 1,028 were sold in December alone. One evening in October he sold 167 Testaments, and another evening 170.

One Japanese gentleman came up and bought a copy of the English and Japanese Testaments, and after looking at them for some time, gave him one yen. The price was but five sen each, and he refused to take any change, but said: "Give the value of the balance to the people."

AMONG THE SOLDIERS

Mrs. J. K. McCauley writes: "Many thanks for the last grant of Scripture portions. On Christmas day many of the children in the day-schools came to hear the recitations and enjoy the Christmas treat, and at the same time I gave a portion to each of them. I have also given many to soldiers, of whom some can speak English; a few of them are Christians, and all are anxious to receive them.

"They begin reading just as soon as they receive them. Having something to direct their minds aright may keep many a soul from wandering into the paths of sin."

IN A LEPER HOSPITAL.

Mrs. McCauley writes further: "Yesterday we celebrated our Christmas event at the Lepers' Home, and our hearts were made glad to see what the Bible had done for them. The spirit of heaven shone forth in all their exercises and the light of glory made the poor disfigured countenances still beautiful with a beauty not of earth."

IN THE MILITARY HOSPITAL.

One of the missionaries writes: "A few days ago I went to see a cadet who first began to read the Bible when sick with pneumonia a year ago. In the meanwhile he had been back at school, and while there had tried to live out its teachings.

"This spring he had a relapse, and was back again in the cadet's ward, where his fondness for Christian hymns set the others to singing. But on this special day I found that he had been sent to the ward for those dangerously ill. There had been a sudden change for the worse. He was too ill to read or sing, but he listened with a smile, which I shall never forget, to the words of Jesus, 'In my father's house are many mansions. If it were not so I would have told you, and I go to prepare a place for you. I will come again and receive you unto myself.'

"I did not like to wait a whole week for the next visit, so went the first day possible, but the orderly met me at the door to tell me that the young life had ended the day before. He said the cadet's brother, who had been with him, had been called away, so the cadet died quite alone.

"I said: 'Why did you not send for me. I had known him for a year, and would gladly have come. He must have felt sadly lonely.'

"'No,' the orderly said, 'I do not think he was lonely. We rarely see a death like his in the ward. His mind was clear to the end, and he seemed perfectly satisfied and at peace. I think he must have had the peace of God in his heart.'

"We talk of nothing else but religion, one of them told me last Monday; and indeed I found that they were all discussing among themselves the question of God's existence and man's duty, the way to be saved from sin and the meaning of everlasting life."

Miss L. M. Powel, of Sendai, writes: "Many thanks for the donation of

Gospels and Bibles. We have received permission to have a Christmas service in the military hospital for four successive years. The authorities are very glad for it and the soldiers most appreciative. God had wonderfully blessed our labors in this direction. It results in many men reading Bibles, singing hymns and attending church. A number have been baptized and a great multitude have had their prejudice removed; and thus the work with the next generation will be easier. Many many thanks to you."

SOWING THE SEED OF THE WORD

Miss L. J. Wirick writes: "The last box of Gospels you sent were greatly appreciated. We gave them all out at the railway station to the people who were going to their homes in the country. They listen very earnestly to the 'Sweet Old Story,' and receive the Gospel gladly.

"It is a wonderful opportunity to sow the seeds of truth and put the Gospel into the hearts and homes in the country. We are not able to estimate the power of the Word in the hearts of those ready waiting people. The time has come when they are asking for it; and when given to them returns for the Master's Kingdom are seen in a very short time."

HOW THE SEED GROWS

"A man took a copy of the New Testament to his home in a lonely country place, where the Gospel had never been heard of, but like leaven, it began to work, and in less than six months' time one young man had given his heart to God; and through his earnest labors twenty-five now meet every week to study the Bible, besides reading it in their homes regularly every day. The doctor of the village and the principal of the public school are both deeply concerned about the truth. The doctor has given his rooms for them to meet in every week."

LIGHT FOR THE BLIND

"And to none has the Gospel brought more hope and comfort than to the dear blind men whom I have been teaching in the Institution for the Blind. At first I taught only soldiers who had lost their eyes in the war. But others came asking that they might study with us. One has lately accepted Christ as his Savior, and others are very near the Kingdom.

"The Gospels that you have donated to them in raised letter have been read most eagerly. Hour after hour, while sitting in darkness in this world, they are getting the light of Christ's everlasting truth and love by the touch of the fingers."

HUNGERING FOR THE WORD

A man writes from the country: "My son was a soldier in the late war and took part in the attack on the 203 Meter Hill at Port Arthur; and later in the battle at Mukden, in which he was wounded and afterwards sent home. While receiving treatment in the hospital he was given the Gospels of Matthew and John and a tract entitled 'What the greatest men think of the Bible and Christianity.' His life was spared, but he is left a cripple, with the books which were given to him by you.

"I have read the books, and have been so impressed by the greatness of Jesus Christ that the desire to read the whole Testament is becoming stronger every day. I have tried to give it up because I am poor and cannot afford to buy any costly book, but the desire has become irresistible. I therefore ask you to please let me know the price of the Holy Scriptures, so that I may procure a copy."

CIRCULATION OF ENGLISH SCRIPTURES

One item of interest is the increasing demand for the English Scriptures. The sale of English Bibles in 1906 was 1,139 and Testaments 4,482. In 1907 it was 1,203 Bibles and 5,891 Testaments. It is one indication of general enlightenment that is going on in the country; and with it the breaking down of prejudice and the opening of the way for the Gospel of Christ.

CIRCULATION. 1907

Bibles, 6,571; Testaments, 41,400; Parts, 43,129. Total, 91,100.

H. LOOMIS.

The Month

The troubles outstanding between China and Japan grow in seriousness. Both in regard to Manchuria and Korea feeling has intensified, and difficulty in regard to the Faku-men railway has been added. Complaints

are made that in Manchuria the Japanese are behaving badly to the Chinese and the populace esteem the presence of the Japanese a greater burden than was that of the Russians. It is reported that after the war the Japanese who settled in Manchuria were of an undesirable class. This class is uncivil on the rail and insolent in the streets and is charged with acquiring Chinese property by *force majeure* without compensation. The Japanese officials are also said to be slow in punishing offenders brought before them. The good faith of Japan in Manchuria is being seriously questioned in Peking.

Japan has refused to notice the protest of China against the telegraph and postal system established by Japan without her consent in Manchuria. Viceroy Hsu is reported to have received instructions to proceed to Peking to discuss with the Wai-wu-pu these and other outstanding difficulties.

Korean affairs are still pending settlement. The Island of Chientao, the suzerainty of which has for centuries been in dispute between China and Korea, but which latterly had lapsed to China, is still occupied by both Japanese and Chinese troops and officials. It is thought that the difficulty will be surmounted by making the island a treaty port. Korea itself seems quieting down.

The emigration question seems to have come nearer solution during the month. Japan has given explicit assurance that she will exercise greater control over emigrants for Canada. Steps are being taken in Japan to prevent the issue of fraudulent emigration certificates. It is reported that the Japanese immigrants to the United States in January, 1908, numbered only 971 as compared with 5,000 in the same month last year. Japan has agreed to the voluntary restriction of emigration to the States within specified limits. She has also consented to the prohibition of Japanese emigration to Mexico.

China has prohibited the indenture of Chinese labour by the Germans for Samoa. In South Africa the attempt to exclude all Asiatics continues; some modification of the registration laws is announced, and it is thought that

pressure will be brought to bear upon the Transvaal legislature by the British Imperial authorities in favour of Indian subjects. A Convention of Asiatic Exclusion Leagues has recently been held at Seattle, where a proposal to address a memorial to Congress demanding the absolute exclusion of Orientals was adopted.

The details of the Chekiang Railway loan are still unsettled. Negotiations have been re-opened since China New Year. The present outstanding difficulty in railway progress concerns the Chinese-Manchurian railway from Hsin-ming-tun to Fakumen. The Japanese contend that the extension of this railway is a breach of an agreement made securing their railways in Manchuria freedom from competition. The question also concerns Great Britain, as British capital is largely concerned in the proposed undertaking. German engineers are being engaged for the proposed Tientsin-Pukou railway and the route is to be surveyed in May next. Chingkiang merchants are appealing against the decision to make a point opposite Nanking the terminus of the railway. A son of H. E. Yuan Shih-kai is conferring with high officials in Peking on the question of raising Ts. 800,000 for the proposed Honan railway. H. E. Liu Shiao-nien, Governor of Honan, has asked permission to increase the salt likin to supply the lack of funds for the carrying out of the construction of the Loyang-Tungkuan Railway. It is reported from Japan that Mr. C. W. Kinder, of the Chinese Imperial Railways, is to succeed Dr. Haraguchi as railway adviser to the Viceroy of Hunan and Hupeh. Work is begun in Wuchang on the Hankow-Canton line.

The German government proposed to devote 375,000 marks in this year's budget for the establishment of a university for Chinese students in Kiaochow. The grant was reduced in the Reichstag to 50,000 marks for preliminary expenses. The British troops have evacuated the Chumbi valley under the agreement with Russia whereby Thibet becomes neutral territory to both countries. The Chinese propose to make of Thibet a province and to change the form of government there. It is alleged that China is hoping to receive some assistance in her difficulties with Japan by the presence of the coming Ameri-

can fleet in Chinese waters. China is proposing to start a steamship service on the Upper Yangtze in order to prevent the accomplishment of a similar plan on the part of the French. An international question has been raised by the seizure, on the charge of smuggling firearms into South China, of the Japanese steamer *Tatsu Maru*. The steamer is being held in Canton. She is said to have been chartered by a German firm in Hongkong. The Japanese government have demanded her release.

Prince Chun and Prince Su, two enlightened Manchu princes, have requested permission from the Empress-Dowager to proceed abroad to study the naval administration of Western nations. This permission has been given, and the princes will leave in the spring. The Japanese Admiralty has decided to allow Chinese naval students who graduate from the Tokio Marine School to be distributed on Japanese war ships for practical training. The superintendent of Chinese students in Europe has reported that these students are tempted to three bad ideas, viz., 1, to be hostile to the Imperial family; 2, to change their religious belief; 3, to join with Socialists.—The Waiwupu has wired to the Chinese Ministers abroad to report upon any changes in the religious affairs of the various Powers during last year. Owing to the prevalence of bandits in Kiangsu and Chekiang, Viceroy Tuan Fang has given instructions to all officials to make provision for the protection of the lives and property of all foreign missionaries.

Owing to the increasing number of disputes between foreign missionaries and the natives over the purchase of houses and lands in the interior of Liangkuan provinces, the Viceroy has instructed all the magistrates to issue proclamations that in future no person or persons shall be allowed to sell their houses or lands to foreign missions without first advertising the intended sale in the Chinese newspapers. This measure is expressly designed to avoid complications with the Powers. The Japanese Minister in Peking has requested the Waiwupu to instruct the authorities at Swatow and Huanggang to remove the interdiction placed upon the Japanese Buddhist temples, which were recently closed by the authorities.

The Independence of the Native Church.*

REV. HENRY N. COBB, D.D., SECRETARY
REFORMED CHURCH IN AMERICA.

It may seem to be stating a truism to say that the establishment in every mission field of a native church, possessing full powers of self-government, maintenance and extension, is the ultimate aim of foreign mission effort. This is not to ignore the high aim of the salvation of individual souls through the knowledge of Christ and by the power of His Spirit. It is, rather, to seek provision for their salvation in numbers and by influences not possible to efforts or agencies supplied by other and foreign churches and directed from abroad.

That such a native church, once established, should be independent of foreign direction and control, seems to follow of necessity. Its claim and right to such independence—to complete autonomy—within its own sphere, cannot be successfully disputed or denied. Probably there is no one conversant with the facts and principles involved, and interested in the life and growth of the church, who would care to dispute the claim. It should be free, under the guidance of the Holy Spirit, to frame its own statements of Christian faith and doctrine, its own principles and rules of church order and government, its own methods and agencies for church extension and Gospel propaganda.

Only an independent church, controlled and directed from within and not from without, can properly perform its functions and discharge its obligations to the as yet unevangelized people in the midst of which it lives and grows. Only such a church can fully enlist the zeal and devotion and fire the holy ambition of its ministers and members. Only such a church can find its true and normal development along the lines of national and racial character and circumstance.

In the establishment and independence of every such church we should rejoice that a new vine has been planted in the Lord's world-vineyard, that shall "grow from its own root," stretch forth its branches and bear fruit "after its kind," to the glory of

Christ and the salvation of men. We should respect inviolably its autonomy, and so adjust our methods of operation, if we still continue to work within its bounds and in connection with it, as to show that we respect it as completely and heartily as we desire our own to be respected.

If this were all that is involved in the subject assigned me, I might here conclude, and perhaps ought to apologize for presenting it to you at all.

But there is another view of independence—another definition, if you please—entirely apart from autonomy, complete as that may be. A really independent church, so far as government is concerned, may yet, through weakness, lack of means or forces, or by reason of peculiar historic conditions and environment, be still dependent on the help of others, even foreign churches and workers, and on the means they are better able to supply, for the ability to carry on its proper and necessary work.

Slowly the Church takes root. It grows strong and flourishes, becomes vigorous, self-conscious, independent, rightly self-assertive. In other words it "finds itself." What now is the relation of missions and missionaries still present, to this church which is the goal of their endeavor as its establishment has been the object of their prayers and labours, the purpose of their lives? This is the crux of the situation and, if I am not mistaken, the reason why this subject has been presented for consideration.

If such a church is able, financially and otherwise, to bear its own burdens and discharge its own responsibility for further evangelization, there would seem to be little or no room for question, reluctant as we may be to admit it, that the time has come for the churches abroad to withdraw their missions and missionaries, or transfer them to other fields where their presence is still needed. It has been truly said that it is the peculiar characteristic of the foreign missionary enterprise that it looks to and works for its own effacement.

Where this is not the case, and the time has not come, apparently, for the missions to withdraw, certain practical questions will necessarily arise. Many of these can only be intelligently adjusted by those on the field, with such wisdom, insight, patience and brotherly love as may be given them of God. But there are certain principles, as to which I hope we may be most of us, if not all,

* This extract is part of an address delivered before the last Conference of Foreign Mission Boards of the U. States and Canada. Its argument was particularly applied to the problem of the Christian Japanese Church.

agreed, that should govern such adjustment.

1. In the process of the evolution of such a church as we are considering, the relation of the missions and missionaries to it and to the whole work of evangelization, undergoes a gradual and at length a complete change. In the beginning they were *principals*, necessarily so. There was no one to do anything in the line of Gospel teaching and effort, if they did not do it. In process of time, and by the blessing of God, men raised up from among the people are brought into their service or associated with them—"helpers"—so styled and such in fact. The direction is with the missions and missionaries. As time passes on such men may arise in sufficient numbers, with sufficient qualifications of character, ability, training and spiritual life and power, to associate on equal terms with the members of the missions to which they have been drawn; to become the nucleus and in time the leaders, of the church in process of establishment. But when such a stage is reached as the erection of a church, duly organized, with all the attributes of independence, the original relation is precisely reversed. The Church becomes the principal and the missions are the helpers. It may not be easy for human nature to accept the situation and take second place. But such is the fact, and we cannot ignore it without harm and loss to the cause we most desire to advance.

2. The relation of the missions, and the methods they employ, should

be distinctly such as shall minister to the further growth of the Church, in strength, to the full measure of a real independence of all foreign aid, and so to advance through it the Kingdom of Christ in the land where it is planted and throughout the world.

3. So far as the general direction of work intended for such advancement of the Church is concerned, affecting its own highest interests and within its own domain or sphere of operation, the right of the Church would seem to be incontestable. Its ministers and members are native to the soil, as we are not. They comprehend the national thought and are imbued with the national spirit. They are likely to have a better apprehension of the work and more intimate knowledge of the conditions under which it is to be done, the relative needs of different portions of the field, the character, motives and qualifications of the agents employed.

4. Above all other things, our relation to such a church and the *method* of our service should be such as shall not even seem to substitute a mere money power—a financial control—for the ecclesiastical power which it is impossible for us to exercise, and which would be every way undesirable if it were possible. Of all powers in the Church of Christ, the money power is the most offensive and destructive of all that is best and most desirable. Such a church might well say to us, should we attempt to exercise it, as God forbid we should—"Thy money perish with thee."

Missionary Journal.

BIRTHS.

At Siangyang, Hupeh, December 14th, 1907, to Rev. and Mrs. C. J. NELSON, Sw. Am. Mis. Covenant, a daughter (Frances).

At T'ai-ku, Shansi, 25th January, to Dr. and Mrs. W. A. HEMINGWAY, A. B. C. F. M., a daughter (Isabella).

At Pakou, 10th February, to Mr. and Mrs. E. J. THARP, a son.

At Shanghai, 10th February, to Rev. and Mrs. F. J. WHITE, A. B. M. U., a son (Henry Gilbert).

At Nodoa, 12th February, to Dr. and Mrs. J. FRANK KELLY, A. P. M., a son.

At Shanghai, 29th February, to Rev. and Mrs. H. W. PROVENCE, S. B. C., a daughter.

MARRIAGES.

At Hongkong, 28th December, 1907, Rev. PHILIP REES, W. M. M., Wuchow, to Miss ETHEL CRASKE, of Chelsea, London.

At Shanghai, 21st January, HERBERT STANLEY REDFERN, M. Sc., E. M.

F. C. M., Ningpo, to Miss MARGARET BLANCH MELVILLE JONES.
 At Hongkong, 30th January, Rev. THOMAS ROBINSON, W. M. M., Shichowfu, to Miss ISABELLA BOWHILL, L. M. S., Hongkong.
 At Iyang, Hunan, 1st February, Rev. ANDERS FLEISCHER to Miss PETRA ULSAKER, both of Nor. M. S.
 At Shanghai, 16th February, Rev. ERNEST FRANK SMITH, B. M. S., Sianfu, to Miss MARY ELIZABETH BORST.
 At Shanghai, 16th February, Dr. HERBERT STANLEY JENKINS, B. M. S., Sianfu, to Miss M. L. (Daisy) LOVERIDGE.
 At Shanghai, 17th February, Rev. CAMERON FARQUHAR MCKRAE to Miss SARAH NICOLL WOODWARD, both of A. P. E. C. M.
 At Shanghai, 27th February, Rev. JOHN W. NICHOLS to Miss JULIA WOODWARD, both of A. P. E. C. M.

ARRIVALS.

AT HONGKONG :—

12th December, Miss A. PERKINS, W. M. S.
 27th December, Rev. and Mrs. E. DEWSTOR, W. M. S. (ret.)

AT SHANGHAI :—

11th December, Rev. SYDNEY G. ADAMS, A. B. M. U. (ret.)
 18th January, Miss L. L. PHELPS, Rev. E. H. FITZGERALD, both A. P. E. C. M.
 2nd February, Dr. J. H. PYKE, M. E. M.; Miss R. WILSON, S. P. M. (ret.).
 10th February, Misses A. and E. ACKERSON, for the Sw. Am. Mission.
 11th February, Miss M. E. WOOD, A. P. E. C. M.
 15th February, Misses BOARDLEY and MURFITT, for the E. M. F. C. M.;

Misses LOVERIDGE and BORST for the B. M. S.; Rev. C. S. MINTY, W. M. S.; Rev. W. A. CORNABY, C. L. S. (ret.); Mr. and Mrs. W. A. H. MOULE, C. M. S. (ret.).

24th February, Rev. and Mrs. GEO. HUDSON and family, Rev. and Mrs. HUGH WHITE and family, Dr. and Mrs. GEO. C. WORTH and family, all S. P. M. and all returning; Rev. and Mrs. R. STROCKMAN, for A. P. E. C. M.; Dr. and Mrs. C. H. BARTLOW, for A. B. M. U.; Mrs. J. B. FERN and Miss E. D. LEVERITT, for M. E. M., S. (ret.).

25th February, Rev. and Mrs. C. S. CHAMPNESS (ret.).

26th February, Rt. Rev. Bishop H. J. MOLONY, D.D., Bishop in Mid-China.

DEPARTURES.

FROM HONGKONG :—

15th January, Rev. S. G. TOPE, W. M. M., for England.

FROM SHANGHAI :—

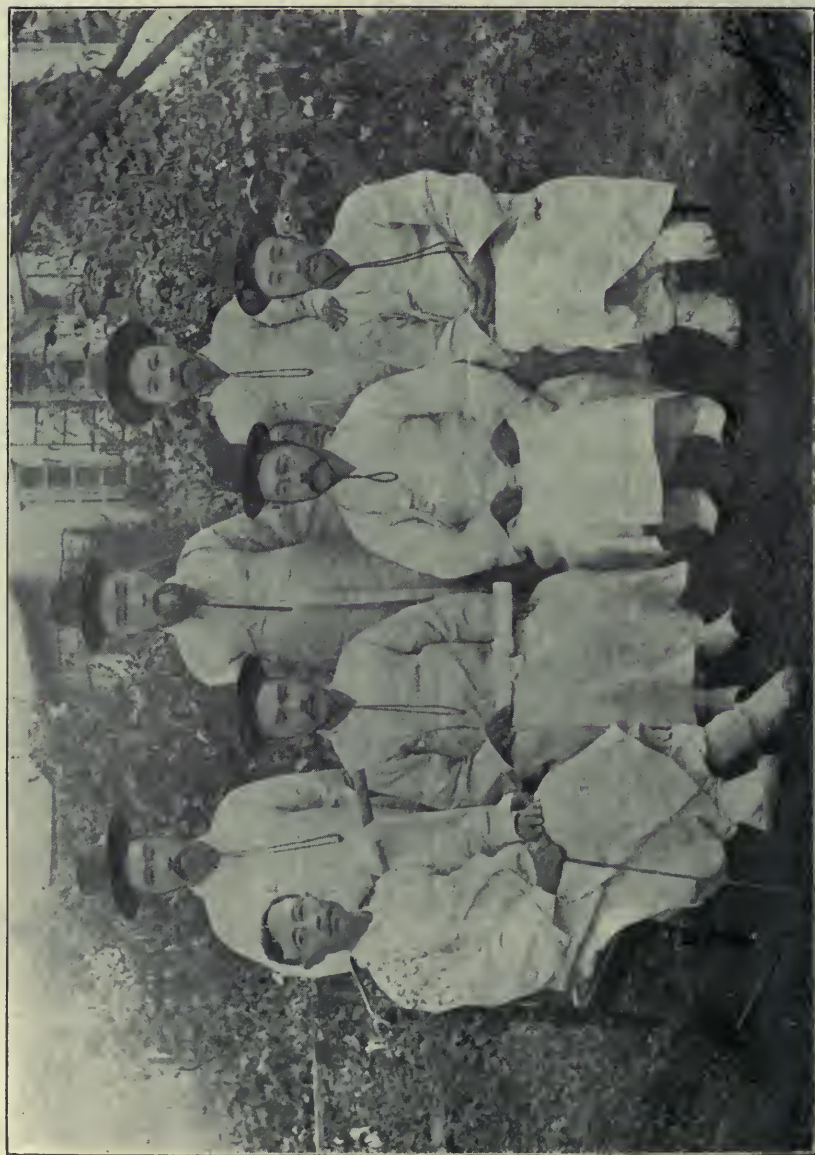
21st January, Mr. AUG. KARLSSON, C. I. M., for Sweden.
 24th January, Mr. and Mrs. HECTOR MCLEMAN, C. I. M., from Rangoon, for Europe.
 2nd February, Rev. W. W. GIBSON, W. M. S. for England.
 8th February, Mr. and Mrs. J. G. KAUDERER and family, C. I. M., for Germany.
 12th February, Mr. J. F. SCOTT and Dr. JEAN DOW, C. P. M., for Canada.
 18th February, Miss A. A. HART, C. I. M., for England; Mrs. C. W. PRUITT and family, Dr. J. B. HARTWELL, Miss A. HARTWELL, all of S. B. C., for U. S. A.; Rev. S. COULING, B. M. S.; Ven. Archdeacon and Mrs. A. E. MOULE and Rev. H. G. CRABTREE, C. M. S., for England.

We are requested to announce that the position of Agent for the CENTRAL CHINA RELIGIOUS TRACT SOCIETY, HANKOW, will fall vacant at the end of March. The Executive Committee are prepared to entertain applications from candidates for the post. The financial arrangements are liberal, and the situation is one that offers wide scope for useful service to a missionary of literary and executive ability.

All particulars will be supplied on application to the Rev. G. A. Clayton, Secy., C. C. R. T. S., Hankow.



THE WEST CHINA MISSIONARY CONFERENCE, AT CH'ENG TU.



THE FIRST ORDAINED PRESBYTERIAN MINISTERS OF THE KOREAN CHURCH.

The West China Conference at Ch'engtu

BY REV. A. H. SMITH, D.D.

SEVERAL months before this gathering (from January 26th —February 2nd) meetings of delegates to consider what can be done toward federation and a closer union of mission interests had been held during the summer or autumn in the provinces of Chihli, Honan, Shantung and Hunan. But the late Conference, representing the provinces of Ssuch'uan, Yunnan and Kueichou, differed from them in being the second in a series, the first of which was held more than ten years ago, after the return from the temporary exile imposed upon all missionaries by the riots of 1895. In the recent meeting, federation, although the most prominent topic occupying all of one day, was but one among many. The importance of the occasion was evidenced by the large attendance at a time of year when travel is not attractive, involving also long absences from home and from work. At least one delegate travelled four weeks to be present, two others three weeks apiece, and many others almost as long. There are approximately 350 missionaries in the three provinces grouped under the not entirely accurate name of "West China." Yunnan and Kueichou each sent one man only, but the total number of outside delegates was in the neighborhood of 130, making, with the residents of the capital, an attendance of about 180. Ch'engtu is a city of great distances and the missions are widely scattered, but every morning at 9 there was a goodly attendance at the earnest devotional service conducted by Mr. W. B. Sloan, sent out to China from Keswick for this and like occasions. In continuity of impression and in sustained interest this opening hour was of far greater value than the similar period at the Shanghai Centennial, where the almost fatal mistake was committed of trying to make a place for too many speakers with unrelated topics. It was fortunate that Dr. Canright's new hospital building in the compound of the American Methodist Mission was sufficiently finished to be placed at the disposal of the Conference, for whose uses it proved in general admirably adapted, although the meeting place was too crowded for comfort, and adequate ventilation impossible. Following the precedent set last year at Shanghai, the Acting Governor-General, H. E. Chao Erh-feng, sent one of the most enlightened

and progressive officials in the province, Chou Taotai, to represent him in an address of welcome. (It is due to the initiative and energy of Taotai Chou that Ch'engt'u has recently been freed from the nuisance of beggars, who are arrested, at first confined in yards, where they are organized into squads of laborers, taught trades, and the children compelled to work and prevented from begging. A like reform has been brought about in the other large city of Ssuch'uan, Chungking.)

A committee of seven was appointed to wait upon the Governor-General to present the greetings of the Conference and to explain to him its object, and in general that of its members in coming to China. The committee was accompanied by Mr. Fox, the British Consul-General, and was very courteously received. On the following day His Excellency returned the call, and not only allowed himself to be photographed with the committee, but also entered the Conference and made a short address to its members. Both he and the Taotai laid stress upon the supreme importance of keeping bad men out of the church. "The church cannot hurt rascals, but rascals can hurt the church." It was evident that the present strained relations between the Roman Catholics and Protestants in West China are a source of serious anxiety to the highest officials.

The general topic of the first day was the changed conditions in China, upon which papers were read and addresses made, but the usual experience of conventions was repeated in not leaving time enough for discussion. There was a profound conviction manifested that a new era requires new methods. The second day was given to a consideration of evangelistic work and the training of preachers, which was felt to be the central problem, and the keenest interest was exhibited.

Wednesday was educational day; the advanced steps already taken in West China toward union rendering this a vital issue. The West China missionaries are thoroughly in earnest, and in readiness to co-operate in practice as well as in theory are probably in advance of those in any other part of the Empire.

This was made obvious on the fourth day, when the burning question of "union or federation" was the theme, introduced by strong papers with great breadth of view. The practical question lying at the threshold was the interchange of members of Chinese churches, and while this was a subject for individuals and not for the Conference, representatives of all

the missions expressed their cordial adherence to the principle, which indeed contains within itself the "promise and potency" of union.

After thorough discussion, first in large committees and then as a body, the Conference with unanimity adopted as its ideal one Protestant Christian church for West China. The matter is entrusted to a numerous and representative committee to report next year, but one can hardly doubt that substantial union of some sort is not remote. A day was given to medical work and to the changes in the "Advisory Board," a body of varied functions, and wide usefulness, in organizing which West China has long since taken a most essential and practical step, while others elsewhere have sat "shivering on the brink."

Much interest was exhibited in the virile work of the West China Tract Society, which seems to have before it a great future.

On the last day several topics were given place, the most important being the reasons for the antagonism between church and people and how to remove it. In this connection it is to be remembered that after 1900-1, when it became evident that the church is inextinguishable, thousands flocked to its standards, opening chapels and forming "churches" of their own, in which gambling and lawsuits often had large place. This evil is even yet not entirely overcome. Far the most interesting contribution to the Conference was the account by Mr. Pollard of the phenomenal work among the Huamiao tribes in Yunnan, which, as Bishop Bashford remarked in his inspiring closing address, carried us back to the acts of the Apostles. The Sunday night service in which, under Bishop Bashford's leadership, Methodists, Baptists, English and American friends, Presbyterians, Congregationalists, and members of the Church of England all united in a service of holy communion, is not likely to be soon forgotten. As the noon meal for all attendants was served at the place of meeting it was almost impossible for them *not* to become acquainted, and actual familiarity of itself settles many perplexing questions. The Advisory Board and the big Educational Committee are taking hold of their new problems by the nub end. Within a few years we shall see the Ch'engtu Union University an accomplished fact, and some form of church union adopted which will not improbably be an advance upon anything yet known in this Empire. As at Shanghai during the Centennial the most prominent feature of

the gathering was the manifestation of a spirit of unity and of hope. The Conference had the audacity to call for about *fifteen hundred* men and women for its own field, and for the 20,000,000 of the "Tribes" as well as Thibetans. Such a call should be as the sound of a trumpet to the churches at home and to all Christians to work and to prayer.

The Second West China Missionary Conference

BY REV. J. L. STEWART, CHENTU

TEN years ago a little band of workers met in the city of Chungking forming the first West China Conference.

Those were days of unrest and danger; at least one missionary almost losing his life as he returned to his home from the gathering. Few in number though they were at that time they set agoing two far reaching forces for the establishment of the Kingdom in these three provinces. The first was the starting of the *West China Missionary News*, which continues from month to month to inform, encourage and keep fervent the feeling that we are one family in Him. The second was the establishment of the West China Advisory Board, where, annually, duly appointed members of the nine missions at work in these provinces come together for prayer, counsel and united effort for service.

To this body it seemed highly advisable that, a sufficient time having intervened for the thorough appreciation of the actions of the great Centenary Conference, a second Conference should be called for West China to seek means of applying the principles laid down by the Shanghai gathering. Accordingly a committee and various sub-committees have been at work during the past six months. The thoroughness of their preparation was abundantly attested by the well-conducted Conference which has just closed at Chentu after a session, in all, of nine days—January 25th to February 2nd—the Conference proper lasting from Monday, January 27th, to Saturday, February 1st.

For several days before the opening date delegates began to arrive. By Saturday the billeting committee was at its wit's end, as the perfect sunshine persuaded many to decide at the last moment to attend; a few strangers also coming in unexpectedly. The proverbial hospitality of the Chentu community was, however, equal to the emergency, and all were made welcome and comfortably quartered.

The meetings of the Conference were held in the chapel of the splendid new M. E. M. hospital; the whole of the lower and much of the second floor having been put at the disposal of the gathering through the kindness of Dr. Canright and his mission. Various wards were set apart for parlors, committee rooms, cloak rooms, post office, secretary's and other offices. One wing was entirely devoted to the missionary exhibit, in which were arranged Thibetan curios, educational books, pupils' work, school plans and pictures, Bible society and press exhibits, women's work, adaptation of scientific appliances, drawings and various other suggestive methods of work. Another wing was used as a dining hall, where daily the hostesses of the city invited the Conference to partake of the midday meal. This, in addition to its convenience, proved itself a rare source of social enjoyment, converting the various missions into one family of good fellowship.

The social side of the Conference was also given an excellent start at the reception on Monday evening held in the C. M. M. girls' school. West China does not lack for musical talent, and this, together with the sallies of wit and wisdom of various speakers, made the missionary forget his toils and travel and set all in good humor for the coming days.

Chinese services were held each Sunday morning in the several churches and union meetings in the afternoons. In the evenings the services were in English, and proved to be times of deep earnestness and inspiration for service. Throughout the Conference sessions the opening hour from 9 to 10 a.m. was given over to devotional meetings. These were led by Mr. W. B. Sloan, of the C. I. M., London, whose tact, intense loyalty to our common Lord, and deep insight into things eternal, made an appeal which must long continue to fill and thrill the hearts of his hearers.

Through the good offices of H. B. M. Consul-General, Mr. H. H. Fox, the Conference was brought into most amicable relations with the Chinese authorities. His Excellency Chao Erh-feng very graciously received a delegation from the Conference, sent his greeting through Chao Taotai and later came in person to visit the gathering, paying the Protestant missionaries not a few nicely turned compliments.

But these were but the usual adjuncts to such a gathering. The Conference proper met on Saturday evening for a preliminary business session. Arrangements were made for reporting

the session, publishing a report of the proceedings and registration. The following officers were elected Chairmen: Bishop Cassels, C. I. M., and Rev. Joseph Taylor, A. B. M. U.; Vice-Chairman, Dr. O. L. Kilborn, C. M. M.; Secretaries, Dr. H. T. Hodgkin, F. F. M. A., and Rev. J. L. Stewart, C. M. M. The majority of the delegates registered the first evening. The total throughout the Conference was 168 delegates and twelve visitors, prominent among the latter being Dr. Arthur H. Smith, Bishop Bashford, and Rev. G. J. Bond, of Toronto, Canada.

Monday's session was given over to the discussion of the general subject of the changing conditions in China and their effect upon missionary work. The subject was presented by a characteristic address by Dr. Arthur H. Smith on "The Forces at Work and how the Different Classes are affected thereby;" Mr. R. J. Davidson, F. F. M. A., followed with a paper on "How do these Changes affect Missionary Work? How are we to meet them?" while Dr. O. L. Kilborn gave a very practical paper on "Application to the Local Field of Suggestions from the Shanghai Conference." The afternoon was given over to discussion. By arrangement of the committee of organization only such resolutions as looked to specific action were entertained, as it was felt the Centenary Conference had already sufficiently defined missionary positions on various questions. Discussion therefore followed a carefully prepared agenda, in which the important points at issue had been selected and arranged. The results of the day are largely summed up in the following resolutions:—

"Resolved, That this Conference recommends the enlargement of the duties of the Advisory Board in the following directions:

A. To survey the whole field with a view to the planting of new agencies or the cultivating of new fields, and to make recommendations to particular missions for the opening up of work or the setting aside of men for such work as

- (1). Literature for West China.
- (2). School for the Blind.
- (3). School for the Deaf and Dumb.
- (4). Asylum for the Insane.
- (5). Museums.

B. To consider more particularly at the present time the feasibility of founding

- (1). A School for Missionaries' Children.
- (2). A Language School for New Missionaries.

“Resolved, That a committee of three be appointed to make arrangements for the holding of summer schools this year and to suggest plans for the further carrying on of such work, both for Chinese and foreigners.”

Evangelistic work was the general topic for Tuesday. An address was given by Mr. D. E. Hoste, C. I. M., on “Christ the Supreme Need of China.” Papers were read by Rev. J. Parker, L. M. S., on “Preaching the Gospel to the Masses;” Rev. O. M. Jackson, C. M. S., on “Preaching the Gospel to the Individual;” Rev. M. Beauchamp on “Need of a Revival of Spiritual Life and a Deeper Sense of Responsibility,” and Mr. A. Grainger on “How to get and train Preachers.”

A subject of such vital interest to all naturally called forth strong yet sympathetic discussion. This was continued in sectional meeting afterward, when Bishop Bashford read a paper on “How can the Foreign Missionary be of most Help to his Native Assistants.” The practical results of the day were summed up in two resolutions:

(1). That arrangements be made for the setting aside of specially qualified men for special evangelistic efforts in churches connected with the various West China missions.

(2). That a committee be appointed to consult as to what arrangements can be made to secure the services of Mr. Li, of Shanghai, to visit the West for special services.

Wednesday was educational day. Dr. Arthur Smith introduced the subject by an address on “Significance of the Present Educational Awakening and the Missionary’s Relation thereto.” Papers were presented by Mr. L. Wigham, F. F. M. A., on “Elementary Schools;” Miss P. Page, A. B. M. U., on “Work for Girls,” and Rev. J. Taylor, A. B. M. U., on “Plans for United Work.” Already West China has its Educational Union. A uniform course of study and examination system have been prepared and adopted by almost all the mission schools. A site has been purchased for a Union University at Chentu, and plans for buildings and staff submitted to the home Boards.

Resolutions arising out of the day’s discussion ran as follows:—

(1). “That this Conference heartily approves of the general plan of union as outlined by the Educational Union of West China and urges all missionaries engaged in school work to join in and assist the scheme.”

(2). "That a thoroughly qualified educationist be appointed, who shall give his whole time to the work of inspection of our primary and secondary schools and other work connected with the Educational Union."

(3). "That the Acting Board of Education take steps to establish a first rate normal school in connection with the coming Union University."

Friday forenoon session and a sectional meeting previous were devoted to medical work. Papers were presented by Dr. R. B. Ewan, C. M. M., on "General Review of Medical Work in West China and Prospect for the Future;" Dr. R. Wolfendale, L. M. S., on "Opium," and Dr. C. W. Service, C. M. M., on "Obtaining Financial Help from Chinese Sources." After discussion resolutions were passed urging

(1). That a committee be appointed to approach the local and central Chinese authorities, also the British and American government representatives with reference to the importation and sale of cigarettes.

(2). That the presses publishing texts be requested to insert the English name after technical term.

(3). That this Conference express to the provincial authorities our high appreciation of the work being done for the suppression of the opium evil and assure them of our hearty co-operation where desired.

From 2 to 4 p.m. the West China Religious Tract Society presented their report and appeal for the future. Papers were read by Mr. W. A. Maw, F. F. M. A., on "The Development of Christian Literature in West China and how to increase the Usefulness of the Tract Society;" Mr. J. Vale, C. I. M., on "Literature needed to meet Present Conditions," and by Mr. D. Callum, C. M. S., on "Ways in which we can help the Society." A series of resolutions looking to the extension of the Societies' work in printing for Thibetans and tribes peoples, the opening of branch depôts, the setting aside of men for special literary work, and the production of a literature to meet present conditions, were enthusiastically received and passed.

The Advisory Board also presented its report to the Conference and the suggested new constitution. The latter called forth some very animated debate, especially as to the basis of representation. It was finally settled that it should be left as before with one representative to each mission. Steps will be taken to introduce Chinese members to satisfy the requirements

for provincial councils as laid down by the Shanghai Conference.

Friday evening the Conference again had the pleasure of listening to a masterly address on things Chinese by Dr. Smith. His deep insight as to the forces at work and their values to the detriment or uplift of China amply justified the oft-repeated assertion that in him China and Christianity has a missionary statesman and seer.

Saturday morning was devoted to brief talks on methods which experience had proved successful. Rev. J. F. Peat, M. E. M., told of the power of the class-meeting; Mr. A. H. Faers, C. I. M., of the loyalty of boys trained from youth; Miss G. E. Wells, C. M. S., of the value of work with elderly country women; Dr. W. Wilson, C. I. M., of special classes for students in electrical science; Miss C. A. Brooks, C. M. M., of the value of few but tested Bible-women; Rev. F. J. Dymond, W. M. M., of work in government schools as a means to winning men; Dr. Tompkins, A. B. M. U., put in a strong plea for Sunday schools, and Mr. I. Mason, F. F. M. A., pleaded for the wider adoption by workers of the Christian Endeavor organization. On the strength of these papers a resolution was passed asking:

"That the Advisory Board nominate a committee to deal with the subject of Sunday Schools and Christian Endeavor, making arrangements as soon as advisable for the holding of conventions on these subjects."

In the afternoon the subject of The Native Church was considered. Dr. H. Parry, C. I. M., read a paper on "Church versus People," while Bishop Bashford gave a prospect of the Church of Christ in West China. One of the most touching addresses of the Conference was that of Mr. S. Pollard, U. M. M., on his work among the Nosu and Miao tribes. When in closing he introduced two of the latter, and with them sang the old revival song,

"There is a Fountain filled with Blood,
Drawn from Immanuel's veins,"

a strange hush stole over the crowded hall and then as by common impulse all joined in the Chinese chorus.

We have with intent omitted Thursday, for it was "the great day of the feast." It was for discussion of the future church. Should it be separation, federation, or union? Papers were presented by Bishop Bashford on "The Aim of all Missionary Work;" Dr. O. L. Kilborn, C. M. M., on "Our Ideal in

Church Union ;" Mr. R. J. Davidson, F. F. M. A., on "Guiding Principles to Union," and Rev. C. H. Parsons, C. M. S., on "Fundamentals of the Christian Faith."

With the exception of a sectional meeting on woman's work the whole afternoon was given over to the discussion of this interesting and far-reaching theme. To the surprise of the most optimistic the debate did not centre around the advisability or otherwise of union, but rather as to the right road to the goal. Without a dissenting voice, save that some would omit the word Protestant, looking to a wider union, the Conference adopted as its ideal, "One Protestant Christian Church for West China." A still more sweeping measure was then introduced by Mr. J. F. Peat, M. E. M., in substance as follows :

"*Resolved*, That the various missions in West China agree to recognize and receive the Chinese church members of sister missions." It was at once recognized that on this not a few were restrained by creed and standing rules of home churches. Again, however, the spirit of the Conference seemed in fullest sympathy. The hall became, as one termed it, a testimony meeting, and here and there throughout the delegates rose Baptist and Friend, Churchman and Methodist, Congregationalist and Brethren, Disciple and Presbyterian to give his hearty support and say as for him he would receive into his church as members the converts of his brethren of whatever mission without exacting his own denominational shibboleth.

A representative committee of two members from each of nine missions at work and three western provinces was appointed, namely, from the American Baptist Mission, the Christian Mission, the Canadian Methodist Mission, the Church Missionary Society, the China Inland Mission (East and West), the London Missionary Society, the Friends' Mission, the United Methodist Mission of England and the Methodist Episcopal Mission (North) U. S. A. This committee later met and appointed various sub-committees, setting itself to work with caution and enthusiasm to see what can be done to the accomplishment of the great ideal it has set before it.

To all this the closing services on Sunday with its Union Communion came as a benediction and earnest of coming days. Before the altar-railing to assist in the sacred rites were representatives of the various missions. As one expressed it the nearer we got to the Father's heart, the less we hesitated over the man-made differences which separated us. Together the

various denominations sang, prayed, communed, feeling to its fullness the joy of unity in Him.

Much must be left unsaid. A letter was drafted to the home churches claiming their co-operation and sympathy in our union efforts and asking that due heed be given to our united voice as expressed in Conference and later through the Educational Union, the Church Union Committee and the Advisory Board. An appeal for men was passed, asking for West China 350 evangelists, 300 missionaries to the Tibetans and tribes people, 250 educationists, 250 women workers, 200 medical men, 100 nurses, 50 literary and other specialists, or a total of 1,500 workers. Very hearty votes of appreciation were tendered Dr. H. T. Hodgkin as secretary, the chairman, the visiting members, the hostesses, the singers and many others for their services. The report here given is necessarily hurried and partial. In many cases the substance rather than the exact wording of the resolutions has been given, and no attempt is made to give any of the many valuable suggestions thrown out by papers and brought out in discussion. As stated, however, a full report of papers and proceedings is to be printed, and those interested may secure copies by application to the secretary at his address, Chentu, West China.

With a union periodical—the *Missionary News*—which speaks for us all, with an Advisory Board, which has stood the test of a decade of work, to survey and advise impartially upon the whole field, with a Union Educational System which this autumn successfully conducted its first examination for primary and secondary schools, with a Union University whose site is purchased, scheme sanctioned by the Boards and staff already largely upon the field, with a union school for the study of the language, a union school for missionaries' children, a union conference of all Christians, union Medical and Normal Schools and Union Protestant Christian Church unanimously our aim for the future, and best of all a united church already as regards recognition of its members and the spirit of its missionaries, the outlook for the coming of the kingdom in the three great provinces of West China is great with hope. One could not pass through such a gathering without feeling as not before the ringing words of challenge:—

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime.

The Revised Mandarin Version of the New Testament

BY REV. A. SYDENSTRICKER, S. P. MISSION

THE completion of this version marks an epoch of no small importance in the history of missionary work in China.

While the old Peking and other versions have answered a good purpose, missionaries who have passed beyond the initial stages of preaching and Bible-class work, and the majority have done so, have long felt that a translation of the Bible that would bring both student and teacher nearer to the original was a thing greatly to be desired. Whether this has been successfully accomplished in the Revised Mandarin, or not, will easily appear to any one who is sufficiently interested to make some comparisons between the old and the new versions. It is our purpose in this paper to make only some general observations on the Revised Mandarin Version, reserving more careful scrutiny for a future article.

1. The Revision Committee had before it a very difficult task. It was instructed to revise the existing translation or translations of the Mandarin Bible, based on either the Textus Receptus or on the text underlying the Revised English Version. The choice of text having thus been left to the Revision Committee, at once and from the beginning opened the way for differences of opinion among the members of the Committee as to what they were to translate. This might have hampered them seriously. Had the General Conference of 1890 instructed them to use a certain text, either the Receptus, the text of the English Revision, or some other revised text, this initial difficulty would have been avoided. This difficulty was doubtless enhanced by the fact that missionaries are not generally prepared to judge critically between the different readings of the original texts of the Bible.

But there was another and more serious difficulty. The Committee was instructed to make a revision of the Mandarin Bible into *t'ung hsing kuan hua* (通行官話). Translators before this had not given themselves any trouble about the text to be translated, nor had they attempted to make their versions cover the whole field of Mandarin-speaking China. Now both of these considerations had to be taken account of, and the latter immensely increased the difficulty of making a successful and satisfactory revision.

Although, generally speaking, Mandarin is a widely spoken current language and the vast majority of words and phrases are understood wherever it is spoken and even beyond the limits of Mandarin speakers, yet when one comes to the niceties of a literal and an exact translation it is often exceedingly difficult, if not impossible, to find suitable words that are widely current. This difficulty is heightened by the fact that there are a number of words and expressions in the Bible for which an exact equivalent scarcely exists in Chinese at all, much less a widely current colloquial term. Examples of such will readily occur to any one who will give the matter a little thought.

2. As intimated in both the English and Chinese prefaces, the result of the Committee's work is a *new translation* rather than a revision of any of the existing translations. This is apparent to any who takes the trouble of making even a slight comparison between the new and the old versions. Almost every verse shows some differences in words, or rearrangement of words. The whole thing has been recast. There has been apparently no attempt to follow any previous version as a model, though no doubt all have been consulted. A very large number of new words and terms have been introduced. There is a very much greater difference between the revision and the Peking Committee's translation than there is between the Revised English and the Authorized Version. In fact, it cannot properly be called a revision of any existing translation.

3. The translation is very *much more literal* than any previous rendering of the New Testament into Mandarin.

This fact has both advantages and disadvantages. The chief disadvantage is that it is very difficult to translate from one language to another literally without doing violence, in a greater or less degree, to the language into which the translation is made. This is especially true in languages differing so widely as do Greek and Mandarin. Words have to be used in somewhat different shades of meaning from that which they commonly convey; the complicated and often long sentences of the Greek with all their niceties of tense, person and number; the complexities of syntax and the collocations of words and phrases, all these make it next to impossible to give a literal translation and at the same time preserve a faultless style of Mandarin.

But there are some modifying features that help the matter. In the first place, the Chinese, although they are very choicé as to the style of their *Wên-li*, are very careless in the spoken

language. Some of the poorest Mandarin that we have ever seen written or heard spoken has been done by Chinese themselves. So that nicety of style in Mandarin, though desirable, is not at all indispensable. Again, Chinese Christians must become acquainted with a style suited to convey Bible truth, just as English-speaking people have, or as many others are becoming accustomed to it. The Septuagint version of the Old Testament is written in anything but classic Greek, yet it served the greater part of the church of that time for centuries. After all, beauty of style and correctness of rhetoric and syntax is of small importance, so long as the translation is faithful.

But our Revisers have done their task at very little sacrifice of good Mandarin style. There is not much room for criticism here. The Chinese language is often considered very much stereotyped and immobile, but it is gratifying as it is surprising how the spoken language will adapt itself to all the innovation of Western thought and invention.

But the *gains* in a literal translation are immense and far override all disadvantage of style. The literal rendering that the Revisers have given us of the New Testament brings the Chinese Christian very much nearer the original than anything that has ever before appeared in Mandarin speech. The greatest gain is no doubt along the line of spiritual truths which are brought out so much more clearly in the new version than in any of the old ones. The religion of the Bible is an intensely spiritual one, and any translation that obscures this is seriously at fault. It is not now a question as to whether the proper terms have been used, or whether violence has been done to grammar or syntax. Nor is it a question as to whether the new version is at first sight as intelligible as the old. Some Chinese Christians say it is not and complain that it is not readable (順). But this in great part arises from the fact they have not yet become accustomed to the new version.

To cite one or two gains that have been secured in the Revised Version we refer first to all those passages which express the relation of believers to Christ by being *in* Christ. These passages are almost always rendered literally, while in the old versions some paraphrase more in consonance with Chinese idiom is more generally resorted to. This one feature will open to the Chinese Christian a new view of this very important truth, though the language in which it is couched may at first seem a little strange.

Another is a term introduced by the translators to render the Greek term *κοινωνία* and its derivatives. The Greek word means "fellowship," "partnership," and the Revision Committee has used 相交 generally, which is immensely superior to the words and paraphrases used in the older versions, and one cannot help but wish that the Committee had used it still more frequently. But when the Chinese Christians come to grasp something of the full meaning intended by this term they will have made a long advance in spiritual comprehension.

3. The third and the last general observation that we make now is, that the Revision Committee has bestowed *very great care* on the work. There is nothing in the whole book that indicates careless or loose work. Every word has received close attention, and if there are any mistakes, they are not the result of careless work. The Committee has labored long and faithfully and has done an immense amount of very hard work. It should be borne in mind that it is very much more difficult for a committee composed of several persons to do work of this sort than for one man to do it. In the latter case the translator has only himself to consult, similar to an author writing a book. But here men from widely separated parts of the country, speaking a form of language differing more or less all over the land, had to come together and translate a book into the spoken language of millions of people, and it had to be done so as to be easily intelligible in the spoken language of these people. Of course it would require the closest attention and the greatest care under any circumstances to translate or write a book successfully. That such care and attention has been given to this task by the Revision Committee is evident from almost every sentence in the new translation before us.

Nestorius and the Nestorian Mission in China

BY REV. W. S. PAKENHAM WALSH, B.A., FOOCHOW

(*Concluded from p. 135, March number.*)

WE have now reached the year 781 A.D., in which the tablet was erected, and from that year onward, as there has not, up to the present, been discovered any consecutive historical account of the Nestorian Mission, the difficulty of tracing its course increases.

Timotheus, Patriarch of the Nestorian Communion from 777 to 820 A.D., was very earnest in the promulgation of Christianity in the East, and appointed David as Metropolitan of China, and it is the testimony of a Roman Catholic writer that "from the beginning of the sixth century the hierarchy (Nestorian) was perfectly established and the Metropolitans succeeded one another regularly."

At a synod held in 850 A.D. by the Patriarch Theodosius it was commanded that all metropolitan bishops were to repair to the Patriarch at Bagdad once in four years, but the metropolitans of India and China were to be exempted on account of the great distance at which their sees lay, but they were to communicate with the Patriarch at least every six years.

In the year 878 A.D. a great rebellion broke out in China, and according to the testimony of an Arab traveller—Ibn-Vahab—there were many Christians in the Empire and many were put to death, together with Mussulmans, Jews, Magi and foreigners, but the disorders and persecutions did not crush the Christian church, for in 1060 A.D. we find a Chinese author writing thus in his description of the capital:—"In the street of Justice may be seen the temple of Po-sse-sse (Persia). It was built in the twelfth year of the period of Tching Kouan (638 A.D.) by order of the Emperor T'ai Tsung in favour of O Lo-sse (Olopen), a religious stranger from the kingdom of Ta-thsin."

Here then we have evidence that this Christian church had been standing in Si-ngan-fu for over four hundred years, and as the same writer speaks of two or more churches built there at a later date, we may fairly conclude that Christianity had obtained a firm footing in the capital and was widely spread throughout the Empire.

It was about this period that the countries of Europe were astonished by the renown of a Christian king in the East, named Prester or Priest John, whose riches and power were reported to be almost without limit. It is not easy to discover how much truth may be mixed up with all the romance that has gathered round his name, but all the travellers of the eleventh and twelfth centuries agree in asserting the existence of a great Christian ruler in the East during these years. Probably the name Prester John was handed down from father to son, and there was really a succession of kings bearing the title.

Letters in the name of this ruler reached the Emperor Comnenus (1118 A.D.), the king of France and the Pope at

different times, which though discredited by some to-day, were sufficiently accredited at the time to induce Pope Alexander III to write to him (1177 A.D.) and address him by the title of "King of the Indies and most holy of priests."

It seems unanimously agreed that Prester John was a Nestorian Christian, and the Pope in his letter expresses himself as very anxious that he should repent of his errors and listen to the admonitions of a certain "Master Philip," who was sent to instruct him. Indeed Nestorian Christianity was at this period widely spread throughout the East, and the kingdom of Prester John in particular must have been the centre of a radiating Christian influence. This kingdom was in all probability the land of the Kéraités, for in a letter addressed by a bishop—Ebed Jesu—in Khorassan to the Nestorian Patriarch John (1001-1012 A.D.) we are told of the conversion of the king of the Kéraités and the fact that some two hundred thousand of his subjects wished to follow the king's example. The Patriarch in reply desired the bishop to send to the king two priests and two deacons, in order to baptize and teach the rites and doctrine of the Christian faith to all anxious to learn. Such was in all probability the origin of Prester John's romantic Christian kingdom, which went on increasing in power and influence during the next two hundred years.

One of these Nestorian Prester kings, about the middle of the twelfth century, marched against Persia and Medea, took the capital Ecbatana, and was preparing a crusade to Palestine from the East, when for some unknown reason he suddenly returned to Tartary. This was the Prester John whose letters reached Pope Alexander III and whose fame resounded throughout Europe, and his influence must have greatly strengthened the Nestorian work in China and India.

The year 1203 A.D., however, saw the overthrow of this Christian kingdom, for Ung Khan, the last of the Presters John, was defeated and slain in battle and the Kéraités sank into oblivion.

These events have carried us on almost up to the days of Kublai Khan (1280-1295 A.D.), in whose splendid reign the Nestorians received the same toleration and protection as was extended by him to all religions and schools of thought, except Taoism, which he regarded as injurious to the people, giving orders that all Taoist literature should be burned.

Although the Emperor Kublai Khan held that he was "too old in idolatry" to become a Christian, still on the days of the Christian festivals he used to have the Gospels brought into his presence and would devoutly kiss them. Nor would he allow insult to be offered to the Christian faith, for when a neighbouring Christian prince named Nayan, bearing a cross on his standard, having attacked him and been repulsed, the great Emperor rebuked those who upbraided the uselessness of the cross in battle, bade the Christians to be of good heart, and speaking in a loud voice, so that all might hear, said : "If the cross has rendered no help to Nayan, in that it hath done right well ; nor could that which is good as it is, have done otherwise, for Nayan was a disloyal and a traitorous rebel against his lord and well deserved that which has befallen him. Wherefore the cross of your God did well, in that it gave him no help against the right."

This we are told was the end of "the flouting of the unbelievers against the Christians," but the incident shows the strong hold which Nestorian Christianity then had in the country. Indeed at this time Christianity must have been spread far more widely than we are apt to imagine, for Marco Polo, who resided in China from 1271 to 1388 A.D., although unfortunately he does not give any systematic account of the work, being chiefly occupied in observing and recording other things, yet does say enough to show us how widely extended was the church's influence. He mentions incidentally a Nestorian church at Hangchow, the capital of the Empire during the Sung Dynasty (960-1127. A.D.), and in Ching-kiang-fu he says that there were, when he visited it, two Nestorian churches. These, he tells us, were built in 1278 A.D. by a baron named Mar Sarghis, a Nestorian Christian, who was sent by the great Khan as governor of the city, "and during the three years that he abode there he caused these two Christian churches to be built, and since then there they are. But before his time there was no church, neither were there any Christians."

This record of Marco Polo is important, for it teaches us that even at that late date Nestorian Christianity was not the dying and corrupt religion which one is led to gather from the descriptions of that wonderful traveller, monk Rubruk. No doubt his account is true as regards Tartary, but this Christian governor of Chingkiang presents to us a very different picture as regards China proper.

Rubruk speaks of the Nestorian clergy as ignorant, uncultured and licentious, and with a mission separated at such an immense distance from its base, with communication so difficult and books so few, we may well believe that it must have been extremely difficult to maintain the high intellectual and moral standard of the early days. Then too the incessant, constant touch with the idolatry, which Marco Polo tells us existed on all sides, must have been even more depressing and degrading than it is to-day, yet in spite of all human failings and all these tremendous difficulties, the fact remains that Christian truth kept spreading, so that in the thirteenth century Christians were to be found in the most remote provinces, and churches in the principal cities.

Gibbon's brief compendium of Nestorian mission work in China, i.e., "after a short vicissitude of favour and persecution the foreign sect expired in ignorance and oblivion," reads, in the light of facts, rather like a pious wish than a strict reality.

The most biassed historian who studies the story as we know it now, must admit the wonderful success and tenacity of the work in China from 636 up to the year 1300 A.D.

The Nestorians had now been working alone in China for almost seven hundred years, but in 1293 A.D., after several unsuccessful attempts, a Roman Catholic mission was established beside them in Peking. The leader of the mission was John of Montecorvino, a Franciscan, who having travelled through Persia and India, at length, after a journey of some four years, reached the capital just before the death of the Emperor Kublai Khan. He bore with him letters from Pope Nicholas IV, and the great Khan received him with that same friendliness and toleration which he had extended to the older mission.

Had these two missions been able to combine, and they had much in common, it is difficult to gauge what the results might not have been, but unfortunately from the very outset they worked in opposition to one another, and apparently made no effort to understand each other or to see whether some agreement or division of labour was not possible.

That which was attainable between fifty different missionary bodies in 1900 A.D., without any loss of principle, might surely have been possible in 1300 A.D., when but two Christian bodies were concerned, and those two alike not only in many fundamental beliefs, but also in many external forms.

John de Montecorvino lays the blame of the misunderstanding on the Nestorians. He writes: "The Nestorians, certain folk who profess the name of Christian but who deviate sadly from the Christian religion, have grown so powerful in these parts that they will not allow a Christian of another rite to have ever so small an oratory, or to proclaim any but the Nestorian doctrine. To these regions there never came any one of the Apostles, nor a disciple of the Apostles, and therefore the said Nestorians, directly or through others, suborned with money, have brought upon me persecutions of the sharpest. They asserted that I was not sent by the Lord Pope, but was a great spy and a deceiver of men, and after a while they produced false witnesses, who declared that a certain envoy had been sent, bearing immense treasure for the Emperor, and that I had killed him in India and taken away what he bore. And these accusations went on for five years, so that very often was I dragged before the judgment seat with ignominy and threats of death. At last, by God's providence, through the confession of a certain person, the Emperor came to know my innocence and the malice of my adversaries, and he banished them with their wives and children."

The man who can so naïvely write later on in his letter that he has bought one hundred and fifty boys and with them formed a choir, is not one to be readily suspected of want of sincerity, and it is credible, as he says, that the Nestorians, being in possession and objecting strongly to another mission starting beside them, fell so low as to descend to such odious methods to hinder him. At the same time, in fairness to the Nestorians, we must remember that it takes two to make a quarrel, and no doubt the contemptuous spirit which is seen even in Montecorvino's letter, had exhibited itself more plainly in his words and dealings with them, making friendship difficult and love impossible.

Yet surely in that great city of Peking, and in the greater Empire outside its walls, there was sufficient scope for two separate missions, especially under such a broadminded Emperor as Kublai Khan, who would no doubt gladly have helped them to arrange a division of the field.

The Nestorians failing in their attack on John, injured their own cause, and the Roman mission at once began to make steady progress. Two churches were built in the capital, and John of Montecorvino tells us that by the year 1305 A.D. he

had baptized about six thousand people and translated the whole New Testament and the Psalter into Chinese.

He had also persuaded a certain king named George to leave the Nestorian Communion and enter the Roman, and this king built "a beautiful church on a scale of royal magnificence to the honour of our God, the Holy Trinity, and of the Lord Pope, calling it the Roman church."

On the death of King George, his kingdom (about twenty days' journey from Peking) returned to the Nestorian fold, but still on the whole the Roman mission was steadily making way; fresh recruits were sent from Italy, the work became widely extended; we read of a bishop of Fuhkien and another at Zaitun (Hangchow), while in 1308 A.D. John of Montecorvino was made bishop of Peking and Primate of the Far East by Pope Clement V.

This appointment, and the official position which went with it, must have carried great weight in the court at Peking, but apart from this the Nestorians had probably no man at all the equal of John in either ability, energy or spirituality, and his strong personality must have greatly increased the popularity of the Roman mission.

Nevertheless the Nestorians, with their long standing and far spread influence throughout the Empire, might have more than held their own but for an event which just at this time took place and which must have dealt a deadly blow at their work. In the year 1304 A.D. Mar Jabalaha, the Nestorian Patriarch in Persia, entered the Roman Catholic Communion and sent in his submission to Pope Benedict XI.

We have no definite record of what the consequences were in China, but they certainly could not have been less disastrous to Nestorian mission work in China than the submission of the Archbishop of Canterbury to Rome would be to the Anglican work in the East to-day.

Indeed one may safely say that the injury to the Nestorian work must have been greater than could possibly be inflicted by any such untoward event in the present more intelligent age, for at that time the learning was mainly confined to the clergy, and the ignorance of the masses gave to both Patriarch and Pope almost autocratic powers, so that there was little choice left but to follow their dictates.

The position of the Nestorian bishops and clergy in China must have been an exceedingly difficult one, unless they were

willing to consent to accept the changed conditions in which they found themselves, and with a choice of submission or starvation before them, it is only human to suppose that numbers of them entered the Roman Communion, carrying their congregations with them.

One thing is certain, namely, that the Nestorian Christianity rapidly gave way before the Roman, and after the death of Primate John, which took place amid universal sorrow about the year 1330 A.D., we find the Emperor and some of the ministers of the first rank appealing to the Pope to appoint another Roman Catholic bishop to the vacant see, while no mention is made of the existence of a Nestorian bishop, nor even of the mission which had evidently quite retired into the background.

Not so the Roman, for in the year 1353 A.D. the following description of that mission was given by a monk of Florence, John de' Marignolli :—"The Friars Minor of Cambaluc (Peking) have a cathedral church immediately adjoining the palace, with a proper residence for the Archbishop, and other churches in the city besides, and they have bells, too, and all the clergy have their subsistence from the Emperor's table in the most honourable manner."

To add to the discomfort of the Nestorians, Timur or Tamerlane was now carrying Mahomedanism at the point of the sword from Samarkand as a centre right through Central Asia and even into Persia, and though at the beginning of the thirteenth century there are said to have been twenty-six metropolitans in Asia under the Nestorian Patriarch at Bagdad, the close of the century must have seen a very different state of things.

But the final blow had yet to come, a blow which not only put an end to the old Nestorian mission in China, but which even completely blotted out their young and vigorous Franciscan rival after a brief existence of less than two hundred years.

In 1368 A.D. the friendly Tartar dynasty set up by Kublai Khan came to an end, and persecution became the order of the day. The last authentic fact known with regard to the Christian church in China at this period is the martyrdom of James of Florence, Roman Catholic bishop of Hangchow, in 1362 A.D.

Probably numbers shared his fate, and the two missions were swallowed up in a common disaster.

It is not until the year 1552 A.D., some two hundred years later, that we again read of missionary work in China, and then it is 'a new face at the door,' the intrepid Francis Xavier and the Jesuit mission.

In closing this sketch of the Nestorian mission in China I should like to point out one other cause to which the overthrow of the work may be traced, I mean the neglect of school work and the training of Chinese pastors and teachers. Nowhere have I been able to find any trace of Nestorian Christian schools. Marco Polo speaks of churches, the Nestorian inscription tells of tonsured monks and orderly worship, and had there been a good school at the capital or elsewhere we may almost certainly say that it would have been mentioned.

But no effort seems to have been made to use and develop the Chinese Christians as teachers, speakers, doctors or pastors, and in China any mission which neglects this branch of work is foredoomed to failure.

The hope of present-day missionary work, at least among the reformed Communions, lies chiefly in this, that the predominant note in their work is the teaching and training of the Chinese themselves, and the Christian schools and colleges, now occupying all the great strategic positions of the Empire, are at once both an inspiration and an assurance that there will yet arise a strong, cultured, indigenous branch of the Christian church in the land of Sinim.

The Dragon's Awakening

BY REV. E. I. DOTY, CANTON

IT is the purpose of this paper to sketch the conditions of the present day in China; to look somewhat into the causes that have given rise to these conditions; and to look forward a little, to discover, if may be, the probable outcome of existing tendencies.

The Dragon awoke early, but ere the morning hours were past, the Dragon slept, not the healthy sleep that is the reward of toil but the sleep of one hypnotized. Centuries long the Chinese followed the same ideals with steady gaze until there fell, like a mantle, close and dark, the long deep sleep. While China slept, the great powers of to-day were born and fought

their way to accomplishment. That long sleep was a period of philosophical and ethical dreaming—and those dreams have deepened the lethargy unto this day. It was a period of invention, but not one of development. China invented printing, but never developed it to any considerable degree of perfection; other nations took it up and made it one of the greatest factors of progress. She invented gunpowder, but did not develop its possibilities; other nations seized upon it and made it the advance agent of civilization; they even used it to break down the barriers the Chinese themselves had set up against them. In a word, while China slept the world worked on. While she was content with her books, Philip II was evolving the meaning of empire and seeking to extend Macedonian influence throughout the world. Rome was conquering the Gauls and planning expeditions across the ditch into heathen Brittany. Charlemagne was seeking to induce belief by fear of death. Martel was driving back the Saracen from the Pyrenees. Europe too had tired and slept, but was waking to new ideals and other hopes. In the 11th century, with the war-cry of "Deus Vult," she poured her best blood into Palestine to rescue the tomb of Christ from the Moslem. France was born. Italy became a new nation, and Spain the first world-power. England sprang to greatness, colonized and lost the new world. So the nations worked while China slept secure among her books. But the tide of progress, beginning though it did in the Orient, seemed ever to march westward. It entered Europe from the East and permeated every kingdom. With the colonist it came to America, and in spite of bloody tomahawk crossed the states one by one. It is crossing the Pacific and Atlantic and entering the Orient once more. Should all the blood in living veins to-day oppose its progress, it will permeate China to the very centre. The impact of this tide has caused the Dragon's awakening.

Let us note some of the changes that have taken place. Probably first among these is the student movement, for here governor and governed have met on common ground. The old school has passed away. It is most significant that in the historic city of Canton and in other centers as well, the famous examination booths have given place to halls of the new learning. It is significant because it stands for the fact that throughout the provinces education in new subjects is required. This we may suppose was a forced step. The

government saw itself drawn into the whirlpool of international competition and coolly sacrificed the life work of her present generation of scholars for the greater good of the Middle Kingdom. But the decree revolutionizing the educational system did not arrest China's ambition. Its goal was changed. The nation's thought found a new channel, and we have an army of youth with its face set earnestly toward the new learning.

All this has created a great opportunity for the church, because at the present moment the mission schools alone are fitted adequately to meet the conditions. I would not depreciate other schools where real instruction is given, but wish to emphasize the opportunity open to Christian institutions. The government and the private schools stand rather for the new idea than for anything like the working of it out. They are not efficient. The subjects are poorly taught. With a few notable exceptions, the instructors are not instructed. It is left for the Christian school to supply that new basis of character, without which all the equipment of the 20th century must fail in its purpose. And to the Christian school is coming a class of students from hitherto unreached levels of society. They may not become Christians, but their association with us and the resultant understanding of our purpose ought to lessen opposition and bring into wider repute the cause which we came to establish.

Recognizing the superiority of our instruction the new schools are applying to us for teachers, and the opportunity is coming to Christian young men and women to guide the nation's youth into paths of knowledge and progress. This may not seem at once an opportunity to be grasped, inasmuch as the church loses their services as preachers and teachers. But however well a preacher may preach, or a teacher may teach, the life is a Christian's grandest witness, and entering the door now open this testimony may be given in high places where words can seldom reach. And this testimony will be examined and compared in a manner that must prove its worth.

The multiplication of schools throughout the provinces is important. It is the voluntary response of the common people to the higher call. It speaks for reaction that the teaching in these schools is so deficient and the tendency so revolutionary, but it stands for a growth that, whatever the opposition, cannot be entirely overthrown. Each school building is a reflector, more or less polished, which has caught some ray of light. And that ray will be turned by it to its own place that all

the land may be light. Throughout the whole educational movement there is a depreciation of the old mode of doing things and a distinct approval of the vitalizing methods of the West, but there is as yet little evidence of reformation of moral character, without which the new system must fail to bear its normal fruit.

In connection with education we note the increasing use of the English language. The Chinese are seeking to learn English at present because it is worth money to them, and the future demands will be greater than those of the present. The tendency seems to be either toward English or a revision of the native tongue. The time may not have arrived when we should teach English in all our schools, but many do teach it, and we also find English schools under purely native control.

Along with the study of English has come a noticeable change of address and manners. This is due to the same general feeling, colored perhaps by a touch of militarism. Students now-a-day have an exalted opinion of the army—thanks to Japan. They suppose that the greatness of other nations is due to their military power, little thinking that that power is a creature and not a creator of greatness. They seem to link patriotism with gunpowder, when it ought rather to be associated with a clean civic life. Asia for Asiatics is the popular cry and the whole educational question centers on the thought. The last generation of educated Chinese was a generation of scholars, the next is likely to be a generation of soldiers and diplomats. Students are visiting other great powers, and Japan especially, where militarism is at white heat and that phase of war exhibited by the peaceful parade of uniformed soldiers with flying flags and rattling drums is found most tempting. The time is at hand when China should develop statesmen who are willing to decrease that the nation may increase. The time is at hand to organize the army and navy. But one of the greatest needs of the Chinese people at the present time is to realize that the greatness of a nation does not depend upon its armament, but upon its hold on God and the justice with which it deals in the business of the world. The would-be-student-politicians, hastily educated abroad, are likely to keep the government from this true foundation—this foundation we have offered our services to make secure, the corner stone of which was laid by Robert Morrison one hundred years ago.

But the renaissance is not confined to the student alone. Socially it touches China at every point. In this connection I wish to speak of the great working class of to-day. And by working class I mean the business men who are now carrying on the real work of the empire. The newspapers and magazines have more to say about this middle class than any other or even about the government itself. The student movement is a latent force with boundless possibilities. But the middle class presents the real battle field of progress. The student theorizes and winces under a yoke that does not rest upon his own shoulders. It rests where there is vested property right. The student travels abroad and urges certain enterprizes. The business man incurs the risk of the venture and experiences the immediate gain or loss. The student is the agitator, the working man the real reformer. The work of this class is found in the history of industrial development. Here should be mentioned railways, binding the provinces together by bands of steel and making easy and attractive the intercourse which shall drive away interprovincial hatred and mistrust. Here should be mentioned the telegraph, instantly flashing information to all the chief centers of the empire, and the telephones and electric lights, foundries, glass-works, and other such industries. Here too should be mentioned the guilds and different societies formed for mutual aid and protection of particular industries. Space forbids the treatment of these things in detail, extremely interesting though they are to every student of social conditions. Every one of them tells the story of a reform changing the immediate conditions in the lives of thousands, and so changing the outlook of the East that hardly a soul in all Christendom is not affected by the advance.

If we turn to government circles we find strong evidence of a similar movement. The Commission that was sent abroad to study Western institutions was a select body of men representative of the official class. This has ever been the conservative element, and such an action indicates the awakening consciousness that the old institutions are inadequate to stand the stress and strain of coming years. Call it what you will—anything from self-defence to calm appreciation of what is noble—it was in the right direction. It was a master stroke. It made for world-progress.

The Commission investigated the institutions of different countries and made such suggestions to the Throne as seemed

warranted by the knowledge gained. To that Commission we owe many of the reforms already begun.

The appointment of the Commission was something other than a blind grasping after odds and ends that might hold during the inevitable struggle. China's institutions could not survive the coming competition. It was the infusion of new blood into a depleted system. It was more than that. It was a looking forward to new institutions like those with which she must compete. It was working toward self-mastery, for it was no secret in those days that the Powers were discussing the division of China among themselves. Therefore the only way to ensure national integrity was to bring order out of chaos and develop the vast resources herself.

One of the most startling reforms decreed by the government is the abolition of opium. The annual report of the Anti-Opium League gives quite fully the history of the movement and how the government came to take up the matter. An International Opium Commission has been agreed to by all the leading powers, making it incumbent upon both hemispheres to suppress the evil. Thus, not only will the events of 1840 be impossible of repetition, but China will enjoy the moral support and sympathy of the whole civilized world in her attempt to shake off this great slavery.

Another instance of sweeping reform is the promise of a Constitutional Government. This promise no doubt was made for reasons of political expediency, but apparently it was made in good faith. Recognizing the national spirit manifest in education, defence, politics, and even in religion, it is an unmistakable mark of credit to the Empress-Dowager that she has withdrawn from the Reactionaries and joined hands with the forces that make for progress and unity. But just here is a very grave danger that the people will wrest the legislative power from the Throne before they are able to wield it. The people need to be patient until such changes can be made with safety. The progressive party would seize in a year what the West waited centuries to gain. Sour indeed will they find the fruit plucked too early from the vine.

But notwithstanding all the promises of the Throne, we find the people still discontented. It is a matter of serious doubt whether the conciliatory reforms of the government, removing as far as possible all differences between the races, will be able to cast out of the Chinese mind the intense hatred of

the Manchu. The Chinese idea of patriotism is to drive him back over the great wall whence he came. Much as the government fears a foreign foe, her greatest fear is a consolidated revolt of the eighteen provinces. And indeed there is reason to fear. People of all classes are more or less discontented with the present *status quo*, and if opportunity offers are willing to abet any movement aimed at the reigning dynasty. There is no doubt that a revolution is pending and that some are against any compromise less radical than the complete evacuation of Chinese territory by the Manchu.

In dealing with this condition of things the Empress is adopting the course chosen by a few wise rulers before her. Her conciliatory policy may not ward off a revolution, but may rob it of its terrors and make it a period of growth rather than one of destruction and delay. Let her not risk the dangers of putting new wine into old wine skins, of sewing new cloth on an old garment, for calamity may thus be made the worse and the Utopian social system in the minds of the Progressives may give way to confusion and an ideal that is dead.

Let her people, too, realize the strength of unity. Let them take note that the present dynasty, notwithstanding all its faults, has given them the best government they have ever had. Above all, let them accept the liberal terms offered by the government and drown their discontent in the nobler spirit of civil service.

Just here let us consider the attitude of this generation of Christians. It is right that they should thrill with every hope of liberty. But it is still for many of them to learn that an evil ruler is better than no ruler, a bad law better than no law. They need very much to master well the 13th chapter of Romans and understand that the "powers that be are ordained of God," that they are the ministers of God for good. They need to be taught that the freedom to be sought is not that of license but of restraint. That to be free from subjection to the legal code they must have the fulfillment of it in themselves. There is no terror in law to him that doeth well. This teaching is sorely needed by the rising generation of Christians. Many foolish and exceedingly shameful practices have been indulged in by them because they consider themselves no longer under the customs of their fathers but under grace. They call it "dzi-yu" (自由). The Christian law of liberty ought at least to be as ennobling as heathen custom. Christianity, no

doubt, will modify many of the customs of China, but we can well afford to be conservative. When the women began to unbind their feet, it was a witness to righteousness that they could walk. What witness shall it be if we infringe on the customs that are meant to guard the morals of the young and they fall? Let us leave the native toilet alone and confine our attention to conditions of the heart. Some schools, I am told, even insist on their pupils doing that which is unseemly in the eyes of respectable Chinese. Such things ought not to be. It tendeth to evil doing.

In a word we have come with one message. We must seek to deliver that message in such a way that the Chinese will be edified. We must teach them that a Christian experience and a high moral life walk hand in hand. We must teach them well the lesson that until the Law of God is written on the tables of their hearts, they must be in subjection to that written on tables of stone. In all our endeavor, let us strive to build up the new creature, to present every man perfect unto God.

Having noted some of the more striking signs of reform, let us look for the causes which have given rise to them. It ought to be remembered, however, that the actual condition in China is simply progressive and promissory; a tendency and seeming willingness to move on. The mass of China has not moved an amazing distance yet.

Among the agents of progress are two, working side by side—the chapel and the warehouse. The one works from the pulpit and the school room and most of all through the moral worth of its constituency; the work of the other is to develop economic conditions which shall bring the Middle Kingdom into commercial relations with the outside world. Both foster intercourse and shout the call to China to leave the old useless occupations which so long enthralled her intellect and employ her splendid resources to satisfy the country's needs.

We have now to ask ourselves whither are all these new conditions tending? The answer lies beyond the years, and yet the natural trend of events may give some clue to the end we seek. We think that we can discern some things. Although the educational system of the present time is tending toward reaction, the old *régime* never can return. An invasion of ideas cannot be turned back unless they prove their unfitness to remain. Belief is the mind's answer to evidence, and there is

a preponderance of evidence in favor of the new learning. It is unfortunate that the tendency of liberal education is so revolutionary and yet it seems to be so wherever governments have been oppressive. With all the faults of the Manchu dynasty it is doing better than former houses have done and if its pledges are at all indicative of good faith, its integrity is far preferable to the chaos that would follow an armed revolution.

The military spirit in the schools—government, private and mission, too—has been running too high. They threatened to set the pace for our own schools in this particular, so I strongly advised our boys to stay by their accustomed dress and objected strenuously to their making calisthenics and marching orders the main branch of learning. As for the government schools they have little or no value as an educational agency. They *are* valuable as indicators of public sentiment and may be the beginning of a great movement.

But we look forward with high hopes to the work of students, educated for more sober ends than discord,—students whose aim it shall be to organize the forces of the country for intellectual and moral advancement. And many such students we have. As for the church, the blood of her martyred saints is shed—'tis a seed that cannot die—repulsive to the sense of man but full of beauty to Him whose blood was poured for us. In their death they bore witness to a deathless love unknown in China until He Himself struck off the shackles of selfishness. They sowed. We shall reap. They builded and we shall enter into their labors—more and more abundantly.

It is with reluctance that I call you from the fragrance of this thought back to a subject harsh with political significance. I presume that few of my readers believe in the Yellow Peril. I myself do not. And yet we must recognize it as a cloud on the century's horizon. Fifty years ago we would not have dreamed that the disorganized group of islands called Japan could *now* have vanquished one of the first world Powers. But that has been realized, and all the world knows that not only is Japan able to defend her vested rights, but that she is ambitious to extend her territory. What will China do when she finds herself in possession of modern means? That she has been treated badly, need not be said. That she has no love for the foreigner, every one knows. What she will do no one can tell. A Chinaman once told me that his people were looking forward to much war; that China would one day wrest back Formosa,

Hongkong, and her lost possessions in the South. It is probable, however, that as China advances to the rank of a world-power and proves herself capable of self-control and self-defence, her relations with other nations will be more amicable. But should worse come to worst, should the influence of her growing church fail utterly to quell her thirst for blood, what is there to oppose her? Some one has said that so long as England's coal and iron held out, she could defy the world. Nonsense! When England's claim to power rests on coal and iron, her days are numbered. It rests on something other than that. America has coal and iron and two million childless homes. She is forced to compromise with such monsters as the liquor traffic and the social evil. Being unable to drive them out she accepts tribute from both. What has she to say to a nation that dares to tear herself free from the opium curse? But I do not believe in the Yellow Peril, because I do believe in the renovation of my country. I believe that the righteous principle underlying such governments as those of America, England and Germany will prevail; that that principle will eventually spread itself to the governments of the East and marshall these virgin resources not for policies of conquest, but for the benefit of mankind; that where there is war, China will be there to urge the cause of peace. And may the Eternal God who presides over the destinies of nations, whose yesterday beheld the fame of empires that are gone, brood over the future of earth's peoples and through them work out His will.

Nosu and Miao.

BY REV. S. POLLARD.

AWAY in the Far West of China are the remains of two great peoples which the Chinese in the resistless pressure of their never-ending forward march have gradually driven back from Southern and Central China. These two great branches of the aborigines, Nosu and Miao, are now living on the highlands and slopes of the hills and mountains which form the eastern steps leading to the great Tibetan plateau, 'the roof of the world.' In China have happened the same kind of events as centuries ago changed the face of England and altered the history of the world. The Saxons and Angles

and Danes drove the Britons to the Far West, and those of the latter which survived the great struggles now cling to the hills of West England as Welshmen and Corn-welshmen. The Nosu and Miao may be described as the Welsh and Cornish of China.

The districts occupied by the two races may be likened to two immense triangles. The Nosu triangle has its base extending from South Yunnan along the mountainous borders of Burma and right up along the borders of Tibet. The apex of this triangle is in North-east Yunnan and North-west Kweichow. The Miao triangle has its base in Hunan and Kwangsi, and after enclosing nearly all of Kweichow its apex also is near the city of Chaotong in North-east Yunnan. Chaotong thus has the unique position of being right at the ends of the territory dwelt in by these two great races.

In the parts of Kweichow, where the Miao are the only aboriginals, they are frequently the owners of the land, and many of them are well off. In the district where the two tribes overlap the Nosu are the landlords, and some of the more important of these own great tracts of territory, often larger than an English county. The Miao here are the tenants, practically the serfs of the Nosu. In many cases the Nosu landlords are kind to their tenants, but in other cases they have treated them with great harshness. Possessing no land of their own the Miao in the district near Chaotong are very poor; some of them living in great straits. Though so poor and so much at the mercy of their landowners, they are still free men and can move their residence at will. In this they differ from the white Nosu, who are the slaves and property of their overlords.

The missionaries in North-east Yunnan have for years tried to reach the Nosu, and a few have been baptised. Now and again an attempt had been made to get in touch with the Miao, but these people were so shy and reserved and the Chinese told them such terrible stories of the foreigners that these attempts proved quite abortive.

The whole condition of affairs is now changed, and the missionary ranks as the best friend of the poor despised serf. Much has been learned in the past three or four years of the habits and customs of these people, but as the spirit of Jesus has entered into the hearts of the Miao, they have become reluctant to discuss the past. The old life to some of them seems so black and sinful that it is painful to have it exposed again.

We know, however, that immorality and drunkenness were the twin evils. The marriage customs were terribly degrading, and these have been largely responsible for the low esteem in which the Chinese have held the Miao. In all the large villages possessing twenty or more houses the girls would build up a common house, which was nothing less than a communal brothel, and the results of this terrible institution are deplorable. Sickness in its most loathsome form is rife, and what some of the children suffer for the sins of the parents is truly lamentable. How to drive out this scourge and to save the children is one of the great problems confronting the missionary. The grace of God is sufficient for all things, and this in the hearts of the people makes them willing to do their best to root out all the old evil customs. The fight will be long and severe, and there will be lapses, but we believe that God will do His work thoroughly. He never scamps His work.

Except where the Chinese example has been followed the Nosu and Miao have no temples. Ancestral worship in a modified form exists among both peoples. Fear of demons is universal, and this has called forth a numerous class of wizards, witches, sorcerers, mediums and devil drivers. Among the Nosu this class of people has monopolised the written language, and hence the great majority of Nosu literature deals with the expulsion of demons and the cursing of one's enemies.

The Miao possessing no written language, their class of such medicine men is very ignorant and degraded. They have been a great curse to the people, and the influence of those who have not yet become Christians, is dangerous. I think more than a hundred of these men have become Christians, and some of them are bright leaders in the service of Jesus.

In the district where Christianity has so much influence opium has gained practically no power over the Miao. They have no 'small feet.' Infanticide and the selling of children are almost unknown. The love of children is very strong. There are several things which make work among the Hwa Miao very delightful, but there are others which make it very trying. They are very loving, but they are dreadfully dirty. They trust their missionary very much, but they are densely stupid. They are very fond of children, but have no idea how to train a child properly. Poor, degraded, ignorant and very stupid

they have one redeeming feature. They love Jesus Christ and believe that His death on Calvary was for them.

What will be the future developments of this work one can hardly foresee, but recruits are either on the field or are coming, and we shall soon be in a position to cope with a bigger movement if the angel of God once more moves on the face of the water.

In Memoriam

Catharine Maria Ricketts

MISS C. M. Ricketts arrived in Swatow on the 29th November, 1878, and till she entered into rest on the 28th December, 1907, she never ceased to labour for the Chinese women. She belonged to the West of England, and in earlier years was a member of the Church of England. Later she made her home in Brighton and came under the influence of the Rev. A. B. Mackay, of the Presbyterian Church there. She often spoke of him with much gratitude and affection and testified to the blessing she had received under his ministry. It was there that she became a convinced and loyal Presbyterian, though always retaining a kindly feeling for the church of her early days.

When she left home for China Mr. Mackay wrote the following brief outline of her life in Brighton:—"For upwards of sixteen years she had been connected with the Queen's Road Presbyterian Church, and had always manifested the deepest interest in its prosperity. For the greater part of that time she had been superintendent of the Girls' Sabbath School, which she conducted with great efficiency. One thing to which she gave particular attention was the teaching of the Shorter Catechism, and many of the elder girls under her have repeated it without error from beginning to end, together with all the Scripture proofs. She esteems that little book very highly, and often expressed regret that she had not learned it when young.

Her work, however, was by no means confined to the Presbyterian Church. She was an earnest helper in every good work going on around. She instituted and conducted for fifteen years the Brighton Young Women's Association, which now numbers over 100 members, and has been the means of doing much good among the young women of the town.

She also took a great interest in the education of the young, and from the establishment of the Brighton School Board eight years ago has been one of its most efficient members. The people of Brighton showed their appreciation of her services by returning her on two occasions at the top of the poll. She made it part of her work to come into personal contact with the teachers and scholars; one chief aim being to press upon them the importance of Biblical instruction. With this object also in view she conducted a

Bible class for the female pupil teachers once a month and gave annually a number of silver medals to the best conducted boy and girl in each of the Board schools. Of the many gifts she received when leaving she prized none more highly than the beautiful microscope presented by the teachers and children of the Board schools. Miss Ricketts was also an earnest advocate of temperance, and sought by every means in her power to lead young and old to avoid that which has proved a curse to so many."

It was a bold step in those days for Miss Ricketts to leave the active and useful life she had been living in Brighton and to exchange it for what must have seemed the uncertain opportunities and the certain toil and loneliness of a new beginning in China. She was greatly influenced and encouraged to take this step by the late Rev. W. Duffus, of the Swatow Mission, who was then at home on furlough. Mr. Duffus was an ideal missionary, warm-hearted and loyal, with a sound judgment that commanded respect, though too modest to be widely known beyond the circle of friends who knew and loved him. Whatever encouragement he gave to Miss Ricketts at home he amply made good by unfailing sympathy and kindness after her arrival in China. She made her home during the early years with Mr. and Mrs. Duffus, and always cherished a grateful memory of all the kindness which made it a home indeed.

In another respect Miss Ricketts was singularly happy in the circumstances under which she began her work in Swatow. The field had been well prepared before she came. Of the 825 persons baptized up to the end of 1878 about 311, or 38 per cent of the whole, were women. Five years before, in September, 1873, a girls' boarding-school had been founded, and in it sixteen girls were receiving a sound Christian education. There was then in the Swatow Mission a remarkable group of three ladies—Mrs. Gauld, Mrs. Mackenzie, and Mrs. Duffus—not only "missionaries' wives," but missionaries of the best type. They knew the language, they loved each other, and they loved the Chinese women and girls; and so were "true yokefellows," labouring much in the Lord and greatly comforting and strengthening the Christian women. It is to the zeal of these ladies that the Swatow Mission owes the fact that it had a girls' boarding-school one year before it had a theological college, and three years before it had a boys' boarding-school.

Again, in the American Baptist Mission Miss A. M. Fielde had for many years been working in ways of her own devising, both in training Bible-women and in country visitation and itinerant evangelization with their help. An address given by her at the General Conference in Shanghai in 1877 had greatly helped to impress the value of such work on the mind of the missionary body in China as a whole.

Thus when Miss Ricketts came to Swatow she found the way prepared for her. There was already a considerable body of Christian women, the ground had been broken and work taken in hand; and both in her own and in the sister American Mission, there was a group of like-minded ladies prepared to welcome her as a fellow-worker. They had indeed, as one of them wrote, "for years been longing and praying for such a labourer." The initial stage of hesitation and doubt had already been lived through. The first

answer to the appeal from Swatow was the appointment of Miss Ricketts; and the second was the formation soon after of a "Women's Missionary Association."

Her coming was a signal instance of a prepared soul led to a prepared place, and she fitted in at once to the position to which she was called; and never, I think, in her twenty-nine years of service did she doubt whether she was in her right sphere of service.

We all admired the simplicity and docility with which she entered on the child's task of learning to speak. After her many years of service at home she was not young enough to accomplish the task with ease, and perhaps never acquired the fluency and idiomatic ease which can be attained by younger students. But if she lacked something in these respects she made up for it by the steady perseverance with which she worked. For many years, indeed I think throughout her life, she was at pains to write out nearly all that she was to say in teaching—addresses, questions, and expositions. She had naturally a clear and pleasant voice, with so true and pure an enunciation that it was always a pleasure to listen to her English speaking, and this stood her in good stead in the enunciation of Chinese. The clear unhurried utterance made her speaking easy to understand even for dull and untaught Chinese women, and it seemed the natural expression of a singularly clear and well ordered mind.

While working persistently at the language Miss Ricketts early began to visit occasionally the country stations in company with Mrs. Mackenzie, or with one of the ladies of the American Mission. This kind of work had great attractions for her, and even in later years, when her health was not strong, it did not seem to suffer readily from the discomforts of inland travel. A quick sense of humour, and a keen eye for what was new, quaint, or specially significant, made her journeys a source of stimulus and relief from the tedium of prolonged study.

Throughout her life Miss Ricketts spent much time and labour in writing and printing booklets and sheet-tracts. Some of these were translations and many were of her own composition, or were written for her use by preachers and others. In English she wrote with great facility, and her letters were always bright and vivid in detail, well fitted both to interest and to instruct friends at home. Like many missionaries, when the burden of work became heavier, she wrote much less than in the earlier years of comparative freedom.

The form of work in which Miss Ricketts was happiest and most successful was in the teaching of women. Drudgery was naturally distasteful to her eager nature, but with women bright or dull she would take infinite pains, bearing with their slowness to learn and making every effort to adapt her teaching to their comprehension. She had many little plans for awakening interest or quickening memory, and the dullest could hardly fail to learn from her. To how few teachers would it have occurred to fix in the minds of a class the list of the fruits of the Spirit by giving to each of them for the time being one of these gracious names! She called them "Love," "Joy," "Peace," and so on, and next morning greeted each of them by her new name to their great delight; and

when shortly afterwards the preacher for the day read the words in church and preached on them, there were many smiles of recognition and appropriation. Not only was memory aided, but an unconscious desire to illustrate one's own name could hardly fail to be created. "Love" could scarcely be churlish, or "Joy" downcast. Perhaps one of Miss Ricketts' best gifts was a sympathetic understanding of simple minds, which made her willing to use the most humble methods to influence them for good.

The greater part of her life in China was spent in Swatow, but in later years she took up her residence in Chao-chow-foo. Her health was good, as a rule, though she was always subject to occasional feverish colds. But even when those attacks came on, with accompanying weakness, a class or a country visit seemed to supply the needed stimulus, and often restored her wonted health. When in the last two years of her life these remedies failed, it became too evident that her strength was failing. In times of depression, or when tempted to anxiety, she used to encourage herself with little phrases which had become proverbial to her, generally embodying some past experience of help or comfort. Thus a recollection of some railway journey which had been clouded by anxiety about an expected difficulty of transport from one station to another in the middle of it, was summed up in the words, "Well! there are not two stations at Hereford!" Some such phrase, in a cheery voice, with a bright smile, banished many a cloud both for herself and for others. She had taught herself not to cross her bridges till she came to them, and the lesson stood her in good stead. When the last stage was reached, though there had been some depression before, she was one of those for whom, in Bunyan's sweet phrase, the River was in a manner dry, while it has overflowed its banks for others. "She had received a token from the King, an arrow sharpened with love, let easily into her heart, which wrought so effectually with her that at the time appointed she must be gone."

We could hardly be sure that she knew she was dying. There was no anxiety, and there were no sad farewells. She felt very tired, and quietly slipped away to the Home where her heart had long been.

Her colleagues of the Swatow Mission Council have recorded their sense of loss and their regard for her memory in the following minute:—

"The Council records with deep regret the loss which we have sustained in the death of Miss Ricketts.

"We have lost one whom we loved as a friend and held in honour as a fellow-worker. Looking back on her long years of service in China, and remembering how peacefully she passed into her rest, we feel that deep thankfulness to God in her behalf is more fitting than any expressions of sorrow.

"Miss Ricketts entered upon her work here twenty-nine years ago with an equipment of mental gifts, experience of Christian service at home, and gracious Christian character, which signally fitted her to be the first missionary of the W. M. A.

"Accustomed to the keen interests and busy life of Christian philanthropy in England, she turned from it to the tedious labour

of acquiring the Chinese language with a patience, courage, and persistence which were manifestly sustained and sweetened by a real devotion to her Lord and a loving desire to be helpful to the Chinese women to whose service He had called her.

"She had the 'heart at leisure from itself' which would grudge no labour for others and which claimed in return only what was freely and amply rendered to her—the love which love inspires. We cannot here record the varied labours of these many years, still less measure their abundant fruitfulness. Miss Ricketts was most wise and patient in planning her work, most faithful and diligent in executing it. In teaching, visiting, and personal dealing she made full proof of her ministry. She will be held in affectionate memory as long as any remain who knew her in life, and her influence will outlast her memory in hearts touched and lives redeemed through the Word of God which abideth for ever. The Word was her own study and delight, and she laboured to give it a free course which will not be checked, though she has entered into her rest.

"With sadness and joy we record this brief memorial of a life so gracious and fruitful, closed here in honour, but remembered as an inspiration, and now, through the grace of our Lord, crowned with immortality."

JOHN C. GIBSON.

Swatow.

Correspondence.

FATHER HAVRET AND NESTORIANISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: No one could object to your adding to the many existing books and articles on so interesting a matter as the Nestorian Missions to China, even if the new article had no really fresh information to give. But it is a little disappointing to find in Mr. Walsh's most lucid and interesting lectures that the late Father Havret's splendid work is apparently ignored, and to read (on p. 134 in your March issue) "The translation of the Abbé Huc has been mainly followed." Huc's "so-called translation" seems to have been condemned by Wylie in the *pages of the Chinese Recorder*

long ago, for Havret writes (*Variétés Sinologiques*, No 12, p. 339): "After Panthier, A. Wylie charged the Abbé Huc with a number of mistakes made in a few pages in his so-called translation (cf. *The Chin. Rec.*, Vol. VIII, pp. 190, 191. *Nestorians in China*). These accusations are not without foundation. The Abbé Huc should have been content with the glory of a traveller and the merit of a compiler without coveting fame as a Chinese scholar."

C. M.

CHINESE "HOMES."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a recent book entitled "Heathenism under the Search-light," p. 38, we read a

statement which the search-light has presumably revealed. "There are no homes in heathendom. Even the word 'home' in the native hieroglyphics is made up of 'cover' and 'hog' which, when placed together, naturally signify a 'pig-sty.' No higher critic would dare to assail the correctness of this derivation." Now, though I am not a higher critic, I am bold enough to assail, etc. That derivation is an old 'chestnut,' good enough for a poor joke at the expense of China. Everyone who studies the radicals has made the amusing discovery. But it is high time that serious authors should cease resurrecting it for the benefit of foreign readers.

In the first place, the original meaning is not 'home,' but 'family,' as is proved by its use in the earliest Chinese writings. In order to denote 'home,' a dwelling, the addition of 室 is necessary. We have therefore to suppose the original inventor of the character to have been struck with the resemblance between his family and a litter of pigs and to have invented accordingly! I give him credit for a little more sense than to revile his family and every succeeding family for millenniums, though they all seem to have adopted the new name for themselves without demur!!

In the next place the *original* form of writing this character was not the same as now, a fact which amateur etymologists so often forget. Men like Dr. Giles give up Chinese etymology as a hopeless business. (See his preface to Dictionary, p. ix). But the 六書故 makes as good a guess at this word as possible. It says: 作牢人所合也从丌三人聚山下牢之義也平古族字丌譌爲豕. Those interested should

study the original forms of characters as shown on bells, pots, etc., of the Shang and Chow dynasties, which are still preserved in various Chinese books on the subject.

D.

THE INDOOR AND OUTDOOR
STAFF IN THE KIANGNAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the portion of the Kiangsu province south of the Yangtze, the cities of Shanghai, Soochow, Nanking, Chinkiang, Sunkiang, Kiangyin, Wusih and Changchow are occupied by foreign missionaries, and perchance also Tsingpu by one lady. To give round numbers which are proximately correct and easily remembered there are about 360 missionaries, of whom one-half reside in Shanghai, one-sixth in Soochow and Nanking each, one-twelfth in Chinkiang and one-twelfth in the other cities. In the eastern metropolis are centred the great agencies and managing councils which either aid or direct a considerable part of the work carried on in the provinces. This is specially true of the literary and publishing departments. In the three great cities are concentrated much of the high educational work of the entire province, so we would naturally expect the number of bishops, directors and superintendents; presidents, professors and teachers; translators, editors and agents to be large. The facts correspond with the theory and probably five-sixths of the entire force belong to the indoor staff. The influence of the literature distributed among fifty million readers; the training of several

thousand pupils in the universities, colleges and schools; and the medical aid given annually to two hundred thousand patients has a beneficent and sometimes a saving effect. Also many of the clergy in these departments of work preach with power and unction on the Sabbath, and not a few ladies give hours to the instruction of the benighted women of Sinim, and these, both men and women, aid no little in the evangelization of the twelve millions of the Kiangnan.

Yet only about sixty men and their wives, including a small company of noble unmarried women, are left to bring the Gospel to the people of twenty walled cities, four hundred market towns and ten thousand villages. These are assisted by a goodly number of native workers, some of whom have been trained in the schools. Comparatively little work is done west of the Grand Canal. Truly a heavy burden rests upon the outdoor staff.

The congregations in the cities were never larger, and new churches more capacious in size need to be built, and the services on the six days should correspond more with the holy sanctity of the worship on the Sabbath. In the towns large tea-shops can be

rented for forty or fifty cents for the evening and throngs gladly attend the evangelistic meetings. In the hamlets the peasants gather to hear either the foreign or the Chinese preacher. The reports from the native helpers in regard to how the people gladly listen, seem to have a touch of Apostolic days. The converts and true inquirers move along the lines of self-support. The gates are thrown wide open.

Not only is the *every-day preacher* kindly received, but also the single ladies find great and effectual doors for the hard task of teaching country women. Oh, that the Ladies' Home Societies would embrace this opportunity!

The beloved wife, who for near six and thirty years has laboured much in the Lord, goes regularly to church with either husband or son ten times a week and has charge of the "woman's side" and the woman's inquiry room. The writer, since the day of his arrival on these shores, has never so fully enjoyed preaching in city, town and country as during the last fall. This "joy of the Lord" in speaking of Christ and Him crucified rather indicates sympathetic hearing on the part of the dwellers on this great plain.

HAMPDEN C. DUBOSE.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

A Brief Sketch of the Life of Jessie M. Johnston, for eighteen years a missionary in Amoy. By her sisters, Meta and Lena, with a preface by her mother. Published by T. French Downie, Warwick Lane, London.

The subject of this little book was, in many respects, a beautiful type of the great majority of lady missionaries in China. "A minister's bairn," cultivated and consecrated, she did what she

could to glorify her Master and uplift the girls in her school and the women with whom she came in contact.

The book has an artistic cover, is printed on beautiful white paper and has many pretty illustrations. The narrative is deeply interesting and the book would be a fitting gift to present to a thoughtful girl.

The Student World, January, 1908.

Published quarterly by the World's Student Christian Federation. John R. Mott, General Secretary and Editor. 3 West 29th Street, New York City. 40 pages. Illustrated. Price 1 shilling, 50 sen, or 25 cents, Gold.

This new publication deserves and will doubtless receive a warm welcome from students in all lands. Among the contributors to the first number may be found Dr. Carl Fries, Chairman of the Federation; Bishop Honda, of Japan; Mr. John R. Mott; Bishop Roots, of Hankow; Mr. Robert P. Wilder, of Student Volunteer Movement fame in America, and Baron Paul Nicolay, of Russia.

Bishop Honda in writing of "Some Results of the Federation Conference in Japan" says: "The Conference must be reckoned with by all students of Japanese history, however much it may go against their prejudice to take this attitude." "The public were greatly impressed with the oneness of the Christian movement throughout the world;" "there is a deeper realization of the true reality of the spiritual life." "The Conference brought home to Japanese Christians a sense of their prestige in the Far East somewhat corresponding to the political prestige the nation enjoys."

Mr. Mott's article on "The Chinese Student Migration to

Tokyo," reveals a masterly insight of the situation; it is well illustrated and accompanied by a graphic outline map of China and Japan, showing by means of arrows the number of students from each province studying in Tokyo.

Baron Nicolay's account of "The Students of Russia," also illustrated, is very interesting.

Several pages are devoted to "News of the Student World" and "Reviews" of recent publications of special interest to students.

The whole make-up of the magazine is neat and in a style to appeal to students; there is nothing in the 40 pages to skip or skim over.

(Subscriptions may be sent to the office of any Student Movement in the Federation.)

E. L. M.

基督教與大國民。"The Progress and Place of Christianity in the Life of Great Nations and Peoples."

This little book of 74 pp. reading matter is the translation by the General Committee of the Y. M. C. A. of "a series of addresses delivered at the World's Student Christian Federation Conference held at Tokyo," Japan, last year. It is without illustrations. The press work is attractive and was done by the Commercial Press. The price, single copy by mail, is 15 cents. Taken at the office, or in quantities of ten or more, 10 cents per copy.

The original was in the form of five lectures as follows:—

1. Great Britain and Christianity. Frank Lenwood, M.A., Oxford University.

2. The United States of America and Christianity. President J. F. Goucher, LL.D.

3. France and Christianity. Professor Henri Bois.

4. Germany and Christianity. Rev. Theophil Mann.

5. The African People and Christianity. W. A. Hunton, B.A.

The translation is by Mr. Zia Hong-lai, and done neatly and clearly. The style is clear and not too difficult. It is admirably adapted for a large circulation among the students in the colleges as well as all other thinking young men. It seeks to stimulate thought and then to inform the mind as to the far-reaching benefits of Christianity on nations and races. This is done by personal testimony of leading representatives. With its attractive subject and very presentable appearance it will surely have a large reading.

J. W. C.

基督教書. (See advertising pages. "The Church of Christ.") This book is a translation by Dr. Macklin of an English book, the name of which he has failed to send us. We are left in ignorance also as to the name of the author.

The aim of the book is to present a brief but comprehensive statement of the origin, teaching and early growth of the Christian church.

If the book is intended for non-Christian readers, more explanation of names and terms should have been given, for it takes altogether too much for granted as to the knowledge possessed by the readers. The Scriptures are quoted very freely, but more extended commentary on their meaning is necessary for the uninitiated.

In style the mandarin is so simple as almost to be colloquial,

and we think in places it is hardly dignified enough to be in keeping with the subject treated.

The translator has endeavored to eliminate all distinctively denominational teaching from the book. This is of course difficult, and in places it seems to have crept in.

For instance 1 Cor. iii. 40 is quoted, but no reference is made to 1 Cor. i. 12. According to many commentators there was a party in the church of Corinth that called itself the Christ party, just as others referred to themselves as the party of Paul, or Cephas, or Apollos. The assumption of a name does not necessarily preclude the existence of a party or denominational spirit.

Apart from the slight imperfections to which we have referred, the book contains a simple summary of the Christian religion and faith, and we think might be of use in the instruction of those who are preparing for baptism or who have just been admitted to membership in the church.

F. L. H. P.

REVIEWS BY J. D.

英民史記 Green's History of the English People. Abridged. Translated by Dr. W. E. Macklin and Mr. Li Yu-shu. Presbyterian Mission Press.

Everyone knows that Green's History of the English People is a valuable and useful book. This abridgment, translated by Dr. Macklin, is a book of 112 leaves and brings the history down to the accession of Henry the Eighth. The Dr. presented a copy of his book to the Viceroy and received from him the following appreciation. Reply from Tuan Fang:

"I respectfully state that I received your letter and the first

volume of the History of the English People which you have translated. It is brief, condensed and excellent beyond comparison. Now that China is preparing to adopt a constitution it is needful for us to study the institutions of our neighbour states. This book is fit to be a guide to us. I have read it repeatedly and value it beyond riches. I write this to express my thanks. Card enclosed."

The great Viceroy of the Liang-kiang is not only a statesman, but an author, yet the present reviewer must record his dissent from his estimate of this book. It is printed on mao-pien paper in the old-fashioned double leaf style, which was good form in ancient times. I doubt if a single book got up in this fashion has been issued from the native publishing houses in Shanghai for ten years past. If we aspire to point out the path of reform to the Chinese, we should present our thoughts in such a dress as will show that we are up to date in the art of book making.

There is a preface to this book, but no table of contents, and though divided into sections there are no chapters. The style is just the opposite of what the Viceroy says it is, but it has this merit, it is easy to be understood.

英國實業史. The Industrial History of England. By H. De B. Gibbins, Litt.D. University Extension Series. Translated by two Chinese. Edited by Dr. Timothy Richard. C. L. S. Price, 40 cents.

The book from which this translation is made is an extremely valuable one. The author is an authority on the subject of political economy and his writings contain the very information which the Chinese

stand most in need of at this moment.

De Gibbins' History of Commerce in Europe is already accessible to the Chinese. That book was translated into Japanese, and has reached the Chinese through the medium of that language.

At a time when the local press is turning out hundreds of volumes of bad translations of mediocre English novels (小說 "small talk") it is interesting to see in this the kind of a book which Dr. Richard recommends to the study of the Chinese.

The book sets forth with great lucidity the progress of England from being an agricultural to becoming a manufacturing nation, and so points the path which China is about to tread. It shows with equal clearness that the value of money is proportionate to its purchasing power, that high wages are no certain index of the prosperity of the workers. The sufferings of the poor are graphically portrayed, and it is shown that, in Britain, they were mercilessly fleeced, first by the titled landowners, then by the wealthy capitalists.

The author means his book to point a moral. Toward the close he says: "The day of the capitalist has come and he has made full use of it. The day of the labourer will come." Twenty years have passed since these words were penned. To-day the day of the labourer has dawned and the wealthy classes in Britain view, not without consternation, the vigorous action of the social and labour party in the present House of Commons.

It may be that the lessons to be drawn from the facts set forth in this book would be more easily apprehended by the Chinese if they were set forth in a series of essays containing the gist of

the author's teaching without the dry detail of his argument. But it is certain the Chinese will not always want us to do their thinking for them. The time is coming when they will ask us to give them a correct statement of facts and allow them to think out their own conclusions.

The Chinese text makes a book of 160 pages. It is printed on white foreign paper, has an index and glossary and is excellently arranged and put together.

The translation is by two Chinese, which means, presumably, that one was the English scholar and dictated the contents of the book to the other, who excelled in Chinese scholarship. The style—Wên-li—is clear and fairly smooth, showing that the Chinese writer was quite equal to his part of the task. A somewhat extended experience has convinced me that it is impossible to get a Chinese who could translate a book of this kind without making numerous mistakes. The translator of this book is no exception to the general rule, but, sometimes, one is inclined to pity, rather than blame, him because of the inherent difficulty of the language he is translating. An example occurs in the first paragraph of Chapter II, Page 5. "Now it is impossible to understand the conditions of this industry (agriculture) without first glancing at the tenure of land as existing about the time." This is translated 欲知工業情形必先知田產之地主與其田戶. It is evident that in the translator's mind "agriculture" and "industry" are nouns in opposition to each other, just as in Chinese 農工 means agriculture and industry. But in the English of this passage agriculture is an industry. The translator is con-

fused by this and translates the second word 工業, which means "manufactures." This leads him deeper into the mire and he finishes the sentence, as may be seen, without a predicate at all.

Pages 167-8 repudiate the now exploded theory that national wealth consists in the accumulation of bullion. The native press so continually harps on the theme that much money is drained away from China in the shape of sycee to pay for foreign imports that many Chinese conscientiously believe their country is being ruined by its foreign trade. If they could learn that gold is merely an article of exchange the same as, say, cotton and that if value is received, the country is not necessarily poorer, but may be richer for its exportation, one cause of their antagonism to foreigners in general would be removed. Unfortunately the translation of this passage is so vague that one cannot tell from the Chinese text what lesson is meant to be conveyed. Indeed where the English text states as an absurdity "The belief that the policy of increasing our national greatness could only be attained in one way, that was at the expense of our neighbours," the Chinese text misses out the absurdity and states the fallacy as a fact.

The book is, as has been stated, a very valuable one, and one can only hope that such mis-translations as occur, will be corrected in a second edition, which will surely be called for.

埃及變政史畧, England in Egypt, by Lord Milner. Translated by Yin Pao-lo. Edited by Timothy Richard, Litt.D. Christian Literature Society. 3 vols. Map. Price \$1.50

It has often been said that the work accomplished by Great

Britain in Egypt is great enough to justify the claim often made by Britons that their country has, in a preëminent measure, the genius for governing alien peoples.

Milner's England in Egypt is sober history, but it is more fascinating reading than a romance. Every page bears evidence that the writer is striving to tell modestly the achievements of which he feels his countrymen may be justly proud. For the Chinese the book is one of surpassing interest. Egypt, the basest of kingdoms, has, in an incredibly short space of time, raised herself from the dust. Lord Milner tells us that the international complications which oppressed the country in 1882 were like "the nightmare of some constitutional theorist with a disordered brain." Yet to-day Egypt is making rapid strides along the path of civilization and prosperity. She has reclaimed the Empire of the Sudan by force of arms and she has a just aspiration to be independent and free. "The revival of the country during the last ten years under, and in spite of adverse conditions, is almost worthy of a fairy tale." That China's rulers may read this book and be inspired thereby to make the history of China during the next ten years a similar "fairy tale" is, we may be sure, the aim of the editor in publishing it.

The translator, Mr. Yin Pao-lo, is well known as the late Dr. Allen's writer. His style is clear and smooth and, unquestionably, he is able to express in forceful Chinese any idea which is vividly before his own mind. A cursory reading shows that a literal translation has not been attempted. Sometimes a paragraph is omitted, sometimes only para-

phrased. There is nothing to object to in this method of dealing with a book if the translator is able always to seize on the salient fact in the paragraph and reproduce it. Mr. Yin has not always been successful in so doing. It is scarcely putting it too strongly to say that his knowledge of English is not adequate to the task of translating a book of this kind. An example will show how his hazy conception of the meaning of the English text makes him sometimes write an impotent Chinese sentence. Vol. III, page 105: 若他日埃及果能自立無需他國扶持則亦可以無需矣. "If at some future time Egypt is able to be independent and not to need help from another country then, she will, perhaps, not need it." Of course not.

Two paragraphs, chosen almost at random from different sections of the book, will show how Mr. Yin fails now and then to understand the meaning of his text-book. Page 13: "But the English government and people were swept along in spite of themselves by the current of events. First the desire to humour France and keep in step with the foreign policy of M. Gambetta, then the fearfully rapid spread of popular and religious excitement in Egypt brought about a situation in which the cult of *laissez faire* was no longer possible even to its most faithful votaries." This is translated in Vol. I, page 7: 其始以英人在埃及之勢力不能讓法人之占先其次則為宗教上之爭端不能忍視埃及舊時基督教人久受回教束縛之苦也. If we translate the translation it reads: "First the position of Britain in Egypt (was such that she) could

not permit France to take the first place; second it was not to be endured that in the strife of religions the ancient Christian Church in Egypt should for ever be oppressed and fettered by the Mohammedans," which is a totally different, not to say opposite, statement to that made in the English text.

On page 360 we read: "Such would be the natural, the wholesome, development of British policy in Egypt. Foreign jealousy may interfere with the programme, native impatience may upset it. In that case the game of Egyptian independence is up." Vol. III, page 105: 此實爲英人在埃及辦事之宗旨。各國中有懷嫉忌之心者，時或干預之，本地埃及人若不靖者，亦常欲傾覆之。埃及獨立自主之心，或從此而生。

This translated reads: "This is really the aim of Britain in her dealings with Egypt. Those of other nations who are jealous may sometimes interfere with it; native Egyptians who are restless also continually try to upset it, but the desire of the Egyptians for independence and self-government may be begotten from this." This is also a very different statement from that made in the text.

In spite of these obvious defects the book is, on the whole, very good, and will be of great good in pointing out to the Chinese the path which leads to

prosperity and freedom from the trammels of extra-territoriality.

It should be added that the book is printed in clear type on white foreign paper with an artistic and Egyptian looking cover. There is a good glossary at the end, and it is easy and pleasant reading.

BOOKS, ETC., RECEIVED.

Directory of Hunan, 1908. (In 1903, 47 workers; now, 176). Excellent idea. Broadcast Tract Press, Changsha.

Term Question, paper read at meeting of C. of E., Shantung, makes good use of *Havret* (French) and other authorities.

The Mission Among the Higher Classes, 19th and 20th Reports, by Dr Gilbert Reid.

China's Young Men. February, 1908. Progress of work among young men during 1907.

Macmillan & Company's Books.

Essay and Letter Writing, with Models and Outlines. By F. H. Brooksbank, B.A., Assistant Master in the Ras El Tin School, Alexandria. Price 2/6.

A Short French Grammar. Comprising essentials of accidence and syntax, with a chapter on the French sounds, lists of words for practice in pronunciation and spelling and notes on French versification and etymology. By Otto Siepmann, Head of the Modern Language Department at Clifton College. Price 2/6.

La Bibliotheque de mon Oncle. Par Rodolphe Töpffer. Siepmann's French series for rapid reading. Price 6d.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up

to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Reimfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller (in press).

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Childrens' Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance. Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian, Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic. By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Stones from the Brook.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis,

How to put it in Chinese.

NOTE—Under this heading it is proposed to give readers of the RECORDER an opportunity to ask questions regarding the best rendering into Chinese of thoughts difficult of translation. When practicable a reply from some competent person will be secured and printed with each question. Unsolicited answers are also earnestly desired in order to furnish a basis for a comparison of views and usages in reference to the points raised.

Question 1. What is the best translation for "Bible study for personal spiritual growth?" Is the word "spiritual" best expressed by 道心, or is there some other expression which carries with it the idea of the *spiritual* as contrasted with the intellectual and the moral life? How can the emphasis be placed on the idea of *study* as contrasted with mere *reading*?

L.

Question 2. How translate the term "consecration meeting" as understood by the Christian Endeavour Society?

B.

Question 3. What is the best way to translate the idea of a "self-supporting" church? Do not the characters 自立 indicate more than self-support and imply the thought of independence as well?

F.

Mr. Zia Hung-lai's replies:—

1. 個人靈修 (or 心靈修養) 之聖經研究 will cover the whole expression, but it is too long for a title of a book, and 道心 can be used, but 心靈的 or 靈的 is much better. 研究 for *study* is a Japanese term, but very forcible and clear.

2. The best I can think out is 獻心會. I believe it is already in use.

3. 自立 for independent, 自養 for self-support, 自治 for self-government, and 自傳 for self-propagate.

Another Answer.

讀聖經以求道心之日進. Bible study for spiritual growth. 道德心專心求學. Spiritual study.

明道會. Consecration meeting.

自立. Self-support, necessarily implies self-government, therefore nothing better than this term.

E. M.

Missionary News.

Stirring Times in Manchuria.

Rev. George Douglas writes as follows from Liaoyang, Manchuria:—

You will be glad to hear that we have had a wonderful spiritual experience in the church here last month. Mr. Goforth, of the Canadian Presbyterian Mission,

came amongst us to conduct a week's special meetings. In view of these I had sent two of our Christians to see something of the work of grace in Korea, and they came back on fire. The result has been a great outpouring of the Spirit here and at Moukden in answer to earnest prayer. The manifestations of His presence have been very si-

milar to those in North Korea,— a profound conviction and confession of sin, accompanied by great emotion and general pleading for mercy and forgiveness from the whole body of the people, and a sense of responsibility for the state of the heathen around. Just at present there is a lull in this city, but a band of evangelists is going round the eastern out-stations of my circuit and I am receiving extraordinary letters from wherever they go. There are abject confessions of secret idolatry, fraud, theft, adultery, opium-smoking, gambling, various forms of deceit, resistance to the Spirit, and indifference to the salvation of souls. These are made before the whole congregation and in great distress. It has been a most awe-inspiring and humbling experience for us all. Even outsiders have been drawn into the tempests of confession and prayer, and in some cases great fear has fallen upon the neighbourhood. "What has come over these Christians," they say; "Yamiên torture could not draw confessions such as these from human lips, and they are respectable people enough." "Don't go near them," say others, "their Spirit is come down, and He is irresistible; you will be drawn in next before you know it."

Give thanks with us for this great grace He has vouchsafed to us spite of our poverty-stricken faith.

American Reformed Church Mission, Amoy. Statistics for 1907.

Stations occupied	4
Ordained native pastors	13
Unordained native evangelists	34
Bible-women	10

School Teachers.

Day-schools :	{ Men 25
	{ Women 5
Boarding-schools :	{ Men 12
	{ Women 8
	—
Total native force	107

Churches and Members.

Separate church organizations	14
Out-stations	36
Regular preaching places	50
Self supporting pastorates	14
Church members, commun-	
cants	1,700
Baptized children	984
Inquirers	840
Received on confession	140
Loss by death	53
Other losses	22
Net increase	65

<i>Schools.</i> { Day-schools, 28, scholars	730
{ Boarding 8 ,,	493

Total scholars 1,223

Hospitals 3. Patients treated 18,840

Contributions : Salaries \$4,262.60

„ Missions 599.50

„ Other pur- poses 5,533.27

„ Thank Offer- ings 464.67

\$10,860.04

* Literature. Scriptures sold 747

Given away 14

Books and Tracts sold 12,922

„ Given away 493

P. W. PITCHER.

* Incomplete returns.

Meeting of the Wu Shang Synod.

The Wu Shang Synod, which is composed of the Presbyteries of Hangchow, Nanking, Ningpo, Shanghai and Kiangcheh, was convened in Shanghai at 10 a.m. February 12th, 1908. The opening sermon was preached in Chinese by the retiring Moderator, Rev. Dr. Gilbert Reid, from Matt. iii. 2: "And saying, Repent ye, for the kingdom of heaven is at hand." A large attendance of Chinese and foreigners marked the meetings. Representatives from all the Presbyteries were present, and also from the Session of the Presbyterian

Church (Established Church of Scotland) at Ichang in the province of Hupeli, no Presbytery having as yet been formed in that province.

Rev. Sie Chi-hsi, pastor of the Presbyterian Church in Hangchow, was elected moderator and performed the duties of this office with courtesy, despatch and fairness. Committees were appointed as follows: Programme—Messrs. P. F. Price, Chu Kia-jin and Chen An-ling. Devotional exercises—Messrs. Chang Pao-tsu, G. Reid and Li Heng-chun. After the morning recess the Synod met at the International Institute, where the subsequent sessions were held. On previous invitation of Dr. Reid the Chinese members were hospitably entertained at this place. The hours of meeting were fixed as follows: Devotional exercises from 9.30 to 10 a.m., business from 10 a.m. to noon and from 1 to 4 p.m.

Encouraging reports from various committees and news from the different presbyteries were received. Rev. Dr. J. C. Garritt and Chen Kin-yung were appointed a committee to recommend to all Presbyterian Churches within our bounds the erection of Presbyteries as soon as possible in order to unite with this Synod.

The Articles framed by the Council of the Presbyterian Church in China were adopted *seriatim*. While recognizing the rights of individual church members to discuss political issues and to fulfil the duties of loyal subjects of China, the Synod decided that the church, as such, should, according to the teaching of Scripture, keep itself free from interference with matters which concern the government of the state, and that the name of the church should not be connected with politics.

Reports showed that since the last meeting about one hundred have been added to the membership of the churches within our bounds. There are now sixty-one ministers, thirty-three sessions, thirty-one helpers, fifteen students for the ministry, seventy-three elders, fifty-nine deacons. Total membership 3,367. In the whole of China there are six synods, including this Synod of Wu Shang with a grand total of about 53,000 members. As soon as the difficulties of distance and dialect can be overcome these synods will unite to form the General Assembly. But a larger union is contemplated in our deliberations.

The Synod adjourned on Saturday, February 15th, after an impressive

service led by Rev. W. J. Drummond, of Nanking, and the administration of the Lord's Supper by the Moderator. This body will meet, *Deo volente*, in the city of Kashing, in the province of Chehkiang, at the North Gate Church on the fifteenth day of the First Month, 1910, at 2 p.m.

S. ISETT WOODBRIDGE,
(Foreign) Stated Clerk.

The Japan Convention for the Deepening of Spiritual Life.

It will be welcome news to many that during the summer holiday months (July to September) a series of conventions for the deepening of the spiritual life will, D. V., be held this year at Karuizawa and Gotemba. The leading part in these meetings will be taken by an old friend and fellow-missionary, the Rev. B. F. Buxton, whose labours in this country were so much owned by God, and who still has Japan so much on his heart.

All who had the privilege of attending the meetings held last summer at the above named resorts by the Revs. George Litchfield and Gregory Mantle will, we feel sure, be glad to hear of similar meetings this year; and we ask your prayers that refreshing showers of grace may be poured upon thirsty souls at and through these meetings.

Mr. Buxton hopes also to conduct meetings for Japanese Christians in Tokyo and, if time and strength allow, in Osaka and other places.

W. R. GRAY,
Chairman Exec. Com.

Report of the Committee appointed to Petition the Shanghai Municipal Council for the Closing of Opium Houses in the Settlement.

The committee appointed by the Shanghai Missionary Association for the above purpose has held four meetings; a majority of the members being present at each meeting. In order to secure information on the subject and to advise action, an executive sub-committee was appointed to interview H. B. M. Consul-

General, members of the Municipal Council, and leading ratepayers. This committee did its work and reported, with the result that a resolution was drawn up and forwarded to the Municipal Council. Thereafter the appended correspondence explains itself. In committing itself to an approval of a two years' scheme for closing the licensed opium houses, the committee was guided by several considerations. It was found that such a plan was likely to receive general support from the ratepayers, whereas a resolution calling for immediate abolition would have provoked strong opposition. Moreover, definite assurance was given by those concerned that the administrative difficulty was a real one and would need careful handling. It was considered therefore that in securing the support of the ratepayers to the Council's scheme for entire closing within two years an assurance of final success was gained for this reform which could hardly be obtained on the chance success of a hostile resolution for immediate suppression. Having striven to secure this result through many long years it was felt that it would have been unwise to allow our impatience, however natural, to endanger its attainment in this period, though we have to wait another year to see the end of the licensing system in the Settlement.

By a reference to the last letter written by the Council it will be seen that they commit themselves conditionally to a programme of reform to find completion within two years. In the resolution they offer to the ratepayers on this subject, this intention is not expressed. We understand that an amendment will be moved at the ratepayers' meeting to add to the Council's resolution this expression of intention to abolish the licensing of all opium houses within that time. It is the hope of your committee that the resolution as amended, will receive your hearty support and that you will do all that is in your power to influence opinion in its favour.

On behalf of the Committee,

G. H. BONDFIELD,
*Chairman of the Shanghai
Missionary Association.*

W. N. BITTON,
*Chairman of the Anti-opium
Sub-committee.*

H. L. W. BEVAN,
*Secretary of the Shanghai
Missionary Association.*

The Month

It is reported from Peking that the Empress-Dowager has felt so acutely the indignity which Japan has put upon China in the *Tatsu Maru* incident that her health has suffered. The rumour is once more current that the Empress-Dowager intends to resign Imperial power in favour of the Emperor. Prince Chun, the enlightened Manchu prince, whose name is frequently mentioned as the probable heir apparent, is in high favour with the Throne and is constantly consulted about matters of great importance. H. E. Yuan Shih-kai has again resigned his post at the Waiwupu. The resignation is not accepted, but it is considered likely that H. E. Tang Hsiao-yi, who is now in Peking, will succeed to the former's office in the Waiwupu in the near future. The anti-opium reform is expected to benefit greatly by the return of H. E. Tang, who has made this his special object. Mr. M. T. Liang, at present Taotai of Shanghai, has been appointed a Junior Councillor of the Waiwupu.

Negotiations concerning the case of the *Tatsu Maru*, which was seized by the Chinese government for gun-running in Chinese waters, have continued during the month and an agreement has been reached. China will apologize for the insult offered to the Japanese flag, which was removed from the *Tatsu Maru* and the Dragon flag hoisted in its place, and will purchase the cargo of guns and ammunition; Japan on her part promises to exercise greater oversight in the matter of similar cargoes in the future. Another interesting exhibition of the newly-awakened national feeling in China has accompanied this incident. A proposal to boycott Japanese commerce in South China as an answer to Japan's exercise of 'force majeure' has not met with much response. The incident is considered closed.

Marquis Katsura has formed an Oriental Colonization Company, the object of which is to exploit Korea. A bill to subsidize this project has been before the Japanese Diet and at first met with considerable opposition. A modified measure has now met with parliamentary approval, and the Company is floated with the sanction and help of the Japanese government.

The question of emigration is still occupying attention in Japan. The members of the Japanese House of Commons, among whom are directors of emigration companies, have organized themselves to attack Count Hayashi's policy of temporising with foreign powers on this question. It is stated, however, that the agreement arrived at between the American and Japanese governments relative to emigration is satisfactory, and much cordiality is being expressed between these Powers. Courtesy is to be shown to the American fleet by the Japanese.

A loan has been arranged through the British government for the development of the Peking-Kalgan Railway. The Viceroy of the Shen-kan provinces desires to build a bridge over the Yellow River in the vicinity of Lanchow and is arranging a loan for this work with a foreign syndicate at Tientsin. The German Consul at Tsinanfu has demanded concessions for the development of coal mines in the neighbourhood of Tientsin-Pukou Railway and the Acting Governor of Shantung has lodged a protest against such a concession being given.

The reorganization of Thibet is occupying a good deal of China's attention just now. The British government is demanding that a settlement be made in regard to the opening of Yatung and other Thibetan ports to Anglo-Indian trade immediately. China has authorized the spending of Tls. 600,000 on Thibetan affairs and is sending a special commissioner. A request has been made by the Chinese Resident in Lhasa that the Dalai Lama, who fled to escape the British troops and found refuge in China, shall be made to return to the sacred city. The Dalai Lama is now reported to be staying with a numerous retinue in Shansi and shows considerable disinclination to return to Thibet. In his absence the internal government of that country, being without its nominal head, is in a state of chaos, although peace is reported.

The Board of Civil Administration has issued regulations for the control of the Chinese press. These are largely impracticable in the present condition of affairs, and H. E. Chang

Chih-tung says that although these may be promulgated, they cannot be obeyed. The same Board has issued a law of political meetings, ordering the registration of all political societies, none of which are to be composed of more than one hundred members. No secret meetings of these societies may be held.

The Imperial Commissioner appointed by the Emperor to inspect the prisons of China has been in Japan studying the question of prison reform. He is at present travelling in China and will later present a general report to the Throne.

An experiment is to be made this year in connection with a government stamp duty in China. It is surmised that this is with a view to new revenue to replace the loss of the opium revenue. The Chinese government is being asked what steps it proposes to take in dealing with the import of opium from Turkey and Persia. A strongly-worded edict has recently been issued by the Throne urging stricter measures in dealing with opium.

The text of the agreement concerning the Shanghai-Hangchow-Ningpo Railway has now been published. Work will be proceeded with rapidly. The British Corporation makes the loan under Imperial guarantee to the Ministry of Posts and Communication (Yuchuanpu), and this Board becomes responsible for the economical and efficient construction of the line. This same Ministry is said to be negotiating with the Belgian Compagnie de Chemins de Fer Chinois for the redemption of the Peking-Hankow line. It is proposed to raise a loan for this purpose, which shall be repaid within five years by purely Chinese capital. The President of the Szechuen Railway, now in Peking, has asked the Chinese government to engage Mr Li Ta-shu to survey the route between Ichang and Wanhsien. Trouble has been caused by the illegal exactions of the likin officials along the line of the Shanghai-Nanking Railway, and H. E. Natung has been sent to Nanking to confer with the Viceroy in this and other pressing topics.

Missionary Journal.

BIRTHS.

AT Yungchun, Fukien, 3rd February, to Dr. and Mrs. J. PRESTON MAXWELL, E. P. M., a daughter.

AT Yeungkong, Kwangtung, 20th February, to Rev. and Mrs. G. W. MARSHALL, A. P. M., a son (Robert Nelson).

AT Shuntehfu, Chihli, 26th February, to Mr. and Mrs. M. L. GRIFFITH, C. I. M., a daughter (Olive Frances).

AT Fakumen, Manchuria, 26th February, to Rev. and Mrs. F. W. S. O'NEILL, I. P. M., a son.

AT Shanghai, 3rd March, to Rev. and Mrs. H. L. W. BEVAN, L. M. S., a son.

AT Laohokow, 15th March, to Rev. and Mrs. A. W. LAGERQUIST, C. I. M., a son (Hadley Rutherford).

MARRIAGES.

AT Shanghai, 3rd March, Mr. G. A. ANDERSON to Miss J. SARGEANT, both of C. I. M.

AT Nanking, 11th March, Rev. C. F. SNYDER to Miss PHOEBE BRENNEMAN, both of C. and M. A.

AT Shanghai, 17th March, Dr. J. W. HEWETT to Miss D. CONYERS, both of C. I. M.

DEATHS.

AT Ruiningfu, Honan, 10th February, LAURENCE PERCIVAL, aged 2 years and 8 months, son of Rev. and Mrs. T. EKELAND, Am. Luth. Mis.

AT Hsinye, Honan, 20th February, JOHN ARTHUR, aged 2 years, son of Rev. and Mrs. Th. Himle, Hauges Synodes Mis.

AT Amoy, 16th March, ROBERT MORRISON DEPREE, aged 11 months, infant son of Rev. and Mrs. H. P. DEPREE, Am. Ref. Ch. Mis.

ARRIVALS.

AT SHANGHAI:—

6th March, Rev. and Mrs. S. TANNKVIST and family (ret.) and Miss E. SUNDKVIST, all for Sw. Mis. Soc.; Miss GOUDGE, C. M. S. (ret.); Mrs. W. E. HOY, Ref. Ch. in U. S. (ret.);

Rev. and Mrs. E. A. HAMILTON and family, C. M. S. (ret.); Rev. and Mrs. MACWHIRTER, I. P. M.; Misses A. M. GREGORY, G. ELTHAM, O. C. LUCAS, J. SCOTT, B. WARREN, M. RUTZ, all for C. I. M.

14th March, Messrs. C. BEST (ret.) and R. T. W. GORNITZKA, for C. I. M.; Mrs. W. A. CORNABY (ret.), C. L. S.; Rev. B. R. MUDDITT (ret.).

20th March, Rev. and Mrs. C. NEWTON DUBS (ret.) and Miss I. E. POLING, U. Ev. Mis.; Rev. and Mrs. H. H. WINSLOW and family, Seventh Day Advent Mis.; Rev. and Mrs. B. F. LAWRENCE; Dr. ELLEN FULLERTON, A. P. E. C. M.

DEPARTURES.

FROM SHANGHAI:—

28th February, Dr. C. J. DAVENPORT, L. M. S., for England.

3rd March, Mr. and Mrs. T. G. WILLETT, C. I. M., for Australia; Mr. T. F. CARTER, for U. S. A.

6th March, Mr. and Mrs. D. J. MILLS and family, Mrs. E. TOMKINSON and two children, Rev. E. PEARSE, Rev. and Mrs. W. S. HORNE, all of C. I. M., for England; Mrs. J. G. CORMACK and child, L. M. S.; Mrs. G. F. C. DOBSON and child, C. M. S., for England.

7th March, Miss M. SWANN, C. M. M., for U. S. A.

14th March, Mr. C. T. FISHE, C. I. M., for England via Canada.

17th March, Mr. W. B. SLOAN and Miss M. C. BROWN, C. I. M., for England via Siberia; Rev. and Mrs. A. E. SEWARD and Miss HUDSON, all C. M. S., for England; Miss E. H. JOHNSTON, for Scotland.

20th March, Dr. and Mrs. SYDNEY H. CARR and two children, C. I. M., for England via Siberia.

21st March, Miss A. M. JOHANNSEN, C. I. M., for N. America.

24th March, Mr. and Mrs. H. LYONS and two children and Mr. E. O. BARBER, all C. I. M., for Australia; Miss M. A. MACKAY, M. D., A. P. M., for U. S. A.; Mrs. BRYSON and two daughters, L. M. S., and Dr. and Mrs. J. H. MCCARTNEY, M. E. M., for England.



CHINA'S FOREMOST STATESMAN: H. E. YUAN SHIH-KAI.

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NO. 5

Editorial

VIEWING at close range, as we do, the constant changes which are taking place in China, it is not to be wondered at that sometimes we become wearied by the very suddenness and multiplicity of the moving scenes which pass before us in such kaleidoscopic confusion. We rub our eyes and wonder what it all means. And with our wonderings it is natural that we should ask, What new responsibilities do these changes involve for us as missionaries, and what new duties do they demand? As a help to such thinking we are indebted, in this issue, to the leadership of three senior missionaries, representing respectively the northern, central and southern sections of the Empire. The symposium of their opinions (see page 245-259) cannot fail to bring home, with triple emphasis, a sense of the obligation which rests upon us to know, more fully than has been our wont, the changes which are taking place, and to seek more diligently than ever to understand their underlying causes. This obligation arises not alone, surely, out of the fact that we owe it to ourselves to be intelligent, but also, and more especially, out of our duty towards the societies which have sent us out and towards Him whose ambassadors we are. A perusal of these articles leads us to realize afresh that to be ignorant of the forces at play around us is but to beat the air; such effort cannot fail to result in the misapplication of energy, and, consequently, in a greater or less degree of inefficiency.

BUT knowledge in this as in other realms brings with it responsibility. In so far as we know and understand the conditions which prevail about us, to that degree

**A Four-fold
Responsibility.**

are we responsible for investing our knowledge in intelligent action. This action, so far as we missionaries are concerned, looks in four directions. First, towards the Chinese church, whose virility and ultimate independence of missionary aid is our objective ; this implies a humility on our part which will in honour prefer the Chinese Christians to ourselves and a wisdom which will warn them of and prepare them for the perplexities and perils ahead. Secondly, towards our fellow-missionaries, in unity with whom, regardless of creed or cult, we see our chief hope of leading the Chinese people to believe in the infinite superiority of the religion we profess and in the supreme sufficiency of our Divine Saviour and Lord ; this involves moving steadily and unfalteringly forward in the path of union which has been blazed so clearly before us by the Centenary Conference and other important missionary gatherings. Thirdly, towards the home churches, in whose awakening to a keener sense of the greatness and imperativeness of the enterprise of world-wide evangelization lies at once their *raison d'être* and their hope of continued life ; this means that we missionaries must be more faithful than ever in helping the churches in the West to see the vision of opportunity and obligation which confronts them in the East. And, fourthly, towards our God, who by all these signs of whitening harvests is summoning us not alone to the service of work, but also and more particularly to the larger service of intercession ; this calls for a rigid setting of ourselves apart at times from the distractions of change and toil, in order that we may spend more time in unhurried imitation of our Lord, whose nights of prayer were so large a factor in His life's work.

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IN the relations which the missionary sustains to the new conditions prevailing in China, there is special need at this time that he take care not to lose sight of the preëminently spiritual nature of the work which he has come to perform. The material and the intellectual readily appeal to the Chinese mind ; he is even ready to approve the moral when presented from certain viewpoints, especially the utilitarian. But the spiritual, as viewed from the Christian

**Our Spiritual
Basis.**

standpoint, is for the most part beyond his comprehension and outside his field of vision or desire. Mining for gold or silver, increased facilities for locomotion, postal and telegraphic convenience, newspapers and books and especially schools, they are now eager to adopt and exploit as fast and as far as they know how. There is a constant demand being made on the missionary for help in securing many of these desired ends. And the missionary is often led to give his assistance, hoping thereby to remove prejudice and secure a better hearing for the claims of the Gospel. But the special need which we would point out and emphasize at this time, is that of never losing sight of, or in any slight degree deviating from, the final, absolute spiritual nature of his mission, ever remembering that the Kingdom is not meat and drink, and recalling often the words of Paul, "I determined to know nothing among you save Jesus Christ and Him crucified."

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THE official representatives of eleven British Missionary Societies, comprising all the leading British Societies having work in China, have recently published as

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A Striking an appeal to their missionary constituency
Missionary Appeal. a summary of the leading points in the 'Memorial to the Home Churches' adopted by the Centenary Conference. The joint issue of this appeal is a noteworthy instance of the growth of united effort on the part of Mission Boards in the home lands and this endorsement from home of an exhortation to federation in work on the field is among the most signal of the signs to be observed of a practical adoption of the ideals of missionary workers in China by the Home Churches.

The appeal sets out in few but striking paragraphs the work to be accomplished. 1st. Greater efficiency. 2nd. Co-operation of kindred forces. 3rd. An adaptation to changing environment. 4th. Greater breadth of missionary outlook and aim. It also endorses the plea for federation, wherever possible, on the part of small institutions and isolated theological seminaries and for an end of overlapping in evangelistic and pastoral work. "We must take no narrow view of the work to be done. It must not be supposed that the sole result of missionary work is the making and baptizing of converts. Our great hope is that China may become a Christian nation." The publication of this appeal may serve to recall to us on the field the ideals we have set forth and to renerve us in the struggle for their accomplish-

ment. It has been one of the glories of the missionary enterprise that those engaged in it have led the advance toward Christian unity and that federation in practical work, as well as in sentiment, has come from, rather than to, the field. We shall continue to lead only at the cost of much hard work, consistent love of the brethren and consequent self-sacrifice for the common wealth of God's Kingdom.

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WE have in our hands the official report of the China Missions Emergency Committee, which was represented at the Conference by the Rev. Lord William Cecil, Sir Alexander Simpson, Professor Alexander MacAllister and Mr. Francis William Fox. We

The China
Emergency
Committee.

notice that this report is prepared and signed by three only of the four members of the Committee, Lord William Cecil apparently having preferred to make his report separately. So far as a brief visit, such as this deputation paid to China, can give men hitherto unacquainted by personal experience with the conditions of work on the field the power as well as the privilege of expressing opinion, this report is judicious and fairly comprehensive. But we should like to see it made a rule that no deputation which comes to enquire into mission work in China shall be allowed to make an *ex cathedra* report to the Christian public on the condition of affairs unless it has spent at least a year in a personal, first-hand study of the problems involved. Men, however gifted, who pay brief visits are bound to take the impressions that are given to them by the missionaries with whom they stay, with whom they have previous connections, or with whose point of view they are, at the outset, *en rapport*. It is doubtful whether any amount of good judgment ever compensates in this matter for a lack of experience. We are thinking just as much of deputations sent to represent Mission Boards as of this China Missions Emergency Committee. In our next month's issue we shall hope to deal with this valuable report more in detail.

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THE fact that another and even more stringent Edict has been issued from the Throne on the opium question gives point to our opinion expressed last month that this reform was being re-energized. We trust that before long the condition of affairs which is reported under the Shanghai Taotaiship, wherein no

Opium in
China and Korea.

one of the officials is an opium smoker, will be found true generally over the Empire. We are in receipt of news from Korea, however, of a depressing kind, namely, that opium smoking has, in the last year, very seriously increased in that kingdom. This is not only unfortunate for Korea, but very derogatory of the reputation of Japan. We have heard the suspicion expressed in more quarters than one of late that Japan is falling away in her spheres of influence from her unexceptionable attitude at home of uncompromising hostility to the use of opium. It is definitely reported that the Japanese Agricultural Department has been experimenting with a poppy crop in the Osaka prefecture, and many are enquiring what this thing may mean. We trust that one of the first evidences of the good government of Korea under the Japanese protectorate will be a rigid dealing with the opium problem in that kingdom upon the lines carried through so successfully in Formosa. We would again remind missionaries how greatly it is in their power to promote this reform in China by keeping themselves well informed of local conditions with a view to making these public, should it be deemed necessary.

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OUR readers will have noticed the issue of an Edict aiming at compulsory and free education in China, a copy of which will be found in our Missionary News columns.

**Compulsory
Education
in China.**

While it is obvious that the immediate application of this Edict is impossible (since the Chinese government has taken no satisfactory steps to provide teachers for the schools it commands officials to open everywhere), still it is interesting as evidence of the ideal that China is setting before herself educationally, and if the present Reform *régime* continues—the Christian church will have to face a Chinese governmental system of free education. We need not point out how momentous this matter is likely to be, or what tremendous issues to the Christian church are involved. It behoves all missionary societies and mission committees to awake to the fact that only by an effective demonstration of ability to help China realize these educational ideals can Christian influence be assured to the coming educational system of the Empire. We wish we could hear more of the establishment of union normal schools and of specific training of teachers for work in primary schools. It is perfectly certain that individual attempts on the part of missions to solve this

whole problem are of little avail. It is at our peril that we fail to unite in tackling the situation that this recent Edict has outlined clearly. God's opportunities do not wait upon the convenience of man, but are sent as a test of our faith's sincerity and our work's value. We pray God that the day may not come when it shall be said of the Christian church in China, in review of the educational opportunities that were laid before it, that it was weighed in the balances and found wanting.

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WE cannot allow the occasion of Sir Robert Hart's departure for England to pass without expressing what we believe all missionaries in China feel in regard to that great man. Our regret at the loss China sustains in his removal is not confined to the appreciation of his work we have in common with all who realize the wonderful nature of the organization he has built up in this Empire. We regret the loss to China of those sterling moral qualities which we are wont to associate with Christian training and ideals, and which have been so consistently exemplified in Sir Robert's career. This is not the place in which to enlarge upon the growth of the Customs service during his period of comptrollership, nor to recount the many incidents in Sir Robert Hart's life which have shown him to the world in the light of diplomatic statesmanship. We are grateful to the administration which since 1863 has gradually transformed one side of life in China; lighting her coasts and rivers and instituting her postal service; more grateful than many in China can be, because we feel the benefit of these things more acutely. But we are chiefly grateful to Sir Robert Hart for the unimpeachable honesty which has stopped the mouth of slander even in so naturally suspicious a quarter as Chinese officialdom; for the example of devotion to duty which has raised the regard of the Chinese for foreign administration in an immeasurable degree; for the consistent desire for the highest good of this people, and for the practical sympathy with every work for the advancement of the nation's well being and the alleviation of her suffering which he has never failed to show. We trust that Sir Robert will have given to him in the Providence of God many years of useful leisure. His work cannot be forgotten while China remains a nation with a regard for history, and we believe that

the moral character which gave to that work peculiar significance and force will long be held in grateful remembrance.

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It must have been noted by many of our readers that the districts which seem to be making the greatest noise in connection with the cry of China for the Chinese Reform and Obedience. are those in which lawlessness is often most evident. Moreover, we think it will be found that these same regions, when judged by their readiness to obey the Opium Decree, show that their idea of patriotism is not that of obedience to the law of their country. The Peking government might just now do worse than take as a rough and ready method of reckoning the value of patriotism, the willingness and ability of the provinces professing it, to carry out the opium reform.

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OUR readers will be getting this number of the RECORDER when summer is making her appearance and when a certain proportion of our friends are anticipating their home furloughs. To all such we would give a word of advice. *Please notify our business department of your itinerary or change of address.* Very frequently we receive complaining letters from friends who miss the RECORDER, intimating that the magazine is still going home, and don't we remember their passing through Shanghai? We happily remember the pleasant impression of the arrival of these friends, the healthy glow of their faces, the fashionable cut of their clothes, the dainty appearance of a new tie, in contrast to the evidences of strenuous interior life and work before the homegoing. We were even impressed by the sonorous utterances indicative of the earnest deputation work at home. But in these days of specialization the addressing of magazines is relegated to a more mechanical agency than formerly, and it is always well, when going or coming, to send a written note giving change of address and future movements.

"Emerson says that consistency is the virtue of small minds. We should do what we believe to be right before God to-day, whether or not it is what we did yesterday. The man who cannot change his mind when conditions have changed is not fit to be an administrator of a great enterprise. He is worse than a weak man, for the latter is amenable to advice, while the former is as inaccessible to reason as a mule." Dr. Arthur J. Brown in "The Foreign Missionary."

The Sanctuary.

*The effectual fervent prayer of a righteous man availeth much.—James v. 16.
For where two or three are gathered together in my Name, there am I in the midst of them.—Matthew xviii. 20.*

A MORNING PRAYER

Now that the daylight fills the sky,
We lift our hearts to God on high,
That He, in all we do or say,
Would keep us free from harm to-day :

Would guard our hearts and tongues
from strife :
From anger's din would hide our life :
From all ill sights would turn our eyes :
Would close our ears from vanities :

Would keep our inmost conscience
pure :
Our souls from folly would secure :
Would bid us check the pride of sense :
With due and holy abstinence.

So we, when this new day is gone,
And night in turn is drawing on,
With conscience by the world unstained
Shall praise His Name for victory
gained.

All laud to God the Father be,
All praise, Eternal Son, to Thee ;
All praise for ever, as is meet,
To God the Holy Paraclete.—Amen.

PRAY FOR

China: That in the "cycle of change" (see page 245) she may be guided by the religion of Jesus (page 249), and may be morally as well as intellectually and governmentally reformed (page 254).

That the effort to remove the opium curse entirely may speedily be successful.

The Missionary Body: That in their new relations with officials and gentry (page 252) they may have an attitude of true sympathy (page 255).

The Missionaries: That they may truly grasp the meaning of the great movements now taking place in China and throughout the world (page 258), and may wisely train leaders for the New China (page 246).

The Pan-Anglican Congress in London: That it may give great stimulus to the cause of Missions.

Prayer for the Emperor of China.

Almighty God, by whose divine sanction the kings of the earth hold sway, look graciously upon the Emperor of China and all who bear rule

under him ; do Thou so guide and illuminate their hearts and minds that they may be led to acknowledge Thee the true God and Jesus Christ Whom Thou hast sent, and may they so rule that peace and order may prevail amongst the people committed to their charge, through Jesus Christ, our Lord.—Amen.

GIVE THANKS FOR

The great spirit of unity manifested in the recent Conference in West China.

The action of the Shanghai Municipality looking towards the closing of all opium dens in that settlement.

The Life and Example of our Blessed Lord :—

The Teaching : a teacher come from God.—John iii. 3.

The Parables : declaring hard sentences.—Ps. lxxviii. 2.

The Miracles : manifesting forth His Glory.—John ii. 11.

His Sympathy : made like His brethren.—Heb. ii. 17.

In weakness : touched with the feeling of our infirmities.

In temptation : tempted in all points like as we are.—Heb. iv. 15.

With ignorance : who can have compassion on the ignorant.

With error : and on them that are out of the way.—Heb. v. 2.

With sinners : making reconciliation for the sins of the people.—Heb. ii. 17.

With joys : rejoicing with them that do rejoice.—John ii. 1-12.

With sorrows : weeping with them that weep.—Rom. xii. 15 ; and John xi. 35.

His unceasing mercies : He went about doing good.—Acts xi. 38.

His perfection : made perfect through sufferings.—Heb. ii. 10.

His example : that we might follow His steps.—I. Peter ii. 21.

The virtue of His coming : that we might have life more abundantly. John x. 10.

His promise of reward : where I am, there shall my servant be.—John xii. 26.

Salvation to our God which sitteth upon the Throne, and unto the Lamb. Alleluia.

Our Duties as Missionaries in View of the Recent Developments and Changes in China

I.—BY REV. A. H. SMITH, D.D.

BY way of preliminary it should be said that every missionary should endeavor to keep in touch with *current events* both in the West and in China, especially the latter. With this view he should regularly read at least one good foreign (daily or weekly) journal published in this Empire. We should have *some* knowledge of current Western thinking on religious, educational, scientific and general literary lines. Book reviews in different home papers are valuable index. We should try to gain *some* acquaintance with Chinese periodical and other current literature. [Dr. Garritt's recent articles on this subject, and Mr. Huntington's summary of some of Liang's influential writings, should be consulted on this head.] The Chinese language is undergoing a most important modification, and failing a published text-book every one should make his own vocabulary of new and useful terms.

The Spirit of One's Work.—There is often a danger of paying too much attention to current conditions. To understand them fully is beyond the wit of man and is moreover unnecessary. We deal in general principles, and these are fixed while circumstances alter. Two things are certain; China has entered upon a cycle of change which no man and no combination of men can stop. The changes thus involved are wide and deep, covering the whole scope of individual, social, and national life. They will require extended periods of time in which to develop, and at the soonest it will be a generation or two before they can be wrought out. This accords with the principles of psychology and the teachings of history and of revelation. All our work and all our teaching should recognize this fundamental truth.

The Spirit of Our Work.—Like other men a missionary has limitations which he should recognize and respect. Enlarging experience should teach him what he can do best and most effectively. But he should never suppose that what he happens to have done, is the measure of what he can do, either in range or in effectiveness. Some men need to be restrained from unbalanced activity, while others need a spur. A certain tract

was written headed, "She hath done what she could," but it was followed by another, entitled, "She hath done what she thought she couldn't do." We must neither forget nor ignore the fact that all missionaries, more especially those in the Far East, are in an important sense *mediators* between the East and the West. We are here—or we ought to be—not mainly on behalf of a "church," but of the far wider interest of the kingdom of God. For this reason under appropriate conditions it is not merely legitimate but imperative in the felicitous and comprehensive phrase of the late Miss Frances Willard to "do everything," not indeed always, or all at once, but by aiding in, and sympathizing with, and praying for, "every good word and work." At a time when the evangelistic, the educational, and the philanthropic work of missions are more adequately (or perhaps we should say less inadequately) prosecuted than before, there are often incidental opportunities to influence individual Chinese and Chinese public opinion in favor of Christianity by showing the intelligence, the earnestness, the catholic sympathies of those who represent the Christian church. An hour, a day, or months spent in weaving about men of light and leading in China, a web of influences which may dispose them to lend their aid, or it may be to modify or withdraw their opposition, may result even outwardly in much greater benefit to the church and to China than any street chapel preaching, however excellent. Both kinds of effort are useful and neither to be neglected.

There are in the New China increasing opportunities to influence the student class. The prompt seizing of the great opening at Tokio was a Christian example of what Paul called "buying up for yourself the opportunity." Work such as that in the Chi-nan-fu Institute, like that of Dr. Hart in the Museum of St. John's College, Tientsin, or that of Dr. Wilson in Hsü-t'ing, Ssuch'uan,—all these are handfuls of leaven cast into Chinese meal, the results of which no man is wise enough to predict or to foresee. *Our greatest work is to train up Chinese leaders, men and women, who shall supersede and supplant us.* Can we not also train men to feel an obligation to help in supplying China's needed literature?

The attention of the world has long been centered on China, and this is morally certain to continue. It is now much easier to get a hearing at home than formerly. Might we not wisely take a six weeks' course in some "school of

advertising " to find out how to catch, fix, and hold the reader's attention? Study of missions was never so prevalent. The Laymen's Movement is big with promise. We must strike while the iron is hot. The camera opens many eyes and hearts to the condition and the needs of China. Let those who can, use it wisely, widely, and well. We need the vision of God to *hold* our educated Christians for work for China. They too must see it and profoundly feel China's call and the call of God. Toward all movements for the inner unity of Christians in China we should ever be wide-eyed and open-hearted. This spirit we believe increasingly characterizes the missionary body throughout China, as was conspicuously shown at the Centennial Conference, and more recently in the West China Conference at Ch'eng-tu. Phenomena like these are at once a prophecy and a promise of a new day for the Christian church in the Celestial Empire.

II.—BY REV. THOMAS W. PEARCE.

A New Creed and Practice.

OUR Divine Lord, in the days of His flesh, denounced as hypocrites certain persons of discernment who failed to 'discern.' In their own limited sphere these were men of light and leading; their blame was that they could not read . . . the signs . . . of the times. An open vision to "take occasion by the hand" would have made the privilege theirs of pointing to the kingdom of heaven at hand, open to all believers, to the light of the world whose coming enlighteneth every man, to God tabernacling with men in the person of Immanuel. The discernment of the Pharisees, failing at the one point, was of little worth in relation to those highest possibilities, which might have been theirs in the new dispensation of grace.

In Mencius v. 2, 5, we find that philosopher saying: "Confucius among the sages was the time (discerner) 孔子聖之時者也. The sage of sages marked occasions as they arose, and in using opportunity with all sagely wisdom, showed what manner of man he was; the distinctive strength of his teaching was in its timeliness." By meeting as no other teacher has done the needs of his own age his influence has been transcendently incomparable in China through all succeeding generations.

The heirs of the ages may well deem golden the lessons of history, whether sacred or profane, that quicken discernment in the "signs of the times." For us as missionaries in China signs-of-the-time-discernment is of the first moment if our sense of duty is to be clear, strong, and comprehensive, and the means for its discharge suitable, adequate, and ready to our hand.

Our duties as spiritual leaders, the representatives of Western Christianity in this part of the Far East, who are in touch with great world movements and changes, fraught with significance in relation to the diffusion of divine light and knowledge in a vast pagan empire, point us in the first instance: To the friends of missions throughout Christendom. There is needed on our part a more united, intelligent, and persistent attempt to bring the China of to-day before the missionary church throughout all the world. We need a creed embracing the following articles, each capable of large expansion; and there should be an organized, continuous, thorough endeavour to make this creed of ours a creed of Christendom.

We believe that great world movements, military or social, commercial or industrial, educational or political, have ushered in times of new departure in the religious life of nations.

We believe that in the providence of God such movements have wrought for the breaking up of ancient systems of faith and worship, that in their wake the religious sanctions of many generations have disappeared, and over the lands of the earth there has been a "way of the Lord" prepared.

We believe that for him who has the seeing eye, there is clear vision showed of things that must shortly come to pass in the Empire of China.

We believe that the missionary church of to-day in Western lands has but dimly discerned the signs of the times in this Far Eastern Empire with the result that the church is moving by slow and feeble steps to those heights of duty, responsibility, and privilege which lie before her in the new world of opportunity and occasion.

God is calling to the church to put on its strength. He is seeking to give to the church a vision. Response to the call, obedience to the vision, may determine the destiny of a great pagan people in relation to the highest things. Friends of China are face to face with the question, What is to be the religion of the new nation? This is a starting point on the line of our missionary duty. We are to watch the trend of

informed opinion in the most reputable up-to-date native literature and what we there learn concerning the spirit of the age should be made widely and fully known.

In the sphere of religious reconstruction as everywhere, in modern China, that spirit is thoroughly eclectic. It would borrow from Christianity a rest day in each week, public worship with hymn and prayer, ritual and ceremonial, the modes and ordinances of the West, with Confucius in the place of Christ. Again it demands a pure Buddhism freed from accretions and corruptions, a Buddhism akin to the faith that in the early centuries of Christianity drew thousands of Chinese pilgrims to the sacred spots associated with Gaudama in India. At other times it purposes to take from the leading faiths of the world the best that each has to offer, and from these elements to build up a religion suited to the genius of the Chinese race.

This is the aspect of the situation with which the church is concerned. If Christianity is not brought in to meet the religious needs of an awakened nation necessity will be laid upon that nation to look elsewhere for the satisfaction denied to her by those who hold the religion of Christ in trust for the people of the earth. Our first duty as missionaries is to quicken within the church a movement commensurate with the new departure in paganism which calls for so large an extension of the church's activity.

The evangelization of the world in the present century may, in the providence of God, depend much on the order of our going forth to preach the Gospel in the world. Present conditions constitute a special call to move on the line of least resistance. During the next decade Christianity may well attain in China a grand vantage ground from which to carry forward its triumphs into an ever widening field.

We are not less concerned that our duties as apostles and ministers of the word should be viewed by ourselves with a wise insight and comprehensive foresight worthy of the new time with its favouring conditions. Plans and institutions for making the Gospel known should be on the most extended scale possible. The forces of federation now working in all our missions should have freest scope in the inauguration and improvement alike of methods and of institutions.

Union schools and colleges are early products of these beneficent forces. The application in every other direction of the

principle of union is the true solution of many mission problems. When federation in all practical ways is the rule, service in the Gospel will be more effective at every point, appeals for aid from home will be more cogent and forceful, and the response more timely and more proportioned to the need. United enterprise in the use of funds will stimulate united endeavour in raising funds, union in our missions holds in it the guarantee of union among friends of missions in all the home churches. To keep this great mission field ever before the churches of the West as a land of promise, to be united in sagacious counsels for its entire possession as a spiritual heritage of our Lord Jesus Christ, are guiding principles of missionary duty in the new era.

That the varied activities of our united enterprise must be adapted to the changed and changing conditions is becoming manifest at all our chief mission centres. As examples we may cite native self-supporting, self-propagating churches the real "power-centres" of a Christianity not foreign and formal but native and natural. These can now create their own atmosphere which diffusing itself through every sphere of effort, whether medical, evangelistic, educational or literary should minister to the free, strong, progressive life of all enterprise.

Inspiration, counsel, and helpful resources of every kind lie in the native church of the future. In it may be developed an ever-increasing power to transmute what is brought in from the schools, hospitals, and preaching halls as conjoined or affiliated institutions. A duty devolving upon us as missionaries of the new time is to be ceaselessly alert in watchfulness, prayer, and effort on behalf of the native church.

What Mr. Spurgeon once said of the Metropolitan Tabernacle, London, is becoming every year truer of the native church in this mission field. It is in the church as in a great railway centre where lamps are lighted that are soon to be distributed to many places near and far by railway lines that diverge from the one point. That these lamps be trimmed and burning to shed a bright light in dark places should be an object of our constant solicitude.

Next in the range of possibility as a missionary adjunct and power centre are the schools of the new era. Intelligent discussion concerning "education in China" is now based on the simple fact and verity that the phrase has acquired for the

Chinese race during the last two decades meanings which all preceding ages had failed to impart.

The nation has been brought to take with singular completeness Western views on the entire subject. It is not too much to say that this country is determined to have the best which the West can give in schools of every type. If my experience coincides with that of others and the inference based on my own limited outlook be fair and just, then the position open to the missionary in the education of the new time is great beyond precedent and admits of no parallel.

An army of missionary teachers coming to China with adequate training and up-to-date equipment could take readily strategic points from which to move forward in a victorious educational campaign. Inadequate as missionary strength is in this as in every department of activity it is yet finding its true place at the heart of things where it must needs abide. A guarantee that the education of the new time will find its points of contact with morality and religion through the Christian Scriptures would be a warrant for much that pertains to a new heaven and earth wherein dwelleth righteousness.

Our duty is plain and must be done by federating our forces, adapting our methods, and showing that we above all others are prepared to meet the demands of an awakened China.

In the same spirit we may consider comprehensively other aspects of our missionary enterprise.

Each part of our service relates itself to the movements and changes that are now affecting the national life of China's millions. Each is capable of being rendered in a high degree effective as a factor in reconstruction and each part is designed of God to serve His purpose in the educational, moral, and spiritual progress of the Orient.

All sorts and conditions of men in China are open to timely missionary effort direct and indirect if only it be inspired by a spirit of wisdom and understanding in the signs of the times. That in former days when the door set before us was not fully opened, it was found possible to place a New Testament in the hands of the Empress-Dowager as the gift of the Protestant Chinese church to Imperial Majesty, should suffice to assure us that the palace of the monarch is not inaccessible to the apostolic zeal and fervour of later days.

If the varied and valued works of the Christian Literature Society, together with a mass of other missionary literature on

topics of permanent importance to an awakened age, were read ten years ago with understanding and appreciation by native Chinese of light and leading throughout the empire, including high provincial authorities, there may surely be found a larger hope that in the improved and improving conditions of the new time such literature will work for rapid and complete enlightenment and reform.

So also in respect of the personal relations of missionaries with Chinese of all ranks. To declare as unprejudiced authorities have done that the only foreigners in close daily touch with the Chinese are missionaries is still a fact that may be written of foreigners as a class.

"Close daily touch" now describes the relations of missionaries not only with the toiling myriads, but also with a small yet ever enlarging circle of officials and scholars. There are missionaries who have come to be regarded as trusted counsellors to some who guide the destinies of China. Such preachers and teachers have given an example to their brethren in all the missions. Christianity is working upward from the lower to the higher. Each step in the upward path means a wider horizon, a finer vantage ground, a fairer outlook from which the "signs of the time" may be more clearly discerned. Duties, responsibilities, and privileges are enhanced as discernment is quickened. We who believe that world movements are in reality the movements of God in history may step fearlessly onward gathering strength and courage as we march. Through our willingness to undertake by the might of faith great things for God much will be possible of accomplishment. And for the accomplishment of our great missionary purpose in China the time is ripe: God's "set time" to favour her has come.

III.—BY THE RIGHT REV. F. R. GRAVES, D.D.

Understanding and Readjustment.

THERE are advantages in being one of the new missionaries in China. They come at a time of unrest and change, but they will grow up in a new set of conditions and a better state of society, and breathing an altogether more stimulating atmosphere than the missionaries of the past. The year 1900 is a date very near to us, and yet it marks sharply the transition point from the China of the past to the

China of to-day. Considerable changes had taken place before at certain points in China, opinion had been slowly forming, Western methods of education, the Chinese daily press, translated books, the work and influence of Christian missionaries, had been slowly preparing the minds of the people, but there was no national awakening, no spirit of progress, save here and there in individuals. Then came the demonstration to all the world of the weakness of China, the pressure of foreign nations became insistent, the moribund condition of China and the possible division of her territory were seriously considered, and then, sharp and sudden as a thunderstorm, came the Boxer rising and the turmoil of the armed occupation by the Powers. If there were any who foresaw that the China of to-day would arise out of that welter of disaster and confusion, they were few and far-sighted. Mostly the prophecies ran the other way. Yet after seven years we call the time before 1900 "the past," and we are living in a China not wholly reformed as yet, but differing in its whole spirit and prospects from the China before the year of martyrdoms.

It would be superfluous, in writing for readers who have themselves seen these changes come to pass, to go into details and attempt to set down all the causes and count up all the results. Speaking generally, the changes divide themselves into political, educational, and moral movements, and they amount altogether to an altered attitude of the Empire and its people to the world without and to things within.

What tremendous changes have been wrought by the Russo-Japanese war with its complete upsetting of the balance of power in the Far East and the great influence of Japan on this country at every point! Shaken, perforce, out of the old sleepy quiescence, China has awakened to the sense that she lives in the modern world, and her people, aroused to a realization of the weakness of their government, have begun to demand reform and to ask for a Constitution. Rightly concluding that if they are to play their part in the modern world, they must fit themselves for it by knowledge of its conditions, the Chinese have turned to education on Western lines with an eagerness and earnestness which is wonderful. Mistakes they have made and will make in plenty, but they have set their feet in a new road, and no one doubts that they will work through the period of weakness and

incapacity and succeed eventually in remodelling their national education on the new lines. Meanwhile there is a mass of new ideas seething in the minds of the younger generation,—the new knowledge, short as the period is since it began to come in, has created new hopes and aims and given them a wider outlook. And out of this new learning must come greater changes yet, changes which will, without doubt, seriously modify, or even revolutionise, the whole of Chinese government and Chinese society.

But the real hope of the nation lies, we all believe, in a moral reformation far more than in better education and reforms in the government. Inevitably, new and higher moral and religious ideas will become necessary to this people; parts of the old Confucianism will be discarded and other parts will need to be supplemented very largely from the sources of moral and religious ideas which lie at the base of Western education, law, and civilisation. The Renaissance of China will be followed by its Reformation. Even now we see the promise of these things. The wider outlook, the new national spirit, the desire to do away with corruption in official life, the determination to root out the opium habit which has so long sapped the life of the nation,—these are all signs that the outward changes in China are accompanied by the beginnings of moral changes, and they give us good ground for hope that the nation will gradually be lifted to a higher moral level.

All this is far, as yet, from Christianity, it is true, but we may well remember that these ideas have had their origin in Christian influence and are in some cases the direct product of missionary work. They are at all events the indication of life, life in the mind and soul of the people, and it is life to which Christianity ministers and in which it will infallibly find its ground of influence and action.

So it is that the missionary of to-day stands at a different point and has need of a different policy from the missionaries who came before 1900. We were trained in the ancient classics, and China is turning away from them. We laboriously studied the models of Chinese style, and the new learning is introducing a new literary style and in some points altering the very language. We accustomed ourselves to Chinese manners and even to Chinese costume, and young China too often forgets the one and discards the other. One would not unlearn if one could that which has taught us to value the past, but it is

a future that opens before us, new and untried as the seas which were furrowed by the keels of Columbus, a future with glorious prospects but also with its threatenings of storm, and we have to adjust ourselves to the new conditions, to sympathise with the new spirit, to occupy new points of view. All this means that we must have many of our old ideas upset and go through a difficult period of reconstruction. Our task is harder than that of the new missionary. He comes at the beginning, he will grow up with the new order and he can put his new experience into practise without the troublesome process of making terms with the old. How very much the attitude of younger men is likely to differ from that of their seniors I may perhaps be allowed to illustrate by the case of a young and enthusiastic man in Japan with whom I remember talking at the time of the great changes there a few years ago. All was new, all was changing, all was Japanese; and he closed the conversation by saying: "We must let the Japanese do what they will with us; they will put us under their arm like a football and run with us to the goal!" It seemed to me that in the exuberance of his simile he had failed to take into account the kick at the end. No doubt the younger men will make their mistakes as we made ours, but it is finer work going with the host across Jordan than traveling in a dry and rocky wilderness,—and yet, that too had to be, in order to harden and train the people for conquest. So, for better or for worse, we are come to a new time and new ways and a new spirit in China, and in view of all this we have as missionaries a manifest duty. We cannot, perhaps, state it better than by saying that it is the duty of understanding and of readjustment. We need sympathy, of course, if we are to attain to any good result from our inquiries, sympathy with the people of China and their new aims and aspirations; but sympathy is not so much a separate line of effort as a quality which is indispensable to any understanding which is comprehensive and satisfactory. It is our duty, then, to understand the conditions in the midst of which we are placed, and this calls for serious study and thought.

There is, in the first place, very great need that we should understand so far as we are able the changes that are taking place and the causes that produce them. This is not an easy task. Neither the Chinese government nor the Chinese people understands as yet all that is implied in the new attitude.

They are occupied with the thought of certain definite reforms, and it is not clear to them how far these will carry them. In talking with intelligent Chinese and in reading the newspapers it soon becomes evident how partial and limited their view is, and yet what is going on is no less than the renovation of this ancient empire. Now we have to rely almost entirely upon the Chinese for information as to the trend of things and as to what actually happens from time to time in the process of reconstruction. Our information, then, will often be fragmentary and imperfect, yet we must do our best to piece it together into a coherent account of what is going on in order to get a right estimate of what is likely to happen.

But the progress of events in China is only a part of the changed condition of things of which we have to take account. There are other factors which enter into our problem, and which we cannot disregard without failing more or less of a solution. The changes in China are the reflex of greater changes in the Far East and in the world at large. It is needless to recount the state of affairs at the present time, the increasing influence of Germany, the great part which the Anglo-Japanese alliance is playing in securing the peace of Asia ; but I may be pardoned for bringing forward some other considerations which bear largely upon the destiny of China and so, indirectly, on our work as missionaries.

Russia has fallen back before Japan, but it is to reconsolidate her power by internal reform, and the day is likely to come when Russia, reformed and strengthened, will press down again from the north. The very mass of that empire makes this probable, and when constitutional government has once acquired stability Russia will have a great word to say in the settlement of affairs in Asia.

Since 1898 the United States has become a Power in the Pacific and will exercise an ever-increasing influence upon the shaping of events on this continent, events which will be largely determined by sea-power in the Pacific. An English writer points out that the first turn of the screws of the warships in the waters of the Pacific marked a new moment in the history of America and of the world ; it was the definite taking up of the task of the United States in its relations with the peoples of Asia.

But the paramount influence of Japan in war, in diplomacy, and in education is the most noticeable fact to-day, and we should spare no pains to acquaint ourselves with the extent of that

influence and the means by which it is exercised. Russia and America will play a great part in the future, Japan is playing hers now.

There is a fourth subject which demands our attention—the gradual rise of a Pan-Asiatic movement, stimulated, and perhaps to be dominated for a time, by Japan. In a late number of the *Fortnightly Review* there appeared an article entitled “Asia contra Mundum” which will well repay reading. The writer notes the signs of such a movement at the present time and the causes which are arousing a sense of continental unity and common interests amongst the peoples of India, China, and Japan, and outlines very clearly how this movement is being forced on by the discrimination against the peoples of Asia which is everywhere taking place in the parts of the world which are inhabited by the white races. I suppose that we are all cognisant more or less of the rise of such a feeling and of indications of this almost unconscious movement, but it is helpful to have the subject discussed on a larger scale and apart from merely local issues. In one form or another it is sure to meet us more and more at every step of our work in China and we need to thoroughly understand it.

Turning from matters of national reform and world politics as they affect China let us consider also the questions that were raised for us by the meeting of the Centenary Conference last year. To a narrow view the Conference was a meeting of missionaries to discuss certain aspects of their work, to estimate that work and provide for its co-ordination. But no thoughtful missionary will have failed to see that the Conference opened a wider field. Great questions were raised and great patience and clarity were displayed in discussing them. The vision of unity arose before our eyes and the movement of hearts ran, as it always must, ahead of the intellectual working out of a basis on which this unity, so ardently desired, is possible. The interpretation of that vision is the work of the future and will need all our thought and prayers. It would not be unfair to say that there were two conceptions which were underlying the debates and action of the Conference: the one that of a federation of Protestant missions, the other of a unity which might in time include Protestant and Catholic alike. The very composition of the Conference indicates why these two views were held in it. In the words of Lord William Cecil “there were Presbyterians and Episcopalians, Calvinists and Arminians, Ritualists and

Baptists" present there. Small wonder that the Conference hesitated to close entirely with the wider view. But to us after the Conference it is going to matter a great deal, which view we follow out and embrace as our own, for the end of the one view is near and comparatively easy of attainment, it is the formation of a sort of glorified federation of Protestant churches; the way to the other end is long and painful, calling for patience and love and sacrifice, but is the way to real unity which would include Protestant and Catholic alike. The first path is the path of negations and compromises, the second path is the way of comprehension and charity.

Such are some of the subjects which it behoves the missionary of to-day to study and ponder if he is to shape his course aright in the days to come. But one can conceive that many a hard-worked missionary, with scant time for reading and study, might say that the only thing that is really necessary to consider is the work in hand, the devising of plans for the immediate task before him, and the endeavor to carry them out as thoroughly and faithfully as he can. It is natural that many should feel in this way, but I would ask consideration for the view that our task is larger than this, and that, as our work is inevitably affected for good or ill by the great movements which are going on in China and in the world, we need to take them into account and to try to grasp their meaning and estimate their bearing upon our particular task. In war we know how the bravest soldiers using tactics, that is, operations and dispositions in the immediate presence of the enemy, which conform to the best rules of war, have often failed to secure victory because all that they and their leaders have done, has been neutralised by a false plan of campaign. On the other hand, sound strategy, a well-considered plan of war, has often triumphed potentially before a man has been moved or a gun fired. What I would plead for is the truest and widest strategy in our missionary campaign, a strategy that shall take account, so far as is possible, of all the factors near or remote that bear on our problem—the conversion of China to Christ. Unity amongst ourselves, and the great movements in history in the midst of which we are living, are but parts of that greater movement by which in the way of his wisdom God is reconciling the world unto Himself.

We may well apply to missionary work some wise words of a great writer as to questions of world politics :

"In order to efficiency of action, whether in personal or corporate life, we have to recognize the coincident necessities of taking long views and of confining ourselves to short ones. The two ideas, although in contradiction logically, are in practice and in effect complementary, as are the centripetal and centrifugal forces of the universe; unless both are present, something is wanting to the due balance of judgment and of decision." *

The Problem of Modernism in our Mission Work

BY REV. WM. DEANS

IT will be admitted by all missionaries in China that mission work there is not the same to-day as it was twenty years ago. It was hard then, it is harder now. There were many problems to be met with in those days and to be solved as best they might be; the problems have increased in the present and are harder to solve.

In the early years of Protestant missions in China and up to twenty years ago the problems of our mission work might be called "the problems of Ancientism," if I may be allowed to use the term.

China was in the bonds of conservatism. Governmental and educational methods were devoid of all advance; they were entirely along the lines of the ancients. Any change of method was looked askance at and was not desired. We missionaries know how slow work was then. We were despised; our preaching, teaching and book-distribution derided. If the Gospel we preached was accepted at all, it was only by a few, and these few drawn mostly from the poorer and less educated class. Pride, prejudice and hate kept the majority of the people aloof from us, kept them from lending a ready ear to the preaching of the Gospel, kept them from sending their children to our mission schools. The church grew as it has always grown and will continue to grow, but the growth was very slow, and, as I have stated, few of the educated or upper class were impressed. Here in Ichang it was so, and after twenty years of work, though the church membership had grown to hundreds, not one well-to-do Chinaman had joined the band.

* Captain A. T. Mahan, "The Problem of Asia."

Now Ancientism has practically gone and an era of Modernism has set in. Educational and governmental methods have changed and are still changing. The country has been opened up by railways and by an almost universal telegraphic system. Factories, mints, arsenals have been built in the large provincial centres. Coal and other mines have been and are being exploited in many provinces. Newspapers are printed in many large towns and circulate far and wide. Books of all kinds, on all subjects, are translated and are much read. The tendency is to have intercourse with the foreigner. The influence of the missionary has extended, the membership of the church has increased. There is no longer the same old pride, nor prejudice, nor stand-offishness.

With all these radical changes in educational and governmental methods, with the opening up of the country by railways, with the devising of many new plans of operation, there is a loosening of the hold of the old superstitions, religious practices and religious faith on a certain class of the people. Of course superstition and idolatry are as strong as before and as firmly held and observed by the uneducated and common classes. But on the educated class, the free, open-minded, well-read class, the old ways, customs, rites, worship are losing their hold. We cannot fail to see that.

There may be a recrudescence of Confucianism, but it will be minus many superstitious rites ; there may be a fresh propaganda of Buddhism, but it will not be with the recognition of a pantheon of gods. The new Confucianism and new Buddhism will be moral and ethical with the rejection of the extraneous matter that has gathered round the systems through the centuries. Though the tendency in some quarters is to such, it is not at all general, and meanwhile there is a want of faith in the old worship, a shaking amongst the old superstitions, a changing of view-point as well as of stand-point. When there is such unsettling of the old cherished beliefs, we ask, What is going to take their place ? Certainly the tendency is not towards Christianity.

With want of faith in the old, a general scepticism and materialism are coming in. This is one of the problems of *Modernism*. How are we as missionaries going to meet this scepticism, this want of faith in the old idolatrous practices, this materialistic tendency ?

How are we going to turn the minds of those wavering, unbelieving ones towards Christianity, towards that which alone

can satisfy? Here let me quote from an article that appeared in the *Expository Times* for December, 1907. The writer says: "Through the whole of Asia, from Japan to Egypt, a ferment is in process which has spread from the intellectual leaders and is fast taking possession of the different peoples; an impulse towards enlightenment, mental and spiritual, with a resulting aspiration after national independence, which it will be vain to suppress and mere blindness to ignore. When we consider that it affects nearly half the human race, and peoples of high intelligence and ancient civilisation, there can be no two opinions as to its significance. The highest intellects in Asia are no longer concerned with the truth or falsehood of their old religions; they are concentrated on the question of enlightenment, of intellectual and social freedom, and above all of national unity; thus almost exactly reproducing the process which took place in Europe more than four centuries ago. If their aspirations are to be guided by religious conviction, that religion must be the Gospel of Jesus Christ, which alone supplies a firm basis of brotherhood. And if that Gospel is to be accepted by them, it must be presented in terms which they can understand, and assimilated in forms congenial to their categories of imagination and thought."

To meet this problem, then, we must change our methods of approach. To meet the new need, the new phase of thought, we must reconsider our methods of presenting Christianity.

What is the teaching we are going to offer? What actual system of belief concerning God, man, the universe, are we going to substitute for the one the people hold, or rather, to some extent, are losing hold of? What are we going to write upon the Chinese mind coming to enquire of us as to our beliefs, our civilisation, our Western methods?

A weak evangelicalism, without backbone, without any strength of thought, will make no impression, will exert no influence for good. The kind of preaching that has too often been in vogue in the mouths of native preachers and sometimes, alas, in the mouths of missionaries repels rather than attracts, awakes sarcasm rather than the interest to make further enquiry. So often in such preaching (which we have had to listen to sometimes), there is no well-reasoned argument for Christianity, but a railing at idolatry, a sweeping condemnation of all to eternal woe unless there is instant acceptance of the Gospel, an immediate exercise of faith in Jesus Christ. There

is no attempt at conciliation, no recognition of good in the systems that have held sway so long over the Chinese mind, and which the missionary is seeking to supersede.

Such preaching can neither convince nor attract; its only tendency is to make the hearers inwardly hate the preacher and drive them away from the Gospel.

We want breadth in our preaching, whether the hearers be educated or otherwise; we want a broad comprehensive view of humanity—of its needs, its aspirations, its sins, its healing; and we want a broad presentation of God's grace in Jesus Christ. We want a broader outlook into the region of God's grace, a larger hope in the ultimate results of salvation, a greater faith that the seeking soul—by whatever way it goes seeking—will be found by the seeking Redeemer.

Why is Christianity better than other religions? It is better, not because the others are all worthless and base, with no truth, no good in them; but because Christianity fills up what is lacking, fills up what the others are behind in. Christianity is the perfection of all that the others lack. It brings new truths to men, it sets old truths in a new light, it reinvigorates the moral relations. Christianity magnifies what other religions have either thought of feebly or thought of not at all—Fatherhood, Brotherhood, Humanitarianism, Altruism, Righteousness.

Our present methods of preaching do not commend Christianity in its highest, noblest, broadest sense to the cultured and educated class in China; and the men we have so often to employ as native preachers cannot combat the scepticism and materialism they meet, nor have they that broad grasp of the Gospel that makes it attractive to all.

What can we do to meet the need, to solve the problem?

First.—We need a literature specially suited to the time. We need an apologetic, evidential literature, setting forth Christianity on broad lines, showing what it has done in the world and in the individual heart, what it can do for China and the Chinese. We must show why Christianity is the crowning revelation of God.

Second.—We need a better educated, better prepared staff of native preachers. That such is our present need every missionary will admit.

We need men not only well acquainted with the Bible, but men who can argue and reason and set forth Christianity in its reality and beauty and power. To this end our men should be acquainted with comparative religion.

Third.—We need some special effort to be put forth by the missionary body to reach the educated and higher class of Chinese. Too often the missionary keeps himself aloof from these. But we have a duty to all classes of the people. A series of lectures on secular subjects delivered in some central hall by members of missions working in the district might be attempted. A joint effort would cause the more stir and awaken more interest. We want to get hold of the educated class to instruct and enlighten on subjects of which they are ignorant. The enlightenment of mind might lead to conversion of life in paths of righteousness.

This problem of modernism meets us also within the church itself:

1st.—In relation to the youth of the church.

2nd.—In relation to the teaching to be given in the church. We shall now consider these two points in detail.

First.—The youth of the church.

What has often been forced upon me is the fact that lads are growing up indifferent to church claims and Christian influences who have been once upon a time received into the church by baptism. They are in the church, and yet not of the church. They are unacquainted with heathenism, but they have not practically experienced the power of the Gospel in their own lives. They know Christian facts as set forth in the Bible, they do not know Christian power which makes men new creatures in Christ Jesus.

How hard it is to keep hold of these lads. Somehow or other they get lost to the church. Some are taken away from school and apprenticed; these are lost to all Christian influences in the majority of cases. Apprenticed to heathen masters they are ever kept in sight of heathenism and are forced to perform heathen rites. Others drift away. Heathen they are not; Christians by name they are, but Christians in practice they are not. We have known many such. The burden of them lies heavy on the church as it lies heavy on us individually. What do these lads become?

Unbelievers, sceptics, they become, without faith, without hope, and without God. Without God—not that God has for an instant forgotten them, but that they are ignorant of Him and have left Him. Others there are who have been taught in mission schools, and having received a good education along Western lines in English and higher subjects, have got into good

situations. These so often cease to take any interest in the church and cease to attend the services. They read newspapers and books of no Christian tone, rather of a destructive nature, with the result of drifting away from all Christian influences and losing all Christian ardour. I have a few in my mind— young men who have come here to the Customs' service with recommendations from pastors elsewhere. After a month or two they cease coming near us, cease attending church.

This surely is a problem of modernism in our mission work. What can be done to keep the youth in the church, to keep them in active sympathy with the church work?

Sunday schools and Bible classes will not suffice. These are good for boys and lads attending day-schools and still in touch with the church. We need something after the style of the Y. M. C. A. We need some central building with reading and recreation rooms, where young men can get the best books and papers, can meet together socially, can have evenings for debate and other literary efforts.

It might be worth while for missions in one city to federate on such a scheme. Why cannot a joint effort be made, instead of dissipating force on individual schemes?

All the missions in one centre might join together in renting some building that might be fitted up as reading room, library, and recreation room, and worked by a committee. In such a building there might be rooms let out to young men who have come as strangers from distant places and who so often when left to themselves fall into an evil set. The same building could also be used for the lectures mentioned in a previous part of this paper. The scheme might be tried for the sake of the youth of our churches drifting into carelessness, indifference, and scepticism and perhaps worse than all that— into unspeakable evils.

Second.—Our teaching in the church.

The spirit of modernism is coming into the church. Our educated workers and students are, through their reading, asking questions of biblical interpretation which we have got to answer.

In newspapers, magazines, and books they read articles on Astronomy, Geology, Natural Science, which contradict teaching they may have received in the church, which contradict the usual interpretation of some Biblical narratives. I have been asked questions by workers and students which showed me the men were thinking and were not going

to be content with any unreasonable explanation. In our teaching of students to be future teachers and preachers, in our Sunday preaching to the congregation, what position are we going to take up towards the present Higher Criticism? We may ignore it; we may declare the infallibility of the Bible in every point, in every narrative; but so much has been established by criticism, opposed to our old interpretations and old acceptations, that we cannot remain indifferent to it.

My contention is, if we refuse the fresh light that has been shed on the Word of God, refuse to face difficulties and explain them as best we can according to reason and research, we are but making it more difficult for our native brethren. They will meet these questions by and by; and they will get explanations by and by which may cast them into doubt and despondency. The blame will be ours because we refused to instruct them along the lines of modern research.

As one writer asks, "Are we to entangle the future religious life of China by traditions, the true meaning of which in world history we ourselves are just now learning, and from the earlier damaging effect of which upon faith we are now just escaping? Are we on these themes teaching what, as the converts' minds develop, they will assuredly have to unlearn?"

We want a higher tone in our preaching, more quality, more reasonable explanations, and not a reiteration of Biblical narrative as true because it is in the Bible.

Our workers and our members ought to be so taught as to intelligently separate tradition from history. When they can read the Bible in such a way, when they hear the Bible expounded in such a way, then will it be respected by them and become for them the Book of Books, the record of God's dealings with the human race.

We need not say it is dangerous so to preach, so to teach—dangerous to faith. It is a problem of modernism which, if not already here, will soon come into the church. It is for us to meet it and prepare our workers and people for its harsher coming in literature that may not have a Christian tendency.

Some say, We must be simple in our preaching, for the people are slow to understand and are so ignorant. Yes, but there is a simplicity which is inane and savours of indifferent preparation.

We can be simple, yet profound; simple, yet conveying the deepest and most sacred truths. We must expound the Word in all its phases, in all its doctrines, and despise not any fresh light, any new interpretation thrown upon it.

In my preaching I keep very much to the New Testament, for there is the Gospel, there is the greatest and highest and most precious revelation of God in Jesus Christ. But with the Old Testament, I read it and teach it in the light of modern research and modern broad—not higher—criticism.

I may possibly be misunderstood in my latest contention. That this spirit of modernism is abroad and amongst us, we know; that problems are arising from it along the lines I have stated, we are assured. It is for each missionary to settle the question with himself, How am I going to meet this spirit of modernism? What best can I do for the people, heathen and Christian, to lead them from darkness to light, from doubt to faith, from sin unto holiness?

Each man will needs exercise all his powers of sympathy, of love, of intelligence, of reason to meet the present pressing need, to oppose the present modern spirit, to lead the people into right ways of thought and into right ways of conduct.

The Revised Mandarin Version. Second Paper*

BY REV. A. SYDENSTRICKER.

THE aim of this imperfect review will be *strictly constructive*. We assume that we have here a good result—an assumption that certainly has strong arguments in its favor—and hence that all criticism should be to improve what we already have.

During the progress of the work the Revision Committee had printed and sent out tentative editions of the books of the New Testament as they were completed, asking for criticisms and suggestions. These were intended to assist them in their final review of the work. The writer took occasion of this request to go over the whole New Testament with a good deal of care, reading and comparing the revision with the Greek and also with other translations. He thus came into close contact and sympathy with the work of the Committee and is prepared somewhat to speak with more or less of certainty.

* For a letter on this same subject see our Correspondence columns, page 276.

We have already referred briefly to some of the outstanding features of the Revised New Testament—its literalness, its closeness to the original, etc. These features impart something of the freshness and crispness of the original to the translation. One feels that he is not reading a paraphrase, but a real and faithful and exact translation. New life, vigor and interest attach to the new version which makes it a pleasure to read it.

But another very important and helpful feature of the Revision is, that it is *more colloquial* than the old. It is nearer the style of Mandarin spoken by good native speakers. There is a good deal of phraseology and a considerable number of words in the old version that are not usable in colloquial speech, unless at least one speaks to an audience somewhat familiar with the Bible. Though the Revision is not entirely free from these faults, yet it is quite an improvement on the old, and one cannot help but wish that in some words they had gotten still nearer the real colloquial speech. The great aim in a vernacular translation is, that those who hear may understand what is read. But in order to gain this end it is absolutely necessary that what is read be in the every-day language of the people. The Chinese do not talk *Wên-lí*, nor do any considerable number of them understand it when spoken or read to them. This is very much emphasized by the fact that quite a considerable number in an ordinary Chinese audience cannot read, are almost entirely unacquainted with book language, have a very limited vocabulary at best, and are accustomed to use a large number of local words and phrases. Of course it would be utterly impossible for any version that aims to be *tung-hsing* over a large district to meet all the needs of an illiterate audience; but the aim should be to come as nearly as may be to this standard. The matter of first importance in addressing an audience is *to be understood*, whether in reading or speaking to them. In the style and language chosen by the Revisers they have gone a long way in advance of the older versions in Mandarin.

Of course this does not mean that the *meaning of the text* is always more readily understood; the opposite of this may be, and sometimes is, the case. A paraphrase, which is in fact rather a commentary than strictly a translation, may make the interpretation—or what the translators take to be the interpretation—more clear than a close rendering. But, besides being an unsafe method of dealing with the Sacred Text, it is not

what is wanted, which is, to get as near what is actually written as possible.

We are aware that some members of the Committee favored a higher style of Mandarin, and a good many expressions in the new Version may sound rather low to some missionaries and Chinese scholars who spent the most of their time over books written in Wên-li. But these are not the classes for whom the book was made. The wants of the great mass, who have only a limited education, must be considered. Even the scholars, be they foreign or native, understand and are understood much more readily if they speak and hear in the common spoken language.

But to proceed, the Revisers have thus come nearer the colloquial level of the language *without any loss of dignity in style and language*. There is a notion prevalent among the old class of Chinese literati that spoken language is undignified, that it is doing dishonor to the subject in hand to write it in the common language of the people, and some missionaries more or less share this feeling. But a form of language spoken by some hundreds of millions of people and used to express all sorts of ideas, from those shared by the poorest coolie to the highest officials in the empire, and for all sorts of business obtaining in an immense empire, can surely not be called undignified. There is a dignity of expression and of style that properly inheres in any translation of the Word of God; but this is a real dignity, found in the colloquial language of the people, not in the stilted artificial style of books. Undignified thought and language is generally expressed in slang and mere *t'u-hua* (土話), not in the widely current style of intelligent people.

Of course the Revisers had here another great difficulty to face: to write in widely current colloquial speech and at the same time and constantly to preserve proper dignity of style. But a careful reading of the text convinces one that they have in this also succeeded, at least fairly well, if not, in fact, very well. There is very widely current colloquial speech that is neither *Wên-li* on the one hand, nor *t'u-hua* (土話) on the other, which it is exceedingly important to catch and master, and it is difficult not to veer too much in either direction. But one is convinced that the most exacting critic could not find much to condemn along this line in the Revised Mandarin Version.

Another immense incidental advantage accompanying this version should be stated and emphasized. It accrues to the expounder and teacher of the Bible. A close and accurate rendering of the text saves an enormous amount of trouble to those whose duty it is to teach, explain or comment on the Bible. This advantage does not obtain in the old version, as anyone who has some experience in this work can testify. In our teaching the New Testament to the Chinese we have uniformly and almost always avoided all reference to the original text, because all such reference is more confusing than helpful. But this is generally done with a distinct loss. But with the introduction of the new version, coming so close to the Greek as it does, there is scarcely any need to note any difference between the translation and the text. There is an immense gain here, not only in the time and trouble that it takes to make constant corrections to the confusion of the audience, but the expositions and explanations can be made very much more lucid and clear. What an advantage the pastors of the old Greek churches must have had in not having to explain the meaning of the words in the text, nor in correcting faulty translations. The nearer a translation comes to the original the less of explanation and correcting of words need be done. I have heard of Chinese preachers reading a *Wên-lí* Bible to their audience, for what reason it would not be easy to guess, unless it afforded an opportunity to show their scholarship in rendering it into colloquial as they read it. The teacher's time should be taken up in bringing out and enforcing the meaning and application of the Gospel, not in correcting and explaining the verbiage of the translation.

Of course in what has been said in commendation of the Revised Mandarin version above it is not by any means meant that it has no faults, or that it is as perfect as it can be made. Far from it. But we do mean to say that, after a careful reading and comparison of the whole, we have here a good result, and that all criticism of it ought to be constructive and helpful to perfect, as near as may be, this new version. That it is capable of improvement will clearly and frequently appear in a more careful and close investigation of the text of the version.

The remarks so far made have been designed merely to draw special attention to the chief leading features of the Revision which give it a decided advantage over what we have heretofore had in the Mandarin New Testament.

The Hun Yuen Men

BY REV. JAMES INGLIS

HUN Yuen Men 混元門 is the name of a sect which has many adherents in Manchuria, and which has attracted the attention of missionaries owing to the number of converts that have been received from it. Its members are generally men of inferior education, and are seldom able to give an intelligent account of their beliefs and practices. I offer the following notes in the hope that some one may be able to throw more light on the subject.

The founder 祖 was Han P'iao-kao 韓飄高, styled Ch'ing Yün 慶雲, a native of Kuang-p'ing-fu, in South Chihli. His date is given the 16th day and 5th moon of the year Chia Wu of Wan Li, i.e., 1594 A.D. We may remember that it was also in this reign that Ricci came to China.

The sect is independent of temples and priests. It is constituted of laymen, who pay a salary to their leaders 法師. They meet in rooms attached to private houses, which are sometimes without any idols, but little bronze images of Buddha are often worn suspended from the neck. A man who became a member of the sect in 1853, but who is now an elder of the church, gave me the names of three generations of propagandists of the faith, for each novice must have a personal instructor to initiate him into the mysteries of the society.

From the Christian point of view the first thing that drew attention to them was the fact that, in contrast with the most of their fellow-countrymen, they have the sense of sin, and that in becoming Christians they appeared to be specially fervent and sincere. One of them gave me a book of prayers addressed to Kuan Yin, in which she is asked to forgive all sins, both those committed before entering the Society and those committed since. Another told me that by reading his books he was able to extinguish 滅, the sins of nine generations.

They are described by one of themselves as a branch of Taoists who worship Buddha. Anything that is vital, however, they ascribe to Buddhism. They are of course vegetarians, they believe in the "Western heaven," they worship "everything they can," while their aim is moral discipline 修性 with the help of the repetition of sacred verses.

The novice is taught a secret formula 真言, which may not be uttered or the heavens will fall. It is this:—

On Kuen Lun summit Omite Fo.
 Lord Buddha merciful come to the Alo city
 Lord Buddha merciful come to the joyous city
 Lord Buddha merciful come to the restful city
 Come Buddha sit on the spirit mountain.

The last sentence is repeated three times. The three "cities" are 阿羅 (presumably Anhan), 極樂 and 安養. In reciting this formula the disciple touches the crown of his head as symbolized by Kuen Lun and his forehead as representing the "ling shan."

They have also the "unwritten true classic" 無字真經, beginning 無極生大極 and thereafter tracing the development of the "Great Extreme" as in the Book of Changes with some additions which we may trace to the T'ai Kih T'u of the philosopher Chou.

In 1898 I spent a day in the house of a leader of the Hun Yuen, and was allowed to see their books. These numbered ten volumes, written by hand in large type with a decorated border. As their owner was ostensibly inquiring into Christianity I offered to buy his books, but he declined the offer. The house with its contents was afterwards burnt by the Boxers.

The ten volumes represent five works, viz.

- | | |
|-------------|---------|
| 1. 銷釋混元臨九經. | |
| 2. 苦工經 | 4. 明心經. |
| 3. 歎世經 | 5. 顯性經. |

I looked into the first of these and found a versified account of the creation of the world, mainly Taoist in character with a striking suggestion of the first chapter of Genesis, while the Buddhist divinities are dragged in, one might say, out of courtesy.

The following extract may serve as specimen:—

老子來至乾坤混沌初分	元卯迸破混元祖	南無阿彌陀出世	無有一物一江水	混沌初分霧騰騰	臨九寶偈初展開
	天地旋荒正當空	阿彌陀佛是小名	先有鴻濛後滋濛	無天無地一虛空	諸佛菩薩降臨來

Correspondence.

TARDY JUSTICE.

To the Editor of

"THE CHINESE RECORDER"

DEAR RECORDER: It may be still fresh in the minds of some of your readers that some years ago Dr. Ashmore, of Swatow, described in several numbers of the RECORDER a celebrated case between Catholics and Protestants near Swatow, in which the Protestant side was represented as the just one. No doubt such was Dr. Ashmore's conscientious view as far as he knew at that time. I was told years after that the Mission afterwards discovered that they had been deceived and that the Catholics were really the aggrieved party, but no public intimation of this ever appeared in print, probably through some oversight. It is not too late yet to do the Catholics this justice, especially as Colonel Denby in his book "China and Her People," Vol. I, pp. 97-9, fully corroborates the true version. He says that as soon as the Baptist Mission discovered that it was the Catholic who was right and the Protestant wrong, they at once paid a full indemnity.

I am, etc.

TARDY JUSTICE.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your Correspondence Department of the April issue of the RECORDER there is a letter from Dr. H. C.

DuBose on "The Indoor and Outdoor Staff in the Kiangnan," which needs a little correction.

He states that in the Kiangsu province, south of the Yangtze, there are 360 missionaries, of which one-twelfth are located at Chinkiang. This gives us much too large a number at Chinkiang. All told there are about 18 missionaries living at Chinkiang, not 30 as his figures would give us. Of these eighteen, 7 are men, and of these men two are wholly engaged in evangelistic work in the Chinkiang field. A third has to divide his time between Chinkiang, Yangchow and Wuhu. One other is a new recruit, and is still at work on the language, still another is overseeing Bible colporteur work.

Of the sixty missionaries located at Nanking only four of the men are wholly engaged in evangelistic work, one of these a veteran unable to do itinerating work. With these small corrections I most sincerely agree with the spirit of Dr. DuBose's letter. The number engaged in evangelistic work, even including what the "indoor staff" does along this line, is hopelessly small. The large number engaged in "institutional" work is disproportionately large. The tendency for several years in our missionary work in China has been toward indoor work. I will not state the reasons which occur to me for this, but simply the fact. It is without doubt a matter which demands careful reconsideration and readjustment.

A. SYDENSTRICKER.

THE INTERNATIONAL MISSION-
ARY UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The twenty-fifth annual gathering of missionaries of all Evangelical Missionary Societies and from all lands will convene at Clifton Springs, N. Y., June 3-10, 1908. Through the hospitality of the Sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees (not candidates) of the Boards.

The object of this Union is to gather from every land God's watchmen to tell us "What of the night;" to get acquainted with persons, fields, methods, helps and hindrances in mission work; to promote missionary sympathy, prayer, and fellowship; to see eye to eye and to speak heart to heart out of personal experience of the love of God, His power to save, His grace to keep, and His comfort to sustain; to create, to formulate, and to promulgate united sentiment on questions of public and national interest; and to enlighten and stimulate missionary zeal in the home church.

All inquiries for programs and further information should be addressed to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, New York.

Rev. J. SUMNER STONE, M.D.,
Recording Secretary.

THE TERM FOR THE PROTEST-
ANT CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was very sorry to see in the last RECORDERS that the old and familiar name Ye Su

Chiao 耶穌教 had to give way to Chi Du Chiao 基督教 in a version of the Conference resolutions. The name Ye Su Chiao has now been in usage for over sixty years and is so familiar with Chinese that a new name will only create confusion. Only a few days ago a high official of the capital told me that one thing he did not like about the Protestants: 'They always change their names of terms in official documents.' The present instance is the best illustration of this statement. How artificial is a sentence like this: 經復原宣道諸會樹立其教於中國, and how clear and simple would it be rendering it with the old usage: 耶穌教創立於中國? So also the other sentence: 耶穌教流行於中國 instead of 基督教復原諸派流行於中國. I quite understand what 復原 means, but I do not see what good it does to put it together with the new name 基督教. It means neither Protestant nor Christianity and gives us only a new term long and bulky and hard to understand for any outsider. I do not like to contradict nor to criticize. But I feel it is my duty and I think also every missionary's duty who likes the old usage to stand up and deprecate the introduction of any new term for Christianity.

Yours very truly,

CH. W. KASTLER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I heartily sympathize with the views of the Translation Committee as expressed in the March RECORDER regarding the criticisms passed upon them for using the term 基督教 for Protestant Christianity.

It seems to me we are wasting a great deal of sentiment and sympathy where it is not desired. The Roman Church is apparently not troubling itself much about the terms we use; they are satisfied with their own, and we hear no hint of desiring unity, unless we Protestants repent of our ways and return to the true fold.

A very important *practical* question is raised by the proposal to use a term which will embrace the Roman Church. Is it wise or desirable from any point of view, as regards missions, to identify ourselves with the Church of Rome, or to appear to the Chinese to endorse in any degree their doctrines or practice? A greater mistake, we believe, could hardly be made.

The Chinese government and people, after long years of confusion, are beginning to distinguish between the principles and practice of the 基督教 and the 天主教. They are coming to know that one stands for the Bible *versus* human traditions, for spirituality *versus* ceremonies, for separation of church from state affairs *versus* a foreign potentate, who from the days of Kang Hsi and earlier, claimed power over Emperors as well as over the souls of men. Now shall the Protestant church in a burst of enthusiasm, carried away with the idea of unity with a body that does not desire it, identify itself with that organization which the Chinese fear, and have had reason to fear, as the embodiment of despotic power in both the civil and religious sphere? Such a course would be suicidal. No surer way could be found of throwing away the vantage ground gained by Protestant missions in China during the past hundred years.

We all rejoice to read of the

remarkable union meeting held in Peking, in which members of the Greek and Roman churches took part. But this is wholly different from the spirit and practice of the members of those churches throughout the country. While we wish to cultivate a kindly charitable spirit toward Romanists and all men, we cannot but feel that considering the policy pursued by their church throughout China, it is better not to identify ourselves with them. To do so will mean to assume a burden of hatred and prejudice which will prove a millstone around the neck of Protestant missions.

The burning question for us now is, How shall each Protestant body remove obstacles which stand in the way of co-operation and unity among ourselves?

We can do this by avoiding names for our various communions which seem to ignore the rights of our brethren to be equally with us, a part of the church of Christ. We can do much to promote unity by cordially acknowledging the ministerial ordination and the sacrament of other bodies and by exchanging pulpits and other ministerial courtesies with pastors of other communions. These are the vital things that make for peace and unity; it is the neglect of these things that wounds Christ and divides branches of the church. If these things are attended to, no matter whether we believe in the Historic Episcopate or the Apostolic Presbytery; no matter whether we belong to the great Methodist or Baptist host, we will be one at heart, and while each may retain his own organization, there will be "unity in diversity" as set forth by St. Paul in I Cor. xii. Unless we are each willing to remove the

obstacles which unconsciously perhaps our own communion is throwing in the way of unity, all our prayers regarding schism and the unhappy divisions of Christendom are meaningless, and will not rise above our own heads.

HENRY M. WOODS.

Hwaianfu.

PROSELYTING VS. PROPHECY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following admirable sentences are culled from Principal Grant's little book, "The Religions of the World," and may be helpful to some of your readers:—

"It was the conviction of this same truth that made Paul a missionary to the Gentiles and the model for missionaries to all time. He became a Jew to the Jews, a Greek to the Greeks, and a barbarian to the barbarians. We have only to study his sermons to the people of Lystra and of Athens and compare them with his sermons in the synagogues to understand how thoroughly he adapted himself to the needs, the history, and the actual religious condition of the people to whom he preached; how genial was his attitude and how consistently he operated along the line of least resistance in seeking to bring men to the Saviour. He saw that Christianity had broken down the middle wall of partition between the nations and opened a universal temple; and when others, even apostles, would have kept the church as a mere Jewish sect, he, in the spirit of Jesus, made it the religion of humanity.

"Clearly the only way to understand how we should approach a man who has been brought up in another faith is by putting

ourselves in his place. We would disdain being proselytised, though we are ready to welcome truth. But, admittedly, no one can benefit us who makes his approach with an air which plainly says that he alone knows all truth, that what we have hitherto believed and acted on is all false, and that the very father and mother whose memories we revere are for ever excluded from the light of God's face. If he comes to us with such assumptions of his own superiority and with a scarcely concealed contempt for our forefathers, he can never be God's prophet to us. He must take a different attitude altogether. He must stand with us on the common platform of brotherhood. He must take the trouble to find out what we have done. He must speak our language, understand our music, study our best literature, honour our past, comprehend our philosophy, sympathise with our ideals, love those whom we love, and appreciate the deepest elements in our lives. In a word he must respect and love us. Then, if he is greater than we are, and if he has new truth to communicate or new power to impart, we gladly accept him as leader."

"Proselytism detaches individuals, who, as a rule, are worth little, but it arrests internal development. Prophetism gains individuals, who become centres of force, and it thus initiates movements which may be delayed or defeated but cannot be destroyed." "We shall never gain the non-Christian nations until we treat their religions with justice, and until courtesy, respect, and love take the place of the contempt which is now so general, and the only excuse for which is that it is largely based upon ignorance."

Some have already acted upon advice similar to the above, others need it, still others don't want it, but none will be the worse for pondering again over it.

Yours faithfully,
W. E. SOOTHILL.

Imperial University,
Taiyuan.

NOTES ON THE UNION VERSION
OF THE N. T.

To the Editor of

"THE CHINESE RECORDER."

The following notes, gathered in my reading of the Union Version of the New Testament (Kuan Hua), may be of interest to those who have read the articles which you have already printed on this subject:—

John iv. 24. 上帝是個神。I object to this rendering on following grounds:

(1). 個 is undignified and somewhat depreciatory. Dr. Mateer gives the "classifiers" of 神 as 位 or 尊.

(2). The use of a "classifier" at all is misleading, as if to say that 上帝 is one 神 among others.

I do not think the original can be held to mean that God is one Spirit among others, although Scripture recognizes the existence of many spirits.

Dr. Marcus Dods (Expositor's Greek Test.) says: "God is Spirit. Cf. God is Light; God is Love."

Compare the following:—

ὁ θεὸς ὡς ἐστίν, 1 John i. 5.

ὁ θεὸς ἀγάπη ἐστίν, 1 John iv. 8.

πνεῦμα ὁ θεός.

θεὸς ᾧν ὁ λόγος, John i. 1.

In all these cases the partitive force of the indefinite article or the "classifier" is out of place. πνεῦμα virtually=神性.

你看. This appears, so far as I have traced it, seventeen times as equivalent for ἰδοὺ, twice for ἴδε, once for ἴδετε.

On the other hand, I find ἴδε once and ἰδοὺ eleven times untranslated, and in five cases ἰδοὺ is rendered by 忽然, twice by 你們看, twice by 看, once by 可見.

In Mark i. 2 we have 你看, but in the parallel Matthew xi. 10 ἰδοὺ is untranslated; the original being verbally identical throughout.

This seems to be a case where a literal translation is often misleading. For some time I have been watching the common use of this phrase, and I must hold that in general it is not a correct representative of ἰδοὺ. For one thing it is very familiar and colloquial. At the beginning of a sentence it is like "you see," "don't you see," after a statement made it is thrown in as if to say, "think of that!" It is commonly used in reply to a surprising statement equivalent to "you don't say so!"

Examining the passages in detail.

John xix. 5, 14.—I suggest 看看, and for ἴδε ὁ ἀνθρώπος 看看就是此人.

1 John iii. 1.—Change to plural = ἴδετε.

Heb. x. 7.—This seems peculiarly unfortunate, as addressed to God. Cf. Acts ix. 10, ἰδοὺ ἐγώ, Κύριε. In ἰδοὺ ἤκω the idea of "seeing" is surely lost. This is merely a translation of ἵδω which emphasizes the verb following.

Rev iii. 20, xvi. 15, xxii. 7, 12.—These appeals from the mouth of our Lord require something more dignified than 你看.

In several other cases I should prefer 看看, but these are not so important.

Yours truly,

JAMES W. INGLIS.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

Breaking Down Chinese Walls. From a Doctor's viewpoint. By Elliott I. Osgood, M.D., missionary at Chucheo, Anhui Province. F. H. Revell. Pp. 217.

These twenty-one chapters deal with the aspects of medical and other missionary work from an every-day standpoint, and will be useful in making real actual conditions in China. Too much stress is perhaps laid upon some "reforms" in China, which have as yet borne no fruit, or only bitter fruit.

A. H. S.

China in Legend and Story. By C. Campbell Brown, formerly Davis scholar of Chinese at Oxford, and for ten years resident in China. Edinburgh and London: Oliphant, Anderson and Ferrier. Pp. 253.

In these 17 sketches Mr. Brown (who is a missionary of the English Presbyterian Mission at Chinchou, Fukien) has endeavored to introduce local coloring by the narration of Chinese tales and legends, followed by stories involving Chinese Christians in the setting of native surroundings. Much of this will no doubt be new to foreign readers about China, as some of it is likely to be to those from other parts of this diversified empire.

A. H. S.

The Continent of Opportunity, The South American Republics: their History, their Resources, their Outlook, together with a Traveller's Impressions of Present-day Con-

ditions. By Dr. Francis E. Clark, F. H. Revell Co. Pp. 349.

This volume of 40 chapters is full of fresh and interesting information in regard to a continent of which we in Asia may be said to know next to nothing. From the outline sketches of the eleven different countries which are included, it is strikingly evident that the great world movement has struck them, and that political and social chaos is in process of slow replacement by order and a far reaching economic development. This is especially true in the more advanced states, like Chile, Argentina, and Brazil. The extraordinary changes and improvements in Rio de Janeiro far surpass anything in North America. Signs of educational and religious progress are carefully noted in detail. This is one of the author's best travel books.

A. H. S.

Roderick Macdonald, M.D. By his widow. Published by Robert Culley (Methodist Publishing House), London. Price 3s. 6d.

This volume may perhaps not meet with the wide circulation it deserves because Dr. Macdonald, of Wuchow—the victim of the *Sainam* outrage—was not exactly a well-known man. To the church at home he was little known through his continuance at his post when he might have taken a furlough, and to missionaries in other parts of China outside the two Kwang provinces

his name was not perhaps familiar, simply through his own retiring disposition. But to all who knew him, or had even once met him, he was essentially a great man, if faith and courage and patience combined with courtesy and modesty and gentleness can constitute greatness. We are glad therefore that this memoir has been produced, and would wish for it a wide circle of readers.

The task of writing this biography has been undertaken by his widow. It need scarcely be said that it must have been a duty which sometimes cost her much pain at heart, for the inner life of Dr. Macdonald is here laid bare as it could have been by no one else. It is in this that the book finds its highest value. Dr. Macdonald in life showed forth the love of Christ which possessed him in all that he did. We now know how his diary and his letters to his parents or his son at school or his wife were radiant with the same spirit of affection and the same buoyant assurance that the Kingdom of Christ was coming. The details of his early days and of his early missionary work in Shiuchow and Fatshan are recorded, and more space is given to the opening of the work in Kwangsi. But it is his inner soul-story which is the especial attraction of the book. We wonder if a Chinese version could not be produced.

The volume is well produced, containing 300 pages of reading matter and 22 good illustrations.

— T. W. S.

Heathenism under the Searchlight,
by W. Remfrey Hunt. Published
by Morgan and Scott, London.

Supporters of missionary work
who desire to have the faults and

vices of heathendom set in vivid contrast with the virtue of Christendom will find much material for their purpose in this book. We question very much, however, whether in the end any good purpose is to be served by taking the worst of China, setting it in contrast with the best of Christendom and calling the process by the title of the work before us. By a soberer form of statement and a greater reserve our author would have made a far more effective use of the amount of interesting material he brings before his readers. The colours of the pictures he draws strike us as altogether too thickly laid on. "Heathenism . . . has crushed out every upward thought and destroyed the bright imaginative faculties of the most *æsthetic people in the world.*" It is the Chinese to whom reference is made, not the Japanese. "Millions are lost per annum through epidemics The filth and stench are indigenous (sic). In a word heathenism is like a vast lazar house." "There are no homes in heathendom." "Although chastity is a virtue highly praised, there is little purity and innocence in its maidenhood." "Motherhood is a negligible quantity" and so on. We are told of a girl offering herself for sale in the advertising columns of a newspaper, and the author says that this condition is not an abnormal one. When we read on page 127 of Mr. Hunt's desire for 'a recognition of the high intellectual and spiritual calibre of the missionary body' we could wish the author had left this to some one other than a missionary to say. In the same way we feel that the author's reference to himself in the preface is a matter that might have been expressed dif-

ferently or not at all with benefit. "In close touch with the Chinese in all classes of society, and in association with the respective exponents of their religions, together with a close study of their classic and native literature among the native students, we have, with profound emotion and sad and thoughtful heart, been enabled to get an actual time focus on the existing conditions." In spite of this, we think the book fails to give a fair picture of the conditions of life in China it sets out to portray.

The concluding chapters of the book contain an effective appeal to the Christian churches for a deeper measure of sacrificial service in behalf of China. Some of the passages here are among the best in the book. We presume that when the author chose this title for his work he was acquainted with Mr. Cornaby's book, "China under the Searchlight."

B.

The Christian Movement in Japan.
The Rev. D. C. Greene, D.D.,
Editor; E. W. Clement, A.M.,
Assistant Editor. Published for the
Standing Committee of Co-operating
Christian Missions. Methodist
Publishing House, Ginza, Kyobashi,
Tokyo.

This is the fifth issue of a series of volumes published annually and intended, as the title indicates, to illustrate the Christian movement in Japan. It contains, however, within a small and convenient compass, a great deal more than its title would lead one to suppose, and the Editors are to be congratulated upon their success in solving the problem which confronted them, viz., "to serve the interests of two quite different classes of readers—those actu-

ally on the ground, who are familiar with the general features of the work, and those in the home lands, whose information is meagre and fragmentary." The "details" which are welcomed by the former are certainly not lacking in this book, and at the same time it furnishes for those who are "impatient of details" that "comprehensive statement" which should help them "to a true perspective."

In the opening chapter the Editor seeks to remove certain misconceptions of Japan and her people which are prevalent in some minds, and in this connection dealing with the over-emphasis upon class distinction in Japan, a fault into which merely superficial observation has betrayed some writers, makes the striking statement that "the democratising movement has so far advanced that it is an open question whether even in America it is as easy for one of lowly birth, by his own exertions, to raise himself to high position in the state." Such an expression of opinion, given after mature consideration, by one whose intimate acquaintance with the institutions and customs of both countries entitles him to write authoritatively, is in remarkable antithesis to the statement of a recent writer, to which reference is made, to the effect that with the possible exception of India, there is no country in the world where so much is made of class distinctions as in Japan.

Other misconceptions are as effectively dealt with, such as the assumption that the new order of things prevails but slightly beyond the open ports and large cities of the Empire—the over-estimate of the authority of the government—the

national attitude in regard to militarism, etc.

We are told, too, that judicial equity prevails in the "Island Kingdom" not merely theoretically, but in actual fact—that "criminal and civil law protects high and low alike, writs run freely and apparently without prejudice," a condition of things that will especially appeal to those of us who are waiting for the dawning of an equitable judiciary era in this great Chinese Empire.

The chapters on foreign and domestic affairs are full of interesting facts for the student of things Japanese, and those on "Business" and "Education" bristle with figures and statistics that show in the most effective way the marvellous progress that is being made along these lines.

Other chapters in this wonderfully comprehensive little book are devoted to such subjects as :

The Army and Navy,
Charities and Social Reform,
The Japan Peace Society,

whilst the 2nd part deals with Christian work under such various heads as :

Medical Missions,
The Salvation Army,
Y. M. C. A. and Y. W. C. A.,
C. E. and Sunday Schools,
The Bible and Tract Societies,
Churches and Missions, etc.

There are also useful appendices, which, beside containing the Report of the Sixth General Meeting of the Standing Committee of Co-operating Missions in Japan, have statistics of Chinese students studying in Tokyo, a translation of the new Russo-Japanese Convention, a Missionary Directory and the latest statistics of Christian Missions in Japan.

The Standing Committee of Co-operating Christian Missions, under whose auspices and with whose imprimatur this book is issued, is to be heartily congratulated upon the publication of a work that is a veritable "multum-in-parvo," containing within a small compass and in compact form a mass of information useful alike to missionary, merchant and student, and in fact to all who are in any way interested in the religious, moral and material progress of the new Japan.

Such a book as this is a crying need for China, and although the difficulties of compilation would doubtless be increased greatly, they should not be insuperable. Here is scope for activity along the lines of federation and union that would be eminently practical and useful, a "union" report of missionary effort and results, together with other useful information relative to current movements, and authenticated reports of all that concerns the spiritual, moral, and material well-being of China.

G. H.

Light in the East. 32nd Annual Report of the Central China Religious Tract Society, 1907. Printed at Press of the N. B. S. S., Hankow.

Last year's Report was a thing of beauty, and no doubt the Committee had the Centenary Conference in view when they showed us how attractively such a booklet could be issued. But this year the usual economy resumes sway ; and the result is a sober thing on cheap paper with p. 17 at the beginning and page 1 in the middle of the volume. The matter is, however, so excellent that the reader is willing to search a little for the broken threads.

During 1907, 1,036,570 ordinary publications were issued, besides 714,000 of the National Bible Society's Introductions. These figures almost equal those of 1905, when the circulation reached its highest point. The following new books were accepted for publication, viz :—

Gospel Reader, Part 2. Mrs. Arnold Foster.

Life of Pastor Lo. C.W. Allan.

New Testament History. P. Matson.

Commentary on Romans. Jas. Jackson.

Story of an Anti-opium Crusade. Wm. C. White.

The total income for the year (apart from the Jubilee Fund) amounted to Taels 11,860.75 and the expenditure to Taels 10,986.17. Among the donors the R. T. S. of London is conspicuous with £300 for the support of the agent, Rev. H. B. Stewart. The Society is happy in the annual help of Canadian friends who support some colporteurs; the only society of the kind in China which has this useful method of distribution. Why should not other societies have the same? Competition is keen. The world is making a big bid for the attention of the Chinese reading public with its secular wares. Why should not other societies have the same means of circulation placed at their disposal also? We commend this to the Laymen's Missionary Movement. They know the value and necessity of "drummers" in their own business.

The Griffith John Jubilee Fund is making good progress. Sir Robert Hart gives £100 and the Reyner Trust of Liverpool promises another £500, but about £2,000 are still needed to fully carry out the Society's building

scheme. Meantime a temporary building, costing less than Taels 2,000, has been erected on the valuable site. When the main building goes up, this will be used as a godown. The return of Dr. Griffith John to Hankow and his address at the Annual Meeting are the outstanding features of rejoicing during the year. We quote a few sentences: "We believe that secular knowledge and secular prosperity can never save China. Christ alone can do that." "This Society aims at national reformation through individual conversion or regeneration. A perfectly sane aim. 'Conversion by the million?' A fine ambition. But how is it to be accomplished?" . . . "I wish we had no further need of tracts such as ours—tracts for the heathen, for the ignorant, for the unconverted. But we do need them still, and shall need them for many years to come. China has not outgrown these tracts, China is not yet converted. Our tracts have not done their work. We shall need to multiply books and tracts specially adapted to meet the needs of the times, dealing with questions that are stirring the minds of men at this time. Let the tracts be decidedly Christian, intensely Christian, but let the outlook, the view point, be new and fresh. As our preaching must be adapted to the age, so must our literature. The old-fashioned preachers are still required." . . . "I do not think the new times require new methods; and I am sure the old methods are not obsolete." "*We want more of everything and more efficiency in everything.*" "Beware of the one-method man. He is a nuisance" He concluded by saying he was still an inveterate optimist and had the brightest hopes for the future of

the work. Several speakers referred to the wish to revive the Hankow monthly magazine, which seems, however, to be meantime impossible. Three excellent illustrations in the Report serve to add interest to the descriptions and testimonies from many sources of definite and traceable results from the reading of books. Become a subscriber and you will receive an inspiring Report annually.

山東聯合記錄. Report of Shantung Federation Conference. September, 1907.

A limited number of *Reports of the Shantung Federation Conference* of September, 1907, have been printed, and single copies can be had for 10 cents, or ten copies for 75 cents, post free, on application to the Secretary, E. W. Burt, Weihsien. The book is in Mandarin, and contains, first, a full list of the missions and delegates who took part in the recent Conference; secondly, the official minutes of the proceedings; thirdly, an able paper by L. J. Davies, of Tsingtan, on the Aims and Advantages and Practical Proposals of the Shantung Federation. Then follow the papers that were presented and discussed at the Conference, and these will prove of value to missionaries, pastors and evangelists in other parts of the field, whether specifically interested in federation or not. For instance, there is a thoughtful and exhaustive paper on the Preparation of Men as Preachers, by W. Lutschewitz, of the Berlin Mission; another by E. C. Nickalls, of the English Baptist Mission, on the Pastoral Office; a striking plea for an independent church, or rather for efforts looking in that direction, by the Federation

Chairman, Rev. Ting Li-mei; a paper on the Evils of Lawsuits, by Wm. P. Chalfant, of A. P. M., and a rousing closing address by Rev. Chia Yü-ming, of Weihsien, on Revivals. While the Report is published mainly in order to educate the Christian public opinion of Shantung in view of the Conference to be held next July, yet the Secretary will be glad to send copies elsewhere as far as they will go.

E. W. B.

勾股圖鏡. The Right-Angled Triangle. 8vo., 86 leaves. Presbyterian Mission Press Price 40 cents.

This work, by a former graduate of the Tengchow College, Mr. Chang Tei-hsi, gives evidence of a clear mind and of careful, methodical thought. The introduction states clearly the fundamental principles involved, including a demonstration of the *Pons Asinorum*. The body of the work, divided into four parts, treats of the application of the properties of the R. A. triangle to the solution of problems connected with circles and curves; to others usually solved by plane trigonometry; to the mensuration of plane surfaces, and of the application of algebra to questions connected with the R. A. triangle. A number of test problems are then given, followed by answers to all the problems contained in the book.

A minor criticism would be that the form in which the problems are stated, is too rigid. Variety might have been gained by not, e. g., taking the "city gate" so frequently as the point of departure. This criticism does not apply, however, to the principles involved; one is surprised to note the wide

range of uses to which the loitering place of our early days is put.

The book might have been more generally useful if issued some fifteen years ago, but though "born out of due time," a sphere of usefulness still exists for it, either in schools whose students are not satisfied with algebra, but who lack either time or inclination to take up geometry and trigonometry; among literati fairly familiar with Chinese methods, but who have not had the opportunity for studying Western mathematics; or as a substitute for analytical geometry and calculus in schools where the students who are not bright enough to take English are required to take advanced mathematics.

W. M. H.

詩篇精意. Metrical version of the Psalms, by F. W. Baller. Presbyterian Mission Press. This book is issued in three styles: in cheap Chinese binding, on foreign white paper in stiff paper covers, and in half leather binding. The prices are: Chinese style, 0.10; Foreign white paper (stiff covers), 0.20; Half leather 0.60.

There are few missionaries who have not at some time or other regretted that the Chinese Christians find so little spiritual help in the Psalms. This metrical version by F. W. Baller is an attempt to make this portion of Scripture more intelligible and therefore more helpful and at the same time more popular. These verses are written in good strong Mandarin, which is easy to be understood and is yet dignified and graceful.

Mr. Baller does not claim to have made a new translation of the Psalter. Indeed the paraphrase is sometimes so free that one has difficulty in recognising the original. The ninety-seventh Psalm is a case in point.

What has been attempted is "a metrical summary of the salient points which can be easily committed to memory." This aim has been accomplished and accomplished perhaps as well as it could be done. The diction is clear and the rhythm smooth. It is too much to expect that the book will ever have the vogue in the Chinese church which the English metrical version of the Psalms has had and still has in Scotland, but these spiritual songs will certainly be sung in every church in China with profit and, let us trust, pleasure to the worshipper.

The verses are cast in the usual short, common and long metre stanzas, so that they may be sung to familiar tunes. But surely every one who uses the book will be astonished to find that the hundredth Psalm is cast in a metre which will not sing to "Old Hundred," nor will the twenty-third Psalm sing to "The Lord's my Shepherd." This is puzzling. One can but wonder why it is so.

J. D.

ACKNOWLEDGMENTS.

World Book Company's Books.

New York and Manila.

The Philippine Chart Primer.

The First Year Book. Specially adapted for the Philippines, with suggestions for seat work and class work. Fully illustrated.

E. J. Arnold and Son's Books.

Leeds and Glasgow.

The "A. L." Tiny Readers. Being stories and pictures for the little ones. Each 1d.; in cloth-lined cover, 2d.

The Three Bears; Little Cinder Girl.

The "A. L." Little Stories for Little Readers.

Kitty's Party: Jim and His Dog Spot.

The "A. L." Educational Series.
Object Lesson Readers for Infants
and Juniors.

The New Baby; Simple lessons
on the Rain.

In Fields and Lanes; Simple
Lessons on Birds.

The "A. L." Bright Story Readers.

Grade I. Aesop's Fables. (A
Selection). 2d.

Grade II. The Little Grey
Mouse. 2s. 2d.

Grade III. Sindbad the Sailor.
3d.

Grade IV. The Christmas Stock-
ing. 4d.

Grade V. Robin Hood and his
Merrie Men 4d.

Grade VI. The Last Days of
Pompeii. 4d.

The "A. L." Table Book. Weights,
Measures, Metric System, etc. 1s.
2d.

Scholar's English Dictionary.

Artistic Brush-Drawing. No. 1

Plain Words on Duty and Conduct
for Boys and Girls in School.

*Messrs. MacMillan and Com-
pany's Books.*

The Utopia of Sir Thomas More.
Translated by Ralph Robinson, with
introduction and notes by H. B.
Cotterill, M.A. Price 2s. 6d.

The Story of Aladdin, or the Wonder-
ful Lamp. Supplementary Readers
for Seniors. Price 4d.

Lessons in Science. A Preliminary
Course of Physics and Chemistry.
By R. A. Gregory, F.R.A.S., pro-
fessor of Astronomy, Queen's Col-
lege, and A. T. Simmons, B.Sc.,
Associate of the Royal College of
Science, London. Indian edition.
Price R. 1. 8

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.
Selections from Hastings' Bible Dictionary. By D. MacGillivray.

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller (in press).

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBoise.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.



THE NEW WYLIE MEMORIAL CHURCH AT LIAOYANG
(See *Missionary News*)

Sermons on Acts. Genähr.
Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians. Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian. Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book. Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:
I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic. By H. G. Whitchee and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

Notes on the Chinese Text of Matthew, II.-VII., by F. W. Baller.

By Y. M. C. A. :—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Stones from the Brook.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson.

3. Young Men, Don't Drift. J. Hutson.

4. Our Bible Reading. J. Hutson

5. Peace, Perfect Peace. J. Hutson.

6. Training of the Twig, Draw-bridge. J. Hutson.

The first five are ready in Mandarin. The others, by Rev. F. B. Meyer, will be very welcome.

Missionary News.

Wylie Memorial Church, Liaoyang.

Our readers will be interested in the picture on opposite page for several reasons. It is built in memory of the Rev. James A. Wylie, who died on the 16th August, 1894, from wounds inflicted on him by Manchu soldiers, who had previously wrecked his chapel. Mr. Wylie's father devoted the compensation paid by the Chinese government to the erection of this Memorial Church, which should further

the work of the Mission. After many vicissitudes, of which the Boxer troubles were not the least, this purpose is now accomplished.

In the Missionary Record of the U. F. Church of Scotland we read :—

"In February, on the first Sabbath of the Chinese year, we opened the new church, and had the joy of seeing it crammed at the first service. The day will be a memorable one in the future history of Liaoyang. The church is a martyr's memorial. It is nearly thirteen years since Wylie fell on the High Street here, and it is an old story now how his father took

the Christian way of avenging his son's death by the gift of a church in his place. This 'Wylie Memorial' will now go down to many generations as a monument of Christian forgiveness; its bell thereby tolls the right ring of the Gospel to the city at every stroke. Alas! Mr. Wylie, senior, ex-provost of Hamilton, was not spared to see the completion of the work; the heavy blow in August, 1894, left a permanent mark upon him, and last year he too passed away, twelve years after his son—both of them respected, nay, loved, by all who knew them.

"The church, which was designed by Mr. McClure Anderson, has been pronounced by an architect of repute to be the finest piece of ecclesiastical architecture in North China. It is cruciform, and holds comfortably a congregation of six hundred and fifty; the men occupying the nave and the women the transepts, in accordance with Chinese ideas of propriety."

The Conference and Union. A Striking Comment

The *Spectator*, which as most of our readers will know, is by far the most influential of the weekly papers that hold so unique a place in English journalism, devotes one of the special articles in the issue of February 15th to a discussion of "China and Christianity." The occasion of the article was the publication of the report of the China Missions Emergency Committee in the February number of the *Contemporary Review*. We take the following extracts from that article:—

"The awakening of China, of which a good deal has been said and written lately, is a stronger challenge to missionaries than perhaps to any other body of men. Now is their opportunity. Suppose that, with the gradual adoption of Western ideas, the unnumbered masses of China were to embrace the noblest spiritual aspiration of the West? If we do not misread this Report, such a thing is thinkable, and even possible. The population of China is estimated at three hundred millions; if that im-

mense nation declared itself Christian, its conversion would be one of the stupendous events in history, comparable with the Christianizing of the Roman Empire by Constantine. . . . One of the first remarks to attract our curiosity in the Report is on the "great influence" Japan is exercising, and is likely to exercise, in the development of China. We wonder what the effect of that influence will be in a religious sense—whether it will be consciously or unconsciously hostile to Christianity—and we wish more had been said on the subject. At the Shanghai Conference the Sub-Committee were impressed by the gracious unity of spirit in the deliberations, although fifty different societies were represented and vital questions were discussed which necessarily provoked a variety of opinion. The truth is that the Conference made up its mind to manifest in the presence of the Christian converts the practical identity of the Western Evangelical Churches. The ultimate purpose of the Conference was to found a United Native Chinese Church, and to that notable end the least the historical groups of Western Christianity could do was to lay aside their differences. It was the least they could do, we say, if they intended to deserve success; and yet a success like theirs is unfortunately not so often achieved that we can omit to call attention to it, and to congratulate the delegates. It seems a first principle of Christian conduct that substantial unity should be displayed in the face of inquirers and doubters, who seize upon the dissensions and contradictions of evangelists only too readily; but we remember no resolution more satisfactory than that of the Shanghai Conference, which declared:—"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity and leaves confessional questions to the judgment of the Chinese Church for future consideration, yet in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognise ourselves as already one body, teaching one way of eternal life. . . .

We frankly recognise that we differ as to methods of administration and church government; and that some among us differ from others as to the administration of baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the Grace of God." Could anything be better said? Quite apart from the special circumstances, that is a resolution for which all Christians may feel devoutly thankful. It shows that, after all, a real sense of Christian comprehension is growing up, at any rate in the various Reformed, Protestant, and Presbyterian Churches. It is an absolute negation of that sectional and anti-comprehensive spirit which at home has given so much cause for distress and alarm in the course of the campaign against simple and fundamental Christian teaching in State schools.

The Conference looked forward clearly and boldly to the practical independence of the Native Christian Church from the Western Churches which created it. It would have self-government, and a definite recommendation was made that a "Christian Federation of China" should be founded as a co-ordinating body to draw all the existing Protestant societies closer together. Of course, the missionaries can do little without support from home, and the Report is not least of all an appeal. The penetration of China by Western thought is becoming a fact; but Western thought without Christianity, which is always a moderating force, leads to impatient and violent revolutions against the established order of things. The situation in China is in that sense a crisis as well as a great opportunity. Ideas should not be allowed to outstrip religion.

Chinese Conditions in Hawaii

BY REV. E. W. THWING.

The Chinese in Hawaii hold an important position, not only in their development, but also in their possible influence on China. Here a

large body of young Chinese are being educated and trained along American ideals of living. Many of them will undoubtedly return to China and be able to assist in the development and uplifting of their own land.

The following facts, taken from a letter, sent by me in March, to H. E. Wu Ting-fang, Chinese Ambassador at Washington, will give some idea of the character and present condition of the Chinese now in the Hawaiian Islands:—

CHINESE GOOD CHARACTER.

There is nothing in the nature and character of the Chinese, when allowed a kind and fair treatment, and an American education and development, to prevent their becoming good and valuable American citizens. In proof thereof we submit the results of the fifty years' residence of the Chinese in Hawaii a people of exactly the same class, and from the same localities, as the Chinese who have gone to California. The undersigned, after twenty years' work among the Chinese, in America and in China, with a knowledge of their language, their literature, their ideals, and the country homes from which they come, and having spent seven years in charge of the Chinese work throughout the Hawaiian Islands, can testify to their assimilating characteristics. It is true that the Chinese in Honolulu and Hawaii present a definite and unanswerable demonstration of the fact that many of the laboring classes of Chinese who come to our shores, with favorable treatment, can and will become a real part of the great American people, with true American ideas, ideals, and ambitions, with a home and family life like our own, a credit to themselves and to the nation. In Hawaii to-day can be found scores of Chinese American homes, where the children all speak English, where the home life is bright and beautiful and arranged on American plans. The Chinese are, on every side, declared to be among the brightest and most faithful students among those in the schools and colleges. Many are doing splendid work in offices and banks. More than four hundred Chinese men enjoy the rights and privileges of American citizenship, some belonging to the young men's political clubs, to the Knights of Pythias and other organizations.

MORE CHINESE FOR HAWAII.

What these islands need is more Chinese laborers to fully man the plantations and bring greater prosperity to Hawaii. Is it just to allow Korean, Japanese, Porto Rican or Italian laborers to come into Hawaii, and not the Chinese? They are quite willing that America should have exclusion laws and regulate or limit foreign labor. But they insist, and justly so, that the laws should apply to all alike.

Nearly every Chinaman in Hawaii will contribute to the movement to secure fair treatment for China! It is the one subject discussed, not only here in Honolulu, and on every plantation, but in every port in China. America can have no idea of the tremendous antagonism she has been stirring up slowly but surely during the past twenty years. She does not know the strength of the trade guilds and Chinese hongts, and she seems to have no realization of the stupendous possibilities and opportunities she is just throwing away.

Hawaii should be foremost in helping to bring about justice and fair treatment, and not only for China's sake, but for her own future life and prosperity. Is Hawaii to be a great trade center of the Pacific, a future Hongkong or Shanghai of America? That depends upon whether America secures a large part of China's trade or not. If we lose China, we lose the Pacific trade.

THE CHINESE OF HAWAII.

The Chinese have been for many years in Hawaii. In early times they carried on an extensive trade in sandalwood with the chiefs, so that even now the islands are known to all the Chinese by the name of "Tan Heung Shan" or Sandalwood Mountain. Much of the development of the islands, the sugar industry, the rice plantations, has been due to these steady working people. Although since becoming a part of the United States, their numbers have been decreasing, they are to-day one of the best and most reliable classes of our population.

Travelers from California have often remarked that the Chinese of Honolulu seem to be a better class, as a rule, than those of San Francisco. Why is it so? They are exactly the same kind of people as those in California, all coming from much the same districts of South China. But

in Hawaii the Chinese have been better treated, have been given a fairer chance than on the mainland. They have been protected and trusted, and have as a rule well proved themselves worthy of the kindly feeling extended to them. If you should visit among the Chinese Christian homes of Honolulu to-day, you would find many of the brightest, pleasantest and in every way quite American homes.

THE OPPORTUNITY.

Nowhere else in all America's wide territory, from Boston to the Philippine Islands, is there a better opportunity for reaching her Chinese than here in Hawaii. And I say "her Chinese," for America should look upon them as her own people, just as much as those who come from other lands. And here in Hawaii, more than anywhere else, are many Chinese proud to claim American citizenship, because they have been treated well, and not as strangers and aliens. With some 2,000 Chinese children in our schools, what a grand opportunity there is of training up and developing young Chinese men and women, who may one day be a power in China.

AMERICA'S DUTY.

In God's wise providence, Hawaii, that brightest jewel of the ocean, has been given to America. Shall she not do for Hawaii and for Hawaii's children the very best in her power? Here in this land, as it were, the hand of Christian America is reaching far out over the Pacific Ocean toward the Empire of China. May it be a hand of friendship and helpfulness, to beckon China "Onward and Upward."

A Notable Native Conference

The second annual native conference of the China Tibetan Border Mission of the C. and M. A. was held at Minchow, Kansuh, January 4-11.

Preparation for these meetings had been made in all the stations by months of prayer. The Christians came from these border towns with great expecta-

tions, which were not disappointed. Most of the visitors were farmers—many of these illiterate—the rest artisans and a few literary men. The Titao contingent were four and six days covering the distance of 300 *li*, and it must have been wearisome to those unused to walking long distances, for only one could afford to ride. It took one old ex-military officer of Titao ten days to do the journey, but he came, expecting a blessing, and went home with a new and wonderful experience. Solid spiritual food had been prepared, and this was as much relished as in a congregation of advanced Christians in the homelands, for although our Christians—many of them—have so recently “turned to God from idols,” yet we have found among them, as we have spent months in preparation by prayer, the same hungering that we find at home for the “deep things of God.” The book of Romans became specially the text-book during these meetings. The mornings were devoted to teaching and explanation, and afternoons practical application of the truth taught was made. A few of the native brethren led meetings; all were given an opportunity to testify in the evangelistic meetings. These testimonies were very impressive and contributed towards the excellent results in the after-meetings. Four and five hundred people would crowd into the chapel, which is only 36 × 26 feet.

The young men of the church were indefatigable in bringing their friends to the meetings, and afterwards when the opportunity was given, helping them look to the Lord. Almost every night there would be a dozen or more—one evening as many as twenty—on their knees around

the platform confessing sin, accepting Christ, and afterwards testifying to having received pardon and peace. The meetings were in no respect different from revival services in the States. Our conservatism has been thrown to the winds, as we came to realize that our methods may or may not be different from those employed at home, yet if the Holy Spirit is present to convict, the result will be the same. Many of these new converts had heard the Gospel for the last ten years, but others had heard very little, and there were two or three cases where conviction came after hearing for the first time.

There were remarkable cases of conversion, and some who had been notorious sinners in Minchow, became joyful believers.

Coming forward and thus publicly confessing sin and professing faith in Christ was very spontaneous. Many were ready to take this step as soon as the invitation was given. Both Tibetans and Moslems mingled with the Chinese in the audience. One old follower of the “false prophet” knelt with the rest of the Chinese around one common mercy-seat. Thus over seventy professed faith in the Lord during the meetings, besides the many who have been touched in their homes and the hundreds who have been indirectly influenced through this movement. (The writer has just had word from the residing missionary at Minchow, who writes that a large proportion of those who professed conversion during the conference have come to the inquirers’ meetings).

Minchow has been thoroughly stirred for once. This has also, of course, aroused a great deal of opposition. A tailor was con-

verted in one of these meetings, but his wife, when he went home that night and told her, flew into a rage and began to smash up the furniture with an axe. The next day she followed her husband to the chapel, having previously hidden a long knife up her sleeve, with the intention, as she said afterwards, of first killing her husband and then herself, if he should pray or speak. Nothing happened in the morning service, and when she went to the afternoon meeting, still carrying the knife, she came under strong conviction, went home and wept bitterly and that night decided to serve and worship the God of her husband.

A seventeen-year old boy who had been a terror to the city people because of a propensity to throw stones on peoples' houses and smash the tiles on the roofs, became also converted, and was so happy afterwards, going around with his New Testament. Many of the little ones also turned to the Lord. Their testimonies of conviction of sin were remarkable.

One little boy, twelve years old, had already gone to bed, but being under conviction for sin, had to dress and come to the chapel, where he knelt with the others, and afterwards boldly testified to believing in Jesus, and to having received the forgiveness of sins.

But perhaps the most remarkable of all was the conversion of one of the former leaders of the Kolaohuei, who four years ago, after the uprising in Minchow, was sentenced to death, but finally pardoned. After his coming out that night and publicly professing this new religion, he told us how the Holy Spirit had led. He had been in the coun-

try a few days before, but for some unaccountable reason he was restless, and fearing something was wrong with his family, he returned to the city. He found all well, but that very evening, while drinking with some friends, the above mentioned young man came along and said that there were five foreign teachers at the "Gospel Hall," and that the "Gate of Heaven" was open. Telling his friends that he "would like to see what the Gate of Heaven looked like," he went along. Almost immediately, according to his story, upon entering the chapel he was so mightily moved that he could neither stand nor sit down, and as soon as opportunity was given that night he came forward. He used to be a thoroughly bad man.

God has wrought wonderful changes in our midst, and we have decided to continue these revival meetings in all our stations in South-west Kansu.

DAVID P. EKVALL.

TITAOCHOW, KANSU, Jan. 27th, 1908.

Christian Progress in Japan

GENERAL CONDITION

The year of 1907 has been one of continued interest and encouragement. The coming of so many representatives of Christianity from different countries to the Y. M. C. A. Conference, as well as the visit of General Booth, awakened a quite general, and to a considerable extent, thoughtful interest in Christianity; and the result has naturally been an increasing desire to possess a copy of the Word of God and to understand what are its teachings.

With many it has been a matter of curiosity ; with others there has been a conviction, more or less deep, that Christianity is the one true religion, and it only is adapted to satisfy the deep hunger of the soul.

And so as conditions have differed results have been various. There has been much of seed-sowing of which the result is not yet apparent, and also a decided increase in the number, as well as aggressive power of the Christians. Evangelism has become a definite and successful agency for the propagation of the Gospel, and believers everywhere are waking up to feel a responsibility for the salvation of those who as yet have no knowledge of God.

Rev. Dr. McKenzie, of Kanazawa, reports : "I doubt if anything has occurred in the history of Christian work in Japan that has turned the attention of the people as a whole to such a degree, and so favorably toward Christianity as the meetings which followed the Conference of the Y. M. C. A. in Tokyo. As to this particular section of the country, there is no doubt that the result in the way of enlightening public opinion was very great."

"The experience of a colporteur who visited the city immediately after the meetings is interesting as showing the effect they had in turning men's minds to the Word of God. He visited the office of the local officials and there sold twenty copies of the New Testament. He was permitted to visit the students of the normal school dormitories, and there sold a larger number. These quite unusual sales he credited to the influence exerted by the meetings. Pastors, evangelists, church mem-

bers, all agree in saying the meetings of the Y. M. C. A. Conference in Tokyo, and those following in the provinces, have exerted a great influence in favor of Christianity upon the people generally."

"The number of adult baptisms in the Protestant churches during 1906 was 6,465, an increase of over forty-six per cent. as compared with 1905. The number of baptisms in 1907 was still greater. The reports are not yet complete." Rev. Dr. Davis says : "There is a greater readiness to listen to the Gospel and accept Christ, especially among young men, than has been known for years."

One of the missionaries is sending out every month 2,000 copies of a sheet for the assistance of those who are engaged in Bible study. It is estimated that more than a million of the people of Japan, while not yet professed Christians, are yet taking the Bible as their guide.

CHRISTIAN TEACHERS FOR GOVERNMENT SCHOOLS.

An important and significant development of opportunities for good is the supplying of American college graduates to teach English in Japanese government schools. The request came unsought to the Secretaries of the International Committee in Japan, and they have taken special pains to secure men who unite Christian character with teaching ability. The demand for such teachers has grown until now there are twenty-three who are thus employed. Their earnestness and sympathy, as well as ability, have won the confidence and esteem of the pupils and their associate teachers, so as to give

them a large and valuable sphere of influence. There is no hindrance to their teaching Bible classes and doing other Christian work out of school hours. The result is the instruction of large numbers of those students in the truths of the Bible, and also the breaking down of prejudice. The value of such work may be realized in part when we learn that during the year 1906-7 the fifty-three Bible classes taught by them had an enrollment of 1,270 and an average attendance of 646, of whom 67 received baptism, and there are 178 inquirers.

CHINESE STUDENTS IN JAPAN.

The presence of such a large number of Chinese students in Japan presents a very serious and interesting problem. One of the best authorities in China, Dr. Arthur Smith, has said: "There is an opportunity of doing more for China to-day in one year in Tokyo than all the missionaries have been able to do in China during a century." Bishop Bashford says: "The fact that they are away from the pagan environment and influence of their home lives, that they are at a turning point in life, and that they have gone to Japan with their minds open to Western ideas, and therefore peculiarly open also to the faith of Western nations, and the fact that these young men comprise the future leaders of the Empire,—all unite to make the work among the Chinese students in Tokyo superior to any other single piece of evangelistic work in the Chinese Empire to-day."

The number of such students has greatly diminished, but there was an aggregate of 8,000 on the 31st of December. About one-third are supported by the gov-

ernment and the rest by private funds.

In an account of this work Mr. J. M. Clinton, of the Y. M. C. A., says: "These young men represent the best classes of China. They come from every province and from families of every station in life, with ambitions of the lowest and the highest standards, but each with a fire burning within him for China. Hence the political, educational, social and religious life of new China hangs on what use these men are to make of their future. They are the men who are to return to their native land to become China's leaders in every phase of her life. Surely the influence which these students are to exert upon China cannot be overestimated. Some 450 to 650 have been enrolled as members of the Evening Educational Classes and 200 as members of the Christian Association.

At one time two hundred and fifty signed cards expressing their desire to be Christians. A church has been organized with 60 members, and 20 more are being instructed preparatory to baptism.

WORK AMONG KOREAN STUDENTS.

There are about 500 Korean students in Tokyo, of whom 50 are supported by the Korean government and the rest by their families or themselves. The superintendent, who is employed by the Korean government, is a strong Christian man and is lending his assistance and influence to the Korean Young Men's Christian Association. They are exposed to great temptation, and at the same time afford a splendid opportunity for evangelical effort.

A Christian Korean has been secured to work among them, and has met with much success. When he first came in November, 1906, there were but six Christians in the whole number; but with such energy and faith has he worked that there is a permanent Bible class of more than 120 earnest believers as the result of the evangelistic meetings held just before and during the Federation Conference.

STUDENTS FROM THE PHILIPPINES AND INDIA.

There are also in Tokyo some thirty Filipinos and about the same number from India who have come to Japan for the purpose of study. Both groups have had more or less of Christian teaching, and a few are earnest Christians. Others are anxious to study more along that line. They too are being helped to a knowledge of God and the way of life by being taught the Bible.

Such are some of the wonderful opportunities afforded here in Japan for the extension of the Redeemer's Kingdom.

H. LOOMIS.

Edict for Compulsory Education.

The following fresh instructions have been issued to the provinces:—

I. Viceroy and Governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The government will defray all expenses. II. Rich Chinese must in addition open as many schools as

possible and establish educational societies in all districts to teach the benefit of education. III. All boys over eight years of age must go to school or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education. IV. All wealthy Chinese opening schools will be rewarded. V. Every prefecture must have forty preparatory schools and every town or village one or two. VI. The Viceroys and Governors must report the opening of the schools and an official will be sent to inspect them.

April, 1908.

The Month

The Empress-Dowager is said to have recovered from her indisposition of last month, and the suggestion that was made, that she was thinking of resigning the Throne, meets with no credence. A good deal of uneasiness has been occasioned by a succession of fires at Peking, thought to be the work of incendiaries and to have political significance. The whole of the buildings of the Industrial Exhibition near the Chien Men were destroyed; and the Yung Ho Palace, well known as the Lama Temple, was also burned. Later enquiries have failed to establish the suspicion of political significance, and it is said that the fire at the Lama Temple was due to the fact that an enquiry was being set on foot by the Peking government as to the whereabouts of certain treasures formerly stored in the place and which were said to have disappeared. The officials who were in charge of the great lamasery have been punished for failure to avert the catastrophe of fire. Sir Robert Hart, I. G. of Customs, was received in audience by Their Majesties the Emperor and Empress Dowager on the 26th of last month, and conspicuous honour was shown toward him. The interview lasted half an hour. He left Peking, on his way home, April 22nd, and his departure from the

Capital was the occasion of a great ceremony—the Diplomatic Body, representatives of the Chinese Government, the Customs and the majority of the foreign residents being present. Sir Robert Hart will leave Shanghai by the N.-D. L. S. *Yorck*.

H. E. Wang Ta-shi, Junior Vice-President of the Waiwupu, has been ordered to England to study the government and constitution of that country. H. E. Li Chia-chu, Chinese Minister in Tokyo, has been ordered to study the constitutional system of Japan and to report to the Throne. A new Minister has been appointed in his place. H. E. Tang Shao-yi has been ordered to return to Manchuria, there to dispose of unfinished international business. His name has been mentioned in connection with the appointment of an Acting Viceroy to Nanking and also as the prospective Viceroy of Chihli, should the present Acting Viceroy be removed to Peking, as is anticipated.

Affairs in Korea are still unsettled and riots continue. The Japanese do not give way in the Chientao matter, maintaining that as there are more than a hundred thousand Koreans in the island, Japan has the right of military protection. Eight hundred Koreans at Hungchun have become naturalized Chinese and many applications for naturalization are expected to follow. The anti-Japanese party in Korea have, through agents, murdered Mr. W. B. Stephens in San Francisco. The Koreans considered that Mr. Stephens had sold himself to the pro-Japanese party. It has been discovered that rioters in Korea are making an appeal for the assassination of a pro-Japanese Korean Minister. Plans were made for the murder of Prince Ito, but were discovered and prevented.

Owing to the fact that the U. S. representative in Harbin refused to recognise any government in Manchuria other than the Chinese, the matter was made the subject of diplomatic discussion in Washington between Secretary Root and Baron Rozen, the Russian Ambassador. It is said that an agreement, acceptable to both parties, has been arrived at, but its details wait the sanction of

St. Petersburg. The attitude of the U. S. has been by some connected with the forthcoming visit of the American fleet to Far Eastern waters. The trouble consequent upon the Japanese action with regard to the *Tatsu Maru* is by no means at an end. The boycott of Japanese goods, which was begun in Hongkong, is a more serious matter than was at first supposed and is spreading rapidly. The Japanese steamship companies trading between China and Japan are said to be very considerably affected thereby and the effect of the boycott is spreading as far as Australia. Japanese papers charge foreign merchants in China, especially in Hongkong, with abetting this boycott for their own advantage.

On April 7th an Imperial Decree was issued appointing three special Commissioners of Opium Prohibition. To these Commissioners is to be entrusted the conduct of the opium reform. Heads of yamens are made responsible for any breach of opium regulations on the part of their subordinates and instructions have been sent to Chinese Legations abroad prohibiting opium smoking among the Chinese in their charge. The Chinese in Vancouver are forming Anti-Opium Leagues and asking for the suppression of the opium traffic. The Board of Civil Administration has presented to the Throne a list showing the annual decrease of poppy cultivation, and the Ministry of Finance is in receipt of instructions from the Throne commanding the complete cessation of poppy cultivation throughout the Chinese Empire within a period of two years. It is now announced that the stamp duty which is coming into force is to be substituted for the income hitherto derived from opium. The Waiwupu has examined the officials in that Board and found six of them still having the opium smoking habit and dismissed them. The other Boards are going to follow the example of the Waiwupu.

Dr. Morrison, correspondent of *The Times*, has returned from an overland journey through Yunnan, Kweichow, and Hunan, and he reports that in Yunnan the Opium Edict has been effectively obeyed. In Kweichow the report is not so good, although the

reform is in evidence there. Dr. Morrison also reports that in these south-west provinces schools of many kinds are being erected, but he remarks that it is pitiful to see the way people are being fooled by Chinese teachers of phenomenal incapacity.

The Anglo-German loan for the Tientsin-Pukou Railway has been largely oversubscribed. A considerable amount of the loan was applied for by the Chinese. The Shanghai-Nanking Railway has been opened through to Nanking, and there is now regular railway service between Shanghai and the Provincial Capital. The question of likin stations along the railway lines is under discussion. It is expected that by the end of this year the French railway from Hanoi into Yunnan will be completed to Mengtze. Work has already been completed as far as Yunnanfu. The Viceroy of the Hsen-Kan has memorialized the Throne stating that it is necessary to have the line between Peking and Kalgan extended eastward to Kulu, a distance of about 2,000 Chinese *li*. He also proposes an extension along the north bank of the Yellow River, westward to Ili, a distance of about 8,000 *li*. This latter should be considered as a military railway for the defence of Peking. The small railway between Hangchow and Linping has been completed and will be opened for traffic May 14th. The light railway built between Shanghai and Sungkiang, about twenty miles in length, has been opened for traffic. The Kiangsu Railway Company has obtained a concession to build a railway line in the north of Kiangsu to be completed within four years, or the line will be taken up by the government administration.

All the interests of British concessionaires in the province of Shansi, held by the Peking Syndicate, have been returned to the control of the Chinese, and a Chinese company has been formed to carry on the work. A loan of five million taels is said to have been oversubscribed and a well-qualified Chinese mining engineer has been given charge of the work.

The question of the smuggling of arms has been receiving the attention

of the government, and steps are being taken to suppress the arms traffic. It is reported that the officials at the Canton Custom House have seized twenty contraband cases of arms and ammunition on board a foreign steamer.—Several Chinese employed in the Telegraph Administration in Peking have been found guilty of selling state secrets to certain foreign Legations. The chief of these culprits has been exiled to Chinese Turkestan.—The Grand Council is said to favour the establishment of a wireless system to maintain communication between the metropolis and provincial authorities and to prevent leakage of state secrets.—There has been an outbreak of lawlessness in Kiukiang; robberies with violence being of frequent occurrence.—South Chekiang seems to be in a chronic state of lawlessness; robberies and piracies being frequently reported from this region.—A disastrous flood has occurred at Hankow, due to a remarkable freshet which came down the Han river. Owing to the fact that the telegram of warning was first of all wrongly transcribed and then ignored by the officials concerned until the warning was too late, no preparation could be made by the boat population on the Han to safeguard themselves from accident. Tremendous wreckage ensued, and it is said that upwards of a thousand people lost their lives.

The Dalai Lama is at Wu Tai Shan in Shansi. He has been requested to go to Peking for Imperial audience. A good deal of grumbling has been occasioned by the excessive cost of his maintenance while in Shansi.—The Ministry of Agriculture has urged upon Chinese officials action for the promotion of the Chinese tea trade in the markets of London, New York and St. Petersburg.—It has been decided to open Tungchow in Kiangpeh as a trading port for foreign and Chinese merchants. The suggestion is made also that Tsiangkiangpu shall rank as a treaty port.—The British troops which have been occupying Tongshan since the Boxer rising have now been withdrawn.—Grand Secretary Chang Chih-tung has suggested the founding of large public libraries in Peking on the pattern of public libraries in foreign countries.

Missionary Journal.

BIRTHS.

At Takhing, 26th March, to Rev. and Mrs. R. A. BLAIR, A. R. P. C., a son (Robert Neil).

At T'aiku, Shansi, 29th March, to Rev. and Mrs. PAUL L. CORBIN, A. B. C. F. M., a daughter (Clara).

At Shanghai, 18th April, to Rev. and Mrs. A. C. BOWEN, M. E. M. S., a son (Albert Lander).

MARRIAGES.

At Bhamo, Burmah, 18th March, Dr. W. T. CLARK to Miss E. E. NAYLOR, both of C. I. M.

At Shanghai, 3rd April, Mr. G. M. FRANCK to Miss FANNIE FORREST, C. I. M.

DEATHS.

At Ashiho, Manchuria, 5th February, WILLIAM DICKSON, aged 7, elder son of Rev. and Mrs. JAMES STOBIE, U. F. C. S. M.

At Taining, Shansi, 4th April, Miss S. M. LIDDY, C. I. M., from typhus fever.

At Shanghai, 22nd April, Miss JUDITH HAGSTRÖM, of the Sw. Am. Mis., Siangyang.

ARRIVALS.

AT SHANGHAI:—

27th March, Mr. and Mrs. J. S. FIDDLER and family, and Miss FANNIE FORREST, C. I. M. (ret.).

28th March, Rev. and Mrs. R. T. COTTRELL, Rev. and Mrs. B. A. ROBERTS, Mrs. B. MILLER, Miss SCHILBERG, all for Seventh Day Advent Mis.

29th March, Messrs. K. BERGFJORD, J. KARSTAD, H. MJELVÆ, I. OISTERSÖ, O. ROED, L. TVEIT, Misses C. STEUERSEN and M. WAGNER.

4th April, Miss R. R. HALSEY, for A. P. E. C. M.

6th April, Dr. and Mrs. G. A. COX, and Miss M. E. COX, C. I. M. (ret.); Dr. and Mrs. BABINGTON and family, C. M. S. (ret.).

11th April, Misses D. M. WILSON and E. J. HARVEY, for C. I. M.

DEPARTURES.

FROM SHANGHAI:—

28th March, Misses E. FRENCH and A. M. CABLE, both C. I. M., for England; Rev. and Mrs. J. CARSON, I. P. M., for Ireland.

31st March, Mr. and Mrs. ISAAC MASON and family F. F. M., for England; Dr. and Mrs. T. COCHRANE, and family, L. M. S., for England.

4th April, Mr. and Mrs. H. PFANNEMULLER, C. I. M., for Germany; Dr. and Mrs. W. H. DAVIDSON and family, F. F. M. and Miss M. L. CUMBER, for England; Miss F. M. O'DONNELL, C. M. M., for U. S. A.

6th April, Rev. and Mrs. F. J. WHITE and family, A. B. M. U.; Rev. and Mrs. T. F. MCCREA and family, S. B. C.; Miss S. PETERS, M. E. M., all for U. S. A.

10th April, Rev. EVAN MORGAN, E. B. M.

11th April, Rev. and Mrs. Q. A. MEYERS, Mrs. MOORE, Misses TRIMBLE, F. PLUMB and R. SIA, M. E. M.; Rev. H. N. RONNING and family, Rev. and Mrs. E. PILLEY, all for U. S. A.

14th April, Miss I. GÖTHBERG, C. I. M., for Sweden.

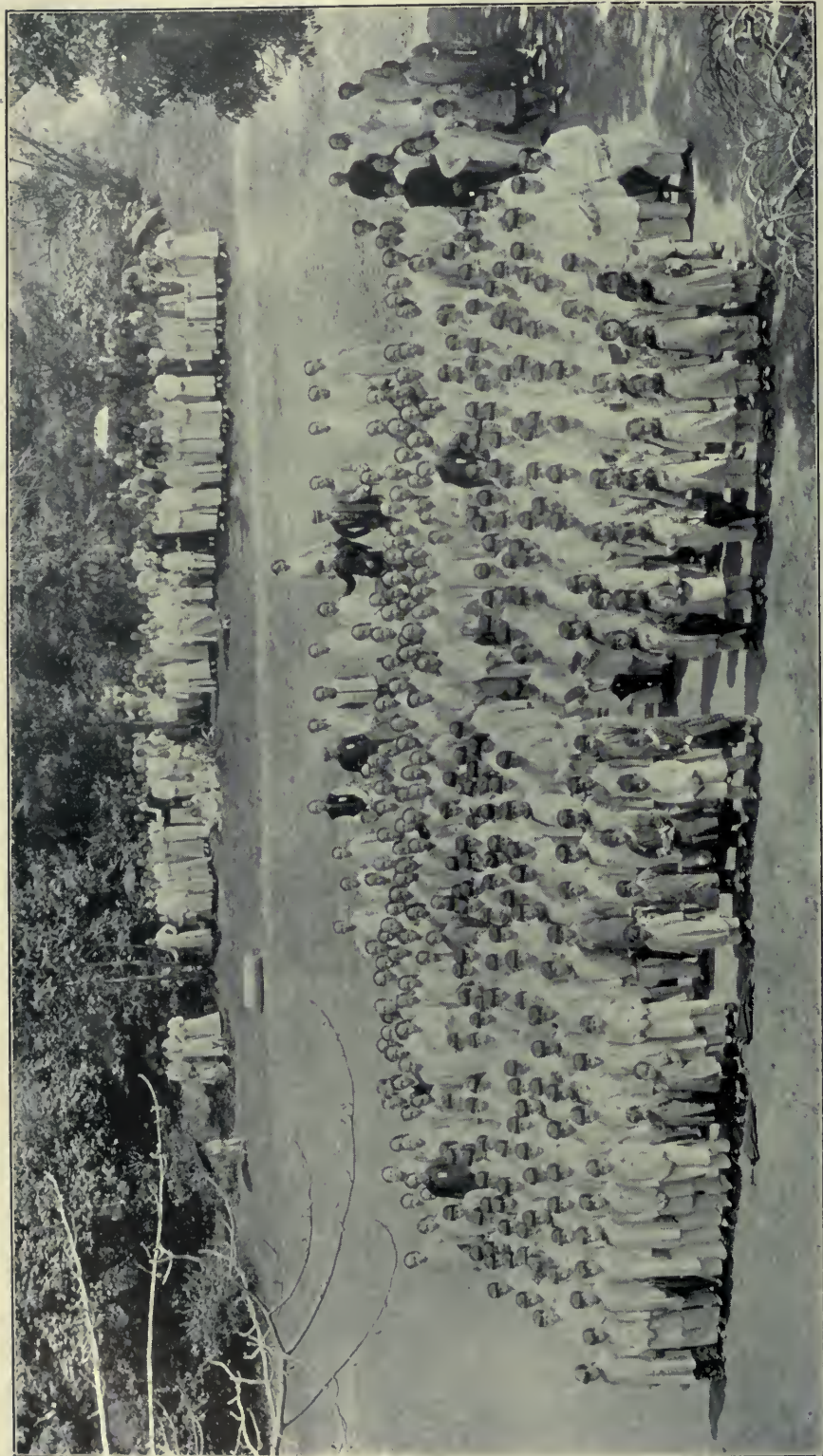
17th April, Dr. J. A. OTTE, Ref. Ch. Mis., for U. S. A., via Siberia.

20th April, Mr. and Mrs. PILQUIST and family, Seventh Day Ad. Mis.; Rev. and Mrs. GALT, A. B. C. F. M.; Rev. H. W. HOULDING, S. C. M.; Misses G. WYCKOFF and E. E. MARTIN, Mr. and Mrs. W. H. STELLE, Miss MARY ANDREWS, all of A. B. C. F. M., U. S. A.

21st April, Rev. and Mrs. E. H. SMITH and family, A. B. C. F. M., for U. S. A.; Mrs. H. W. BOONE and two children, A. P. E. C. M., for U. S. A.; Mr. and Mrs. H. P. SHAW, F. C. M., for U. S. A.

24th April, Miss R. ELWIN, A. P. E. C. M., for England; Miss H. N. RODBERG, Sw. Mis. Cov., for U. S. A.

29th April, Dr. and Mrs. E. L. BLISS and family, for U. S. A.



CHOIR AT EASTER MONDAY CHORAL FESTIVAL, FOOCHOW (See *Missionary News*).

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

JUNE, 1908

NO. 6

Editorial

A SERIES of Conferences, one of the results of which we hope may be the bringing nearer of the possibility of a working federation of the Churches of Christ, is to be held in London during June and July. **The Forthcoming Anglican Conferences.** The Pan-Anglican Conference opens its proceedings on the 15th of June, and the Lambeth Conference is to be held on July 5th. Bishops of the Anglican Communion from all over the world will be taking part in these meetings and, therefore, missionary questions are bound to assume a leading place. We trust that the spirit of sympathetic desire for practical co-operation, which marked the attitude and action of the bishops in attendance at the Shanghai Conference towards their brethren of other communions, will pervade these gatherings in London. The great Anglican Church has it in its power more than any other ecclesiastical body, to make or mar the hopes for the re-union of Christendom. Signs are evident on every hand that the old feelings of intolerance and exclusiveness which marked our ecclesiastical divisions are giving way before the impulse of a common purpose and a common need. We trust the deliberations of the Anglican Conferences will serve to emphasize the growing sense of the spiritual equality of the brotherhood which is in Jesus Christ.

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WE are sure we need offer no apology for the amount of space given in this issue of the RECORDER to the **The Revival.** various accounts of the revivals which have been taking place and which still continue in various parts of China,

and especially in Manchuria. Never before in the history of mission work in this land have there been so many and so wide-extended manifestations of the working of the Spirit of God with power as have been witnessed of late. We have only to mention some of the names of places which have come to our notice to justify this remark. During the past two months word has come to us of remarkable meetings in Peking, T'ungchow, Mukden, Kuanchengtze, Haicheng, Liaoyang, Newchwang, Ashiho, in North China, besides Foochow and other places in South China, and the great ingathering in West China, of which we recently gave some account. And we trust that these are but the harbingers of greater blessings yet to come.

* * *

A PERUSAL of the interesting articles in this number, by the Rev. Dr. Sheffield on Co-ordination in Christian Education and by the Rev. J. P. Bruce, M.A., on the Shantung Protestant Union University, will convince the reader of the truth of the old adage "Prevention is better than cure." It is confessedly difficult to bring about an amalgamation of already existing institutions, and the earnest attempts to do so deserve all the more credit. The Christian denominational difficulties are by no means the hardest to surmount. With the increasing tendency to a more liberal theology that difficulty will more and more cease to be the crux. What must be taken into consideration, however, is the *amour propre* of the existing institutions.

Furthermore, there is the difficulty of obtaining support for a union college. Those who are most liberal in giving to missions generally prefer bestowing their donations on institutions under the management of their own church. We may think this ought not to be and that Christians should be willing to support union enterprises, but we must take things as we find them and make the best of existing conditions. We presume from the success which has attended these efforts toward union in Chihli and Shantung and Amoy that, to a certain extent, these difficulties have been met and conquered. The pity of it is that union was delayed until the institutions under the control of different missions had reached a high state of development, and that is what we mean by saying "Prevention is better than cure."

With marked wisdom and foresight the missionaries in Szechuan have determined not to repeat the mistakes of missions in other parts of China, and thus from the very start have united

for the development of their educational institutions. We shall watch the carrying out of their well-laid plans with earnest wishes for their success.

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TAKING into consideration the hard work done in the north to simplify matters and bring about union instead of rivalry and competition, it seems perhaps somewhat ungracious to say anything by way of criticism.

The Northern Union
Schemes. A Criticism.

There is, however, one fact to be much deplored, and that is the planting of different institutions belonging to one system at different centers. In the case of the North-China Educational Union we have the College of Liberal Arts at Tungchow and the Theological and Medical Schools at Peking. In the case of the Shantung Protestant University Scheme we have the College of Liberal Arts at Weih sien, the Gotch-Robinson Theological College and Normal School at Tsingchowfu, and it is proposed to found the Union Medical School at Tsinanfu.

The disadvantages of the separation of the different departments of one university must be apparent to all. The number of professors on the faculties will have to be largely increased. Where institutions are at one center the professor in one department can give some of his time to teaching in another. For instance one professor of chemistry will serve for the medical college and the school of liberal arts. The up-keep of separate institutions at different centers will be more expensive than that of one large central university complete in all departments. It seems to us very desirable that theological students during the time of their preparation for the ministry should not be cut off entirely from other studies, but should be studying God's book of nature as well as His book of revelation. Certainly such a division as this must work against the development of the *esprit de corps*, so important in an educational institution. Other objections to these schemes to which we might call attention have, we presume, been considered, and the present plans are doubtless the result of a compromise rendered necessary by circumstances we cannot fully estimate.

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IN the interesting *résumé* of the plans for the formation of the SHANTUNG PROTESTANT UNIVERSITY, published in this issue, it is stated that the intention of the University Council is to place, so far as possible, all the members of its faculty on a missionary basis.

Missionary or
Professor?

We would strongly applaud the wisdom of this intention, for we feel that one conspicuous danger menacing large educational institutions in China is the loss of the spirit of devotion to the spiritual issues of the Kingdom of Jesus Christ. When in a large centre of Christian activity there is present a number of workers whose motive is other than distinctly missionary, difficulties are bound to arise and missionary ideals will suffer. Where the responsibilities for educational work are assumed by the mission boards and their supporters and there is no government aid, it should be an essential factor in the situation that the teaching staff be chosen from men who have the missionary spirit. It will be a sad day when *missionary* education falls into the hands of a merely professional class. We believe it to be fully possible to find men of first class ability ready to undertake work in the various branches of the teaching profession in the same spirit as brings so many devoted and able medical missionaries to the field. There is no reason why the phrase 'educational' missionary should not become as well known as that of 'medical' missionary. We rather resent the implication that the spirit of sacrifice is weaker in the Christian graduates of our arts school than in their fellows of the theological and medical departments.

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THE article on this subject by the Rev. D. T. Huntington is full of interest. The work inaugurated by him for the beggar boys in Ichang and the neighbouring district is one that must commend itself to all Christians.

**Trade School for
Destitute Boys.**

It is so thoroughly in keeping with the spirit of Christ Himself and is a veritable going out into the high-ways and hedges. As in the Roman Empire, so now in China, nothing will form a stronger argument for the truth and vitality of the Christian religion than the manifestation of its practical working in the raising of the fallen and in its care for the destitute. The Christian missionary finds doors of opportunity open on all sides, and is simply overcome by the sense of the work that ought to be done. The paucity of workers is the crying need. Here in Ichang we have the spectacle of one man overseeing evangelistic work, conducting an Anglo-Chinese school, and caring for the beggar boys in a trade school. Any one of the three branches of work is quite sufficient to tax all his resources. Nevertheless Mr. Huntington is demonstrating what is possible in an

extremely difficult field, and we hope that his example will lead some others to devote themselves to work of similar character.

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THE Laymen's Missionary Movement has within the past two years raised an important question: What increase in men

The Missionary
Invasion of China.

and in means is necessary to carry to completion the missionary work already begun?

In a little volume entitled "The Cost of Christian Conquest" the Rev. Wm. N. Brewster, of the Hinghua Mission of the American Methodist Church, offers a solution which is intended to be at once theoretical and practical. He assumes that to "evangelize" signifies not only to instruct, but to "pervade with the spirit of the Gospel." Taking his own mission as a unit of comparison he thinks that the M. E. Church ought to assume charge of at least forty millions of Chinese, that the staff of missionaries should be raised from about 214 to 1,600, and that the expenses of the evangelization enterprise, conducted on the broadest and most comprehensive scale, would require an appropriation of four million dollars each year for a generation. Considerable stress is laid upon the methods by which a large and effective force of Chinese can be secured under these enlarged conditions.

That there ought to be a fixed ratio between the population of a non-Christian land and the missionary force sent thither is an idea which seems to have been imported into China from India. No one is in any doubt about the population of India, and everyone is in doubt about that of China. Those most competent to judge are more and more coming to the view that the traditional "four hundred millions" of China have no objective existence; but whether they have or not they ought not to be made a basis of estimates of men and of money. In the view of many it is a much safer plan to consider carefully what centers any particular mission seems to have within its special field and to plan for their strategic development. No discussion of the matter with which we are familiar has even mentioned the probable—not to say certain—*political* effects both upon the Chinese officials and people at the present critical juncture of so vast an army continually reinforced each year as is here contemplated. Yet this is a most serious and indeed a vital matter. As we are often reminded the *quality* of the workers is a much more important matter than mere numbers and not less difficult to secure.

A FURTHER step of great importance has been taken in connection with the overthrow of the opium vice in the Far East by the announcement of the intention of the British Government to suppress the trade immediately in Hongkong and in the Straits Settlements. Hongkong is considerably perturbed about this matter, and the China Association of that place considers immediate suppression an altogether too drastic measure in view of the fact that there the opium business is in the hands of a Corporation which holds a monopoly from the Colonial Government, in consideration of which it pays to Hongkong no less a sum than one and a half million dollars per annum. As the agreement with this Corporation does not end until 1910 an appeal is being prepared to send to the British House of Commons for a sufficient delay in order to make the necessary financial arrangements. Sir Edward Grey, the British Foreign Minister, also declared that he would use all his influence to insure the carrying out of the intention of the Shanghai Municipal Council to end the traffic within two years. He paid a tribute to the good results attained so speedily by the Chinese Government in an undertaking which was one of the greatest possible for any Government, and he desired them to feel that Great Britain sympathized with China and desired to aid her. The burden of this reform now lies almost entirely upon the shoulders of the Chinese Government and people.

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It is on this account that we are inclined to regret that the only reference to anti-opium propaganda which appears in the last and very interesting issue of the World's Chinese Students' Federation Journal is one of criticism of the action of the Shanghai missionaries in their relation to the agitation for the closing of the opium houses in the municipality. The editors of that Journal regret that any compromise was ever listened to or suggested, and they believe that it would have been better for the missionaries to have striven for immediate total suppression and failed. While we disagree with this criticism, believing that to the action of the Shanghai missionaries was largely due the guarantee of the Municipal Council to close down altogether before the end of 1909, still we are glad to find our contemporary taking so high a stand in the matter. We would remind our friends, however, that to be consistent they must

**A Chinese Criticism
of the Shanghai
Missionaries.**

follow on to urge the Chinese government to reduce its ten years' proposal to immediate abolition, since that proposal is also a compromise. There are certain evils which cannot be abolished instantly, and the opium vice is one of these. If the whole of the 'Fu' cities of China are as clear of opium houses at the close of 1909 as the foreign municipality of Shanghai will be, we shall thank God and take courage. We commend to the Federation Journal the suggestion that a fearless criticism of those high officials who are failing in their duty in this matter would be an act of true patriotism.

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FEW missionaries in the Far East will have heard of the death of Dr. Cuthbert Hall without a feeling of sincere regret.

Dr. Cuthbert Hall. It is not given to many men to exercise the "A Servant of unique and widespread influence which Jesus Christ." marked the activities of the late President of the New York Union Theological Seminary. A remarkable catholicity of outlook and grasp, significant of a deep and true sympathy with the needs of men and the problems of human kind, grounded upon an intense love to Jesus Christ, gave to the ministry of the American Presbyterian churchman—Cuthbert Hall—the same distinctive stamp of religious genius as marked that of the English Episcopalian churchman—Brooke Foss Westcott. In each case outstanding intellectual gifts were made the servants of an even more conspicuous Christian devotion. Dr. Hall was in the ranks of those whose ecclesiastical position and national sympathies are completely overshadowed by their comprehensive Christianity, whose order is truly Catholic and Apostolic. Such men are the special gift of God's grace to His church.

In 1902-3, and again in 1906-7, Dr. Cuthbert Hall served the cause of missions as Barrows lecturer to India. The strain of the last journey is said to have sown the seeds of his recent fatal illness. The *Outlook* says: "Dr. Hall's mission to the Far East was successful to a unique degree, because it was so pre-eminently a mission of love and service." Frankly acknowledging all the evidences of Divine Truth found in the great religions of the East, he never for one moment paltered with the revelation of God in Jesus Christ, nor faltered in his acknowledgment of Christ as the Saviour of the world. While on his death bed he wrote the following message: "I have indicated what shall be said and sung (at the funeral service), because my one great longing is for the joy of witnessing in death, as I have striven to witness in life, to my adoration and faith in the Lord Jesus Christ, my Lord and my God."

The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—James v. 16.

For where two or three are gathered together in my Name, there am I in the midst of them.—Matthew xviii. 20.

Come, Holy Ghost, with God the Son,
And God the Father, ever one;
Shed forth Thy grace within our
breast,
And dwell with us, a ready guest.

By every power, by heart and tongue,
By act and deed, Thy praise be sung;
Inflame with perfect love each sense,
That others' souls may kindle thence.

O Father, that we ask be done,
Through JESUS Christ Thy only Son,
Who, with the Holy Ghost and Thee,
Shall live and reign eternally. Amen.

PRAY FOR

The educational work of the Missions, that it may be a mighty force in leading the New China along lines that will be both *new* and *true*. (Page 309).

The Peking, Shantung and Amoy unions in educational work, that they may be wisely directed and richly blest.

The educational institutions, that there may be a plentiful supply of trained teachers found for them. (Page 311).

Such support for the educational work as will allow the institutions to take advantage of the remarkable opportunity that is now offered it. (Page 311).

Christian scholars who may be competent to teach the Chinese Classics. (Page 312).

Mr. Huntington's work for destitute boys, and all similar institutions, that they may be the means of saving many children from poverty and distress, and may bring many of the lost ones to Christ. (Page 322 ff.).

All teachers in Mission institutions, that they may be filled with the missionary spirit.

The revival in Korea and Manchuria, that great wisdom may be given to those upon whom rests the responsibility of caring for the Churches that have been visited, and that all but purely spiritual motives may be effectually driven out of the

hearts and minds of those to whom this outpouring of the Spirit has been granted. (Page 330 ff.).

A continuance of this outpouring until it shall have reached every Christian in China.

The Pan-Anglican and Lambeth Conferences in London, that they may give great stimulus to the cause of Missions. (Page 297).

All missionaries, that they may wisely regulate their households for an example to the Chinese.

The Church in China, that God may raise up Chinese men and women who may be spiritually equipped as leaders in His Church.

The growing Christian Church in heathen lands, that it may be truly national, evangelical and missionary.

A PRAYER FOR SCHOOLS.

Almighty and Merciful God, graciously bow down Thine ear to the petitions of Thy servants. Hallow with the might of Thy blessing all schools of Christian learning, especially those in China, and vouchsafe the gift of Thy grace to all who come to learn within them, that they may grow up in Thy faith and fear, and learn to know Thee through Thy works in nature and to love Thee for Thy wonderful ways in the salvation of mankind. Through JESUS Christ, our Lord. Amen.

GIVE THANKS FOR

The outpouring of the Holy Spirit in Korea and Manchuria and the deepening of the spiritual lives of those affected. (Page 330 ff.).

The great opportunity offered to the cause of Christ by the present educational outlook in China. (Page 298 ff.).

The work that has been, and now is being, done in Mission schools and colleges in China.

The decision of the British Government to abolish the sale of opium in Hongkong and the Straits Settlements. (Page 302).

Contributed Articles.

Co-ordination in Christian Education

BY REV. D. Z. SHEFFIELD, D.D.

I AM asked to give a brief account of the evolution of Mission Educational Work, resulting in the present organization known as "The North China Educational Union." Previous to 1900, when all mission work in North China was thrown into confusion by the Boxer movement, the various missions moved on independent lines in their educational work, and in no mission was that department of work fully developed. In the London Mission considerable teaching had been given in primary schools and to theological and medical students, but no organic system of education had been developed; the work done being largely by individuals at their own initiation. The strength of the missionaries was given to evangelistic work, and little emphasis was placed on education as an agency in that work. Mission funds were sparingly appropriated for the support of schools with the evident hope that the native church would in due time provide itself with its needed educational equipment. The American Presbyterian Mission was not strong in numbers, and had but imperfectly developed its educational work. It had, however, two well organized schools in Peking of the academic grade: one for boys and a second for girls. The girls' school suffered serious loss in the general destruction in Peking. Considerable medical teaching had been given by individual medical missionaries. A few students had been sent to the American Board Theological College at Tungchou for a course of study, but for the most part native preachers and assistants were without theological training.

At the beginning of mission work in North China by the American Board, the policy of the Board in regard to education was substantially that of the London Mission. Missionaries were not encouraged to give much time to such work, and funds for it were sparingly appropriated. A somewhat more liberal attitude existed towards theological education, since in yet older fields the advantages of such education began to be manifested

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

in producing a higher type of men as leaders in the native church. It can, however, be justly claimed that the mission has been somewhat in advance of the Board in emphasizing the value of general education as an agency in mission work. That the Board has slowly responded to this demand and half unconsciously modified its policy in relation to mission schools, can be traced to a double cause: the encouraging results of such work and the growing emphasis placed upon education throughout the United States as a public necessity for the perpetuation of our free institutions. From the beginning the seven stations of the North China Mission have been in the habit of establishing schools of primary grade, gathering into them children from both Christian and non-Christian families. The boys' school at Tungchou soon developed into a boarding-school, and a few years later was advanced to a mission school, and an academic grade of studies was added; students attending from the various stations. In 1889 the mission recommended the establishing of two departments—academic and collegiate. This action was approved by the Board. Courses of primary and academic studies had already been prepared and set in operation. A college course of four years was added. Students to enter college must have completed the four years' academic studies, which were preceded by five years' primary teaching. It was planned that students passing through the five years of primary and four years of academic study would have a sufficient education to meet the common obligations of life, if for any reason they were not able to continue longer in study, but it was hoped that the future leaders of the church, teachers, pastors, physicians would continue in study throughout the college course. The studies could be classified under three general heads: (1). Biblical and Christian Instruction. (2). Western Science and History. (3). Confucian Literature. As early as 1871 a small class was gathered together for instruction in theology. At the outset students had only a moderate preparatory teaching in Chinese studies, but in later years, with the growth of the mission academy and college, an increasing number of students studying theology were supplied from these schools, with the result that at present the leading Christian workers in the mission are the fruitage of these schools. Parallel to the evolution of courses of study and schools for boys and young men have been those for girls and young women, though the two courses differ considerably in contents and in time allotted to given studies.

The Boxer movement of 1900 brought mission work to a temporary standstill, and all missions seemed to be on a level in their destitution and general derangement. Problems in reconstruction confronted each mission, and the opportunity was especially favorable for the evolution of plans for union in educational work along lines that would be beneficial to all. Such union promised great economy in cost of buildings, equipments and teaching force. It gave to each mission concerned a complete educational equipment, and previous experience in educational work in a given mission insured to the benefit of all. It gave a rare opportunity for mutual benefit in exchange of thought both as to the contents of instruction to be given and as to methods of teaching. But, doubtless, the future will reveal that the greatest benefit has not been in men and money, nor has it been along intellectual lines; rather has it been social and spiritual, both in bringing the lives of the future leaders of the church into intimate fellowship, and through this fellowship drawing the church into a deeper, richer spiritual communion.

The first scheme proposed for union in educational work included the Peking University, which though independent of the Methodist Mission in organization, is in fact largely the organ of that Mission. This scheme, it is to be regretted, failed of ratification at the home end. If it had been accomplished—and we may hope it will yet be accomplished—we should have set the Christian church the example of Presbyterians, Congregationalists and Methodists uniting in theological education. Surely we are agreed in those teachings which are essentially Christian, and are slowly losing the appetite, so strong in previous generations, for discussing non-essential theological problems.

The union as finally set in order and ratified by the Mission Boards included the London Mission, the American Board and the American Presbyterian Missions. The general plan of union was that each mission should build and equip a given institution, but there was to be entire equality in control of the several schools and in privileges as to teachers and students. The idea was not that each mission was to give other missions the benefit of *its school*, but that each school in its scope and end belonged equally to all the missions. Each mission appointed six members of a Board of Managers, to whom regulative power was given in all matters pertaining to the colleges, appointment of

teachers, fixing of courses of study, and adjustment of questions submitted by the several faculties of teachers. The action of this Board must be submitted to the Mission Boards for final approval. The union includes The College of Liberal Arts, located at Tungchou, fifteen miles east of Peking and connected by railroad; The Medical College, located with the London Mission in Peking; The Theological College, located with the American Presbyterian Mission in Peking, and The Woman's College, located with the American Board Mission in Peking. The Peking University has joined the union in the one department of medical education. A Woman's Medical College, located with the Methodist Mission, is in process of organization, and the general Board of Managers has recommended to the Mission Boards that it be given an organic place in the Educational Union. A similar action has been taken to give to The Church of England Mission and to The London Medical Missionary Association an equal place in the Medical College.

It should be noted that the strict union begins with the college grade. Mission academies have only the relation of affiliation. Necessarily, as they are fitting students for the same college their lines of study must not widely differ. In like manner the academies regulate the studies of primary grade, so that while the courses of study are not absolutely unified, they are drawing closely one to another. The Presbyterian Mission has a well developed school of Academic grade located in Peking, preparing students for the Union College. The London Mission thus far has associated with the American Board Mission in the academic grade. The College and Academy located at Tungchou is under the charge of the same faculty. This status will doubtless be modified within a few years when by reason of the increased numbers in the college course buildings and equipment are needed for college use. The American Board Mission has a second well-developed school of the academic grade located at P'angchuang. It has a large number of primary schools and among them four schools which are developing towards the academic grade. These schools are located at Tientsin, Peking, Kalgan, and Paotingfu.

This union in educational work has as yet passed but little beyond the period of preparation, and it is quite too early to talk of large results. Since the Boxer derangement the College of Liberal Arts has graduated six classes of students; fifty-three in

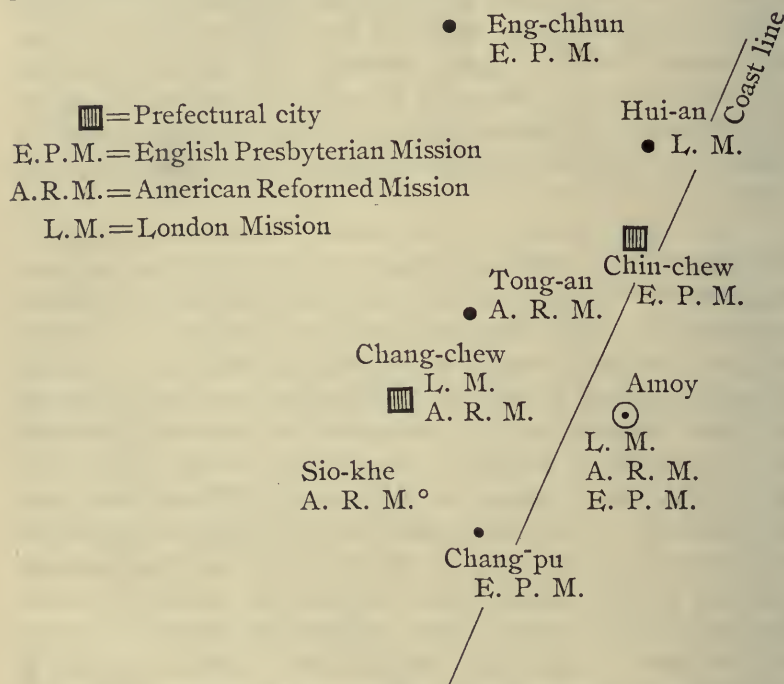
all, and all professing Christians. The school now numbers seventy with forty-five in the academic department. The Medical College has three classes under instruction; fifty-six students. Only about one-third of this number are graduates from college, and while there is an active Christian company of students, a considerable number are non-Christian. The Theological College has two classes under instruction, less than half of whom have had a full collegiate preparatory course. The Union Woman's College, while already well organized, has as yet but few students prepared to undertake the entire course of study. Its chief source of student supply is the Bridgman Preparatory School, out of which the college has grown, and with which it is in organic relations. A further source of supply is the Union Memorial School at Paotingfu, in charge of the Presbyterian Mission, the Girls' Boarding-school, London Mission, Peking, and Girls' Schools at Tungchou, P'angchuang, and T'aiku.

The above outline of the union educational scheme is sufficient to show its general scope. We feel that in it we have large promise for the future. The wide general educational awakening in China, though as yet disappointing in its results, is urging forward the work of Christian education. A steadily increasing number of students is being gathered into Christian preparatory schools, and this means the later increase in colleges and in professional schools. Thus far the union scheme has worked with the minimum of friction. Occasional lions have been observed by individual members of the union, but as we have caught up with them in the way they have proved to be tame and good natured; and if wild, fierce ones dare in the future to challenge our progress, we hope by not breaking ranks to move ahead in the center of the road! The ideal which is set before us has much to encourage and inspire. We see a growing native church under the leadership of cultured Christian men and women, gathering strength from its sense of unity in purpose and work to meet and overcome difficulties which lie in its way, and to become an independent, self-reliant organization, casting the ethical and religious leaven of a new life into the old civilization, that the industrial and intellectual awakening of China may be conserved by a higher spiritual awakening, to the end that the New China may be both *new* and *true*, the consummation of a purpose and an activity both human and divine.

Educational Mission Work in and near Amoy

BY REV. H. W. OLDHAM, CHANGPU

THE three Missions which work in the Amoy field are the London Mission, the American Reformed Mission, and the English Presbyterian Mission. It is necessary in order to understand the educational mission work which is being carried on to have in mind the general outline of the district in which the Missions work. The following simple diagram map gives perhaps a sufficient explanation:—



The three Missions work in two prefectures—those of Chin-chew and Chang-chew. The London Mission has recently begun work in a city further inland than those shown on the map, but a work so recently begun need not be taken into account in this article. The places marked on the diagram are the places where foreign missionaries are resident. There is round each of them a larger or smaller area of country, in which have been established many chapels and schools.

The officials in these two prefectures have not been markedly vigorous in introducing educational reforms. The old system of

examinations has indeed been changed, and there are government schools of higher grade in the two prefectural cities, but in the surrounding district, except in the case of a few towns, almost nothing is being done. There is less education in the villages than under the old system, for the old style teachers are not competent to teach according to modern methods, and the people are unwilling to have their children taught according to the old methods, which they know to be largely obsolete.

This state of things, while depriving the Mission schools of the healthy stimulus arising from rivalry with the government schools, yet affords a very remarkable opportunity to the church to press forward in the work of primary and secondary education. Unfortunately the church is hindered in the same way as the government, namely by lack of funds and especially by lack of trained teachers. The latter difficulty is the more serious, for we find that in most places the parents will pay sufficient fees to meet at least half the teacher's salary, but it is not possible to give a teacher in every case.

PRIMARY SCHOOLS.

First then with regard to primary schools. No joint action has been taken by the Missions with regard to these schools. Each Mission assists the schools in its district as far as it is able to do so. What follows refers to the schools of the English Presbyterian and American Reformed Missions, with whose work I am better acquainted. One feature of the work to which we attach importance is that the primary schools are all placed under the supervision of the Presbyteries in whose field they lie. This is made possible by the fact that all our primary schools are in places where chapels are already existing, and as all these chapels are grouped under pastorates, the schools which are connected with them come under the jurisdiction of the Presbyteries. Each Presbytery appoints a School Committee, whose function it is to see that the schools under its jurisdiction are examined at least once a year, and that reports are sent in by the examiners. So far a foreign missionary has always been convener of this Committee. In the Presbytery with which I am connected the examiners are each presented with a printed question list, which they are asked to fill up, and on the basis of these questions and answers a report is presented to Presbytery by the Committee, together with any suggestions which they may deem it expedient to make as to the more efficient

carrying on of the schools. The question list includes such items as the length of the school term, the proportion of non-Christian to Christian scholars, the average attendance at school prayers and at church, the method of teaching Scripture in school, the fees paid by the scholars, etc.

Further, a *curriculum* for primary schools, both of lower and of higher grade, has been approved by the Synod of our Chinese church. The lower grade course is one of five years. The Readers published by the Commercial Press are used, and the usual subjects are taught, including the Romanised colloquial. Geography begins in the second year and History in the third year. The Gospels and Acts are read in the third, fourth, and fifth years. In the first and second years the boys read hymns and simple catechisms. A little elementary Physics is also taught in the fourth and fifth years. The higher grade course is one of three years. Advance is made in the subjects already taught; attention being given to Chinese Classics and composition. Map drawing is also introduced, and in some cases mandarin is taught, while in other cases a beginning is made with English. This curriculum is not binding on all the schools, though all are expected to approximate to it as closely as circumstances permit, and any divergence is noted when the examiners' reports are handed in to Presbytery. It is hoped that by means of this Synod curriculum, and of presbyterial supervision, the primary schools may more and more approximate to a uniform standard.

The school teachers in our primary schools are mainly mission-trained men. In the case of the larger schools, however, say with thirty or more boys, a non-Christian teacher is often engaged to teach Chinese literature and composition. This is done for two reasons: one that the supply of mission-trained men is insufficient to meet the need, and the other that the scholarship of the mission-trained teacher, so far as knowledge of the Chinese classics is concerned, is often inferior to that of the non-Christian graduate. But we find that it is wise to engage a non-Christian teacher only in cases where the school is under the immediate and constant supervision of a missionary or of a Chinese pastor.

SECONDARY OR HIGH SCHOOLS.

It will be seen from the diagram map that the three Missions only come together in the towns of Amoy and Chang-chew, and in the latter place only the London Mission and the

American Reformed Mission are at work. The question of union schools is therefore at present only applicable to Amoy and Changchew.

The English Presbyterian Mission has started a high school in Chin-chew ; a missionary being separately appointed to take charge of it, and this school, during the three or four years of its existence, has been making rapid advance. Boys from primary schools of other Missions are of course made welcome in the Chin-chew High School, but the school is under the sole management of the E. P. M.

As regards Chang-chew there is a Christian Anglo-Chinese College there, which, however, is not directly dependent on any Mission, though it is indirectly in touch with the London Mission. No plans of Union have as yet been realised with regard to this school.

It only remains therefore to discuss the situation in Amoy itself. The London Mission had until recently a High School and Theological College in Amoy, and the other two Missions had unitedly established two similar institutions ; the arrangement being that the High School should be under the management of the A. R. M. and the Theological College under the management of the E. P. M. Recently, however, plans for Union have been consummated, and now the three Missions are united as regards the High School and the Theological College. Each is placed under a Board of Management consisting of two missionaries from each Mission, and these undertake the general management of the school and college respectively, making terminal reports to the respective Mission Councils at their half-yearly meetings. The buildings and the Principal of the High School are at present provided by the A. R. M., and a similar burden rests on the E. P. M. with respect to the Theological College.

The boys in this vernacular Union High School are mainly the sons of Christian parents, and a large number of them, when their course is finished, become teachers in Mission schools or enter the Theological College. Some also enter the various Mission hospitals as students.

The curriculum of the Amoy High School has been approved by the three Missions concerned. In each year of the five years' course there is reading of the Old Testament, especially of the historical books and of the Psalms. Other subjects which are constant throughout the course are Chinese Literature and Composition, History, Elementary Science, Drawing, Singing,

Drill, and English. In the first year Arithmetic is taught, but from that point the boys advance to Algebra and Geometry. Geography is taught in the third, fourth, and fifth years, Elementary Astronomy in the first and second years, and Mandarin in the first, second, and third years. The pupils also receive some instruction in the Art of Teaching during the last two years.

The aim which we hope may be gradually accomplished is that there should be at least one primary school of lower grade in connection with each pastorate and a primary school of higher grade in the larger towns, from which boys might advance to the High Schools in Amoy and Chin-chew. The present situation, however, falls considerably short of this aim. The standard of the lower grade primary schools in the villages, and of the higher grade primary schools in the towns, hardly in any single case reaches that of the Synod curriculum. We should like too to see the High School standard raised still higher, or at least a supplementary course added for lads who wish to study further before entering the Theological College or taking up the work of teachers. I understand that the A. R. M. hope to establish a normal school, which would meet a great need.

THE THEOLOGICAL COLLEGE

The missionary who is Principal of the College gives practically his whole time to this work. Lectures are also given regularly by other missionaries who are resident in Amoy. In this way it is found possible to give systematic teaching on Biblical and Systematic Theology, Old Testament and New Testament Exegesis, and Church History. Chinese teachers read with the students in Chinese Literature and teach them Composition. Mandarin is also taught. The plan is being tried this year of inviting missionaries resident in country stations to come to Amoy for a fortnight or three weeks some time during the session to give short courses of lectures on additional subjects.

The presence of two classes of men in the Theological College causes difficulty. The one class have passed through our primary and secondary schools, and consequently have a basis of scholarship and general culture. The other class have not passed through our high schools, and their knowledge is limited. Yet these men are in earnest about the work of preaching the Gospel, and their very simplicity makes them

perhaps more acceptable as preachers in the country villages than are the men who have been trained in the methods of the schools. It is a question whether such men should be sent to the College in Amoy, or whether one or two Bible schools might not be started up country, with teaching specially suited to men of less education.

THE HOSPITALS

A certain number of the young men who have been brought up under Christian influences wish to enter the hospitals to receive medical training. It is a condition of entrance that they shall have passed through our primary and secondary schools, but in cases where students are not forthcoming in sufficient numbers to give the missionary adequate assistance in his work, the rule is sometimes relaxed ; boys being accepted who have not completed their High school course. The course of medical training lasts for five years, during which time the students are constantly with the doctor learning the practice of medicine and the art of surgery and receiving lectures also on medical subjects.

It would, however, be incorrect to say that Medical schools are attached to the hospitals. The number of students is strictly limited, and their training is dependent on the time and strength which the doctor can spare after the pressing claims of his medical ministry have been satisfied. Plans were recently formulated for the establishing of a Board of Examination, which might set examinations on the subjects taught in the hospitals and give diplomas to those who passed successfully. The plan, however, has not yet been carried out, owing to the refusal of one or two of the doctors to co-operate, on the ground that they could not undertake to train students up to the standard set by the Board of Examination.

ANGLO-CHINESE COLLEGE

The schools hitherto spoken of chiefly attract boys trained under Christian influences. We have, however, in Amoy also an Anglo-Chinese College, which attracts a large number of non-Christian pupils. The pupils are taught English half the day and Chinese half the day. The course is complete in itself, carrying boys on from early years until they are on the verge of manhood. Two foreign teachers give their whole time to the school, and there is also a large staff of Chinese assistant teachers. The two foreign teachers are appointed by the E. P. M., but the London Mission is represented on the Board of Management, and

supports one of the foreign teachers. The College building is handsome and large ; there are more than one hundred and fifty scholars, and the boys are in many cases the sons of wealthy Chinese. A strong Christian influence is exerted on the boys during their College course. Very few of these boys enter the service of the church as preachers or teachers, but this is perhaps to be expected, for the very fact that they enter a school where the teaching of English occupies so prominent a place in the curriculum indicates their intention or the intention of their parents that they shall pursue some avocation in life where their knowledge of English will be of immediate service.

SCHOOLS FOR GIRLS

All that has been said so far applies only to Schools for boys. Schools for girls are under the direct control of the lady missionaries, and are established only at stations where they are resident. These schools are all of primary grade, but the education is thorough so far as it goes, and promising girls are encouraged to pursue their studies further with a view to becoming teachers. The lady missionaries also undertake the teaching of very young children of both sexes. Kindergarten schools are formed in places where missionaries are themselves resident, and in other places, wherever a suitable teacher can be found, little children are taught reading and writing.

The Future of Theological Education in the Far East

BY REV. W. NELSON BITTON

THE Right Reverend William Awdry, the S. P. G. Bishop of South Tokyo, has put into circulation among those interested in the subject, a proposal "which may affect all the churches of the Far East". This pamphlet is the expansion of a paper published in *The Guardian* for July 24th, 1907. Bishop Awdry is deeply concerned with the theological prospects ahead of the Christian church in Japan, and, consequently, the whole of the Far East, and he discusses the situation in weighty words. He says: "Looking deeply into the whole condition of Christianity in the Far East, at this time we see much seething of thought, many keen and eager minds,

both within and without the ranks of the converts, studying as well as they can the doctrines of the faith and the practical effects on men's lives; and we seem to see also, looking ahead and not far off, a turning point of Christian thought towards which the Christians are drifting, but in many cases with very imperfect appreciation of the issues before them."

"It may be doubted also whether churchmen generally are aware of the grave reasons for anxiety as to the theology of the future church of the Far East".

Then the Bishop goes on to point out that the Japanese Christians are converts of many denominations and that the Japanese church connected with the Anglican Mission is by no means the most considerable. Connecting this fact with the certainty that within no long time the missionaries must withdraw from the control of Japanese churches, handing them over to the Japanese themselves, he sees what is to him a conspicuous danger. The Japanese are already saying that when the missionaries are gone the time will come for co-ordinating what they have learned. A Japanese church paper is advising an eclectic system as the ideal to set before the Japanese church. What will be the outcome of all this? asks Bishop Awdry. Answering his own question, he says: "Perhaps a school of theology arising from the meeting of Eastern and Western thought, that may profoundly affect future Christianity, and also most certainly a synthesis which will get rid of our Western divisions and which will be the result of steady thought upon all the materials with which Western Christendom shall have provided them".

It follows then that whoso provides the most valuable instruction and the most holy example in commendation of the Christian faith to the best minds in Japan, will have the largest influence upon the shape which will be assumed by the church of the East in doctrine and organization. It has been suggested by the Standing Committee of the South Tokyo Diocesan Synod "that it is very requisite that a few first-rate theologians should be invited to give lectures. Such theologians should live in Japan for a period of five or six years, or longer if they thought they could give their lives to the church here; and we hope they would find Japan to be an interesting meeting place of Western and Eastern religious thought, where it might not, indeed, be impossible for a great divinity school to become the developing home of a special character of Christian theology, such as emanated from the School of Alexandria in the First Century in

the Near East". The Bishop then makes a suggestion that such a divinity school, of a higher class than those already existing, and which will appeal to University graduates, should be established. He suggests that this professoriate should include at least five Chairs, which should be denominated thus :—

- | | |
|------------------------------------|--------------------------|
| 1. Essential Christianity. | 2. Applied Christianity. |
| 3. Old Testament and Hebrew. | 4. New Testament and |
| 5. Church History and Development. | [Greek. |

If these Chairs could be provided as Bishop Awdry hopes they may be, by the offerings of the Anglican Communion, he thinks the appointment of the professors should be placed in the hands of the Divinity professors of Oxford and Cambridge, acting together. He says : "*If the Universities of Oxford and Cambridge took the lead in the movement, no other educational body among English-speaking people would feel any difficulty in falling in with such an institution which had such a parentage and per-haps supplementing and strengthening it*".

He says that professors might be provided from theological seminaries from various churches in America, and these, he supposes, would readily accept an invitation to work with a body which emanated from the old English Universities.

The idea of the institute, in the Bishop's mind, is that it should be educational rather than ecclesiastical or propagandist, and he would not have it connected with any missionary society. The thing to be desired is a theological faculty on a level with the highest secular teaching provided in Japan. He rightly says that the professors would need to be men of wide outlook, who would recognise that a national responsibility was placed upon them, and that the future faith and ritual of the churches in the Far East would be largely shaped by influence and teaching. In this way the Bishop hopes that while maintaining communion with the historic church of the West, the church of the Far East may be enabled to obliterate many of the melancholy schisms now dividing Christendom.

While we are not perhaps as fearful in the prospect of the development of a theological compromise such as Japan seems preparing for us as is the Bishop ; feeling that in the West the church has been for too long employed in iterating non-essentials and that in the end it will do the whole body of theology nothing but good to have these relegated to their rightful place through the candid examination of believing but unprejudiced Oriental minds ; yet we entirely sympathize with the effort to have

all the elements of the Western theological situation adequately placed before the Far Eastern churches and the enquiring religious minds of Japan and China. The mission field has hitherto treated theology rather too much as a by-product of evangelization. Our missionary theological teachers have been made or discovered incidentally, as it were. We are now needing the contributions of ripe scholarship to this subject more than most things. An eclecticism which does not realize all the factors of the problem whether of theology or any other subject, can never prove satisfactory nor contribute usefully to its solution.

The proposal before us is intended to influence more than the theology of the Christian church in Japan. Already Tokyo is an educational centre for students from China, Korea, and India, and Chinese thought especially is being largely influenced by the educational system of Japan. It is therefore felt that a scheme of this kind once realized would considerably influence the progress of Christianity and the theological thought of China, and it is from this point of view that the writer of this article desires humbly to offer a few criticisms and suggestions to the Bishop of South Tokyo.

One cannot refrain from admiration for the comprehensive grasp of future theological needs which this paper shows. It is too often the case that in the consideration of the educational necessities of the present day plans for development and the vision of the future are neglected. This is especially true in regard to theological teaching. The theological professor and the divinity school fail to realize the profundity of their mission when they neglect, as they so often have done, to estimate national conditions, the history of Oriental thought and psychology, in their bearing upon the development of the theology of the new formed church. We shall all agree with Bishop Awdry that the outlook in the Far East provides for the Christian church a remarkable opportunity if we are wise and strong enough to rise and unitedly meet it. But it is certainly not to be met successfully in any narrow spirit. It is with an emphasis therefore on the word "unitedly" that we touch the point of criticism of this far-reaching proposal.

While acknowledging the numerical inferiority of the members of his own communion in Japan, a condition of affairs which touches a fundamental point in the ecclesiastical situation and one which has never been fairly faced by the leaders of the

Anglican communion, the Bishop still seems to think that the remedy for the theological problem and the power to meet it lie, nevertheless, chiefly with the members of his own communion, and, indeed, primarily with the people of his own national church. Now to propose to settle the religious problem presented in the Far East to-day on the platform of any one of the ecclesiastical points of view represented in the Far Eastern mission field is to attempt to set the triangle on its apex. Such a method neglects too many of the essential factors of the situation. The elements of the required answer are not found in so inadequate a statement of the problem. That problem must be stated in the terms of the Kingdom of God and nothing at all less, or it fails in its conception of the issue. Bishop Awdry rightly pays a tribute of respect to the Universities of Oxford and Cambridge. Here no one who knows the high educational standard and thorough work of these centres will fail to agree with him. But what has to be borne in mind is that while every other branch of learning in these Universities is entirely free from anything in the nature of a religious test, *the theological Chairs in these ancient institutions are available only to members of the Established Church of England.* To suggest then that a theological institution having for its object the training of men without credal distinctions, with a view to influencing the whole of the church represented in the Far East, without ecclesiastical or propagandist aims, shall be primarily in the hands of professors appointed from the Universities of Oxford and Cambridge and controlled by them, might perhaps be educationally the best thing obtainable, but it conveys a suggestion of ecclesiastical limitation which is in striking contrast to the breadth of outlook exemplified in Bishop Awdry's summing up of the situation. From this point of view we would suggest that there are many other educational bodies among English-speaking peoples, who would feel considerable difficulty in falling into line with an institution that had so exclusive a parentage, and unless the comprehensive and liberal nature of the suggested institution were expressly specified as inherent to the foundation, strong theologians from other churches than the Anglican in America and Canada (to say nothing of not a few theologians among such bodies in Great Britain as the Presbyterian and Congregationalist communions, whose contributions to theological thought and progress may not be ignored) could hardly be expected to accept readily an invitation couched in such unequal terms.

We would suggest, therefore, with the utmost sincerity and sympathy, that in further urging the needs of this adequate instruction in theology in the interest of all the churches in the Far East, Bishop Awdry will see his way to widen considerably the basis upon which his proposed institution stands. There would then be no reason whatever why such a foundation as the Bishop suggests, existing as a teaching and not as an ecclesiastical body, should not appeal for support to all the leading churches which have work in the Far East. Such comprehension as would thereby ensue should be of inestimable value to the growing church in China and Japan. The inherent conditions of such an establishment would give to the professors and students who were connected with it such a wide and sympathetic outlook upon the theological questions of the day as would fit them in a unique manner for the problem that lies before Christianity in the Far East.

For this problem is not one which primarily affects one form of church government more than another. All who love the Lord Jesus Christ in sincerity and in truth must be deeply interested in the unity of the faith as we desire it may be exemplified in the development of religious life in these Eastern lands. It may be that Bishop Awdry is intending to bring up this proposal at the coming Lambeth Conference. If so, we sincerely hope that the representatives of the Anglican communion will send out an invitation to their brethren of other evangelical communions in America and in Great Britain to unite in the establishment of such a theological institution or institutions as the Bishop has outlined in his paper. Such an invitation would not only be worthy of the position which the historic Anglican communion holds in relation to the Reformed Churches of the same faith in the East and the West, but would emanate with peculiar fitness from a body which, by its devotion to the work of theological education and research, occupies in matters of theology an outstanding and honourable position. Moreover, we are sure that the members of the Lambeth and Pan-Anglican Conferences will be among the first to acknowledge that the religious thought of Christendom, and especially the statement of the missionary problem, owes not a little to the scholarship and research of members of other communions than their own, and that no monopoly of learning, nor of zeal for the faith (such as is, doubtless unintentionally, implicit in the proposal as it now stands), can be claimed for any one of the evangelical

churches of the West. The proposal of Bishop Awdry provides a special opportunity for a pronouncement on the part of the Bishops chiefly concerned in work in the Far East such as may prove historic in the progress of the unity of the churches, as it would also serve to declare to the world the truly comprehensive and Catholic nature of their conception of Christian unity.

Comprehension, we believe, is the one road to such a consummation. Here we have the occasion given for a practical demonstration of that spirit. And though in matters of detail and from the standpoint of a non-Anglican who realizes and respects the ecclesiastical difficulties which confront the various sections of the church of Christ in their progress towards union, but who, nevertheless, believes these to be not insuperable, the writer has expressed his criticism freely, he would thank the Bishop of South Tokyo in all sincerity for the attention he has herein drawn to what is at once a serious situation and a great opportunity. The occasion is surely one in which our Lord is testing the mutual love of those who bear His name. "I pray for them also that believe on me through their word; that they all may be one . . . that the world may believe that thou didst send me".

Trade School for Destitute Boys

BY REV. D. T. HUNTINGTON, ICHANG

ONE day in October, 1906, I was going with the Rev. Mr. Tseng to examine a suburban day-school, when he broached the subject of starting a trade school for destitute boys. He had been reading an article about Dr. Barnardo's work and thought that we might start something on similar lines. There was no doubt about the need; the only question was how it was to be done. We talked with beggar boys on the street and with difficulty persuaded them to say something besides "Give me money". We found out where they came from and who they were. Just before Christmas one boy, who had been at the chapel several times, decided that he would like to come to us and study books and learn a trade. Though he had represented himself as an orphan, his mother appeared about two weeks later and took him away. Before he left, however, several others had come

and the stream was started. Since then they have come to us and we have not had to go to look for them.

Ichang is, in some ways, peculiarly well suited to work of this sort. It is not a large city—perhaps between fifty and a hundred thousand—and not poorer than many other cities. It has, however, plenty of beggars and very little is done for them. There is a disused reviewing stand, where some of them sleep, and others make themselves as comfortable as they can over the city gates, but small boys who have no one to help them are not likely to get in. They sleep under the eaves of houses and against the stoves of cook shops. The proportion of boys among them is also unusually large. There is the ordinary local lot who are found everywhere, and then there is a set who come down from Szechuan. They come down through the gorges as small boys on the junks and then are paid off. Perhaps the junk master does not want to be bothered with them going back where they could not do much in the heavy work of tracking, or perhaps the junk waits several months for cargo and he cannot afford to keep them on till he is ready to go back. Anyway they are stranded in Ichang with a few hundred cash that they have received as wages, hundreds of miles from home. Soon the money is gone and there is nothing left but beggary. Over half my boys came from Szechuan and became beggars in practically this way.

There are now in the school thirty-three boys from nine to eighteen years old. I intended to limit the age to fifteen, but a few who were over that age have slipped in. Naturally they lied about it and one does not like to err on the side of severity with such unfortunate beings. They are in school for three hours every morning taking a course of study in Chinese, arithmetic and the Bible. Other subjects will be added this year. In the afternoon they work at trades. The trades are carpentering, brass work, gardening, cooking, and barbering. I give them liberty of choice when they enter, within limits, but they are not allowed to change later without grave reason.

Financially the trades have not been a success. Except the brass and the carpentering the teachers were already employed in the boarding-school, so that they cost nothing. The carpenter is almost necessary, so that his pay may be eliminated. The brass teachers have been supplied in exchange for the work done, so that they cost nothing. The cost therefore is slight. The income is also slight. Some of the vegetables eaten by

the boys are grown by them, most of the work about the school is done by them and a little of the furniture is made by them. I think we shall be able to do a little better this year, but my object has been primarily educative and only secondarily financial. Most of the money has been supplied by friends at home, the cost for food, clothing, etc., being about \$50 a year for each boy.

In estimating the results of this work, the material we have to work on must be taken into consideration, and nothing has surprised me so much as its quality. Of course there are some bad and stupid boys, but I have only had to expel one boy so far. He would steal the other boys' things and sell them. They fight a good deal, but that is natural in boys, and most of them are at first incredibly dirty, but they gradually get cleaner. They come from all sorts of families. The fathers of some kept stores—one a cash shop, one a wholesale opium store, one was a yamên writer, others were workmen, farmers, coolies, but so far as I can discover none were beggars. Most of them are orphans, though some have mothers living who have married again and don't want them. As you would expect from this the boys are not fools nor hereditarily vicious, but much like other boys.

Their physical condition is certainly different from the average boy. There has hardly been one who did not need medical treatment of some kind; the trouble varying from itch to heart disease. Only one has died, though many have had to spend weeks and even months in the hospital. Most of them have suffered from various degrees of malnutrition all the way to starvation, but a few weeks of decent food and shelter works great changes, and now nearly all of them are as well and strong as need be. As I mentioned above not many of them had been begging long. I think this is due to the fact that most of the boys under fifteen who are turned out on to the street die during the first winter. I think it would be a conservative estimate to say that half of these boys would have been dead by this time if I had not taken them in.

Their intellectual progress, if not equal to their physical progress, is still decidedly encouraging. They study only half a day, but in spite of this many of them have gone ahead in their books faster than ordinary school boys who study the whole day, and I think on the whole they would average distinctly better than the ordinary run of boys in day-schools. Of course they are older and some of them have been to school before. There are, too, some stupid boys who will never learn to read decently.

In the trades, while considerable progress has been made, especially in carpentering, there is still much to be desired. The ordinary Chinese workman has no idea of teaching his trade. His apprentice picks up what he happens to and in three or four years learns what (so far as the handicraft is concerned) he could be taught in one. I think we are considerably better than that, but still much improvement might be made. The workman's idea of discipline is also vague, but I hope for some improvement this year from putting a teacher in general charge who will keep a careful watch on both the boys and the workmen.

Improvement in character is of course the constant aim. All the boys accept Christianity theoretically without the least hesitation, but I am afraid that in many cases it stops there. Some have, I think, a genuine love for their Master and try to live as He would have them. As I have said, fighting is their most disagreeable and frequent offence, but that is normal in boys of that age, and while we try to eradicate it is not a cause for alarm. Physical filth, almost beyond conception, is also common when they first enter, but those who have gotten a little liking for cleanliness generally lick the dirtiest into shape. Moral filth we have not found so much of as I had feared, though they are far from clean. In all these respects, and others too numerous to mention, there is more or less improvement. In some cases the improvement is marked and satisfactory, but in others slow and unsteady. The great final test of character is what will they do when they leave school. That has not yet been applied except in the case of four who have run away and one, even of them, is said to have a place in a neighboring town which I am sure he could not have gotten if he had applied in the same condition in which he came to us. On the whole I think there is no reason to doubt that many of them will become useful Christians.

The school has had one indirect use which I did not expect. When we first talked about it, my writer, who is not a Christian, said that it better be somewhere away from me, as otherwise there would be stories circulated about digging out eyes and the like. It is next to my house, but we have always kept it absolutely open to inspection. The boys are allowed to go out with considerable freedom, and anyone who wants to can come in and inspect at any time. As a result of this policy the work has created more favorable comment than any other institution with which I am acquainted. The Christians here have been greatly

interested in it and have helped in various ways and the heathen comment has been universally favorable. This exhibition of Christianity in action has, I believe, touched the hearts of many who would never have listened to it in word, and is opening the way for a wider reception of the Saviour of all the lost.

Notes on the Proposed Shantung Protestant University Scheme

TAKEN FROM A REPORT PREPARED BY REV. J. P. BRUCE, M.A.

THE Shantung Protestant University consists of (a) The Shantung Union College of Science and Arts at Weihsien, (b) The Gotch-Robinson Theological College and Normal School, established at Tsingchowfu, and (c) The Shantung Union Medical College, to be established at Tsinanfu. The plans for the formation of this University, as such, are based upon the assumption that these colleges will remain where they now are, although the location of them at one centre might improve the organization of the University as it would certainly effect considerable economies in its working.

The University is formed by a scheme of union between the American Presbyterian and the English Baptist Missions at work in the Province. These Missions compose the majority of the Protestant missionary work done in the Province of Shantung. The policy of the union is thus stated :—

In constituting the Shantung Protestant University, the American Presbyterian and English Baptist Missions declare the aim and policy of the constituent Colleges to be as follows :—

The aim of the united Colleges shall be, first and foremost, the furtherance of the cause of Christ in China.

The purpose of the Science and Arts College shall be, to give a liberal education of a distinctive Christian character to young men chiefly from Christian families, and the work of the College shall be in the Chinese language. The English language, however, is taught in the College as a study.

The purpose of the Theological College shall be to provide theological training for pastors and evangelists: the instruction given therein shall be in accordance with evangelical truth as commonly believed and taught in the Presbyterian Church of America and the Baptist Churches of Great Britain.

In connection with the Theological College there shall be a preparatory course of study for those who need it and a Normal School for the training of elementary school teachers.

The purpose of the Medical College shall be to give a medical education under distinctively Christian influence to young men chiefly from Christian families, and the work of the College shall be in the Chinese language.

A. In respect of the Science and Arts College, we call attention to the following :—

All students (present number 238), with a few exceptions, are in regular college classes ; the preparatory work being done in ten secondary schools under foreign supervision, distributed through the province.

The record of the college has been exceptionally high in producing a body of graduates which is to-day largely represented in responsible missionary and government service throughout the Empire.

A large majority of the students are Christian, though no creed test has ever been made.

The future of the college is full of promise. It is the only institution of the kind in this province having a population of over thirty millions, and moreover has behind it the two strongest Missions of the province, having a membership of over fourteen thousand within easy reaching distance of the college.

B. In respect of the Theological College, it may be added that, as the object is the preparation of young men for the various needs of the church, it is obvious that this can only be secured by receiving as students those who are earnest and experienced Christians. Its development must therefore depend on the growth of the church.

In the theological department the teaching is mainly Biblical, and as thorough as the present provision as to staff will permit.

In the Collegiate department and Normal school, three classes of men receive instruction. (1). Students preparing to enter the theological class ; the object being to afford them such mental drill as will train them to think closely and rapidly. (2). Normal students. One fundamental need of China at the present time is primary education, and without men thoroughly taught in the art and science of teaching no great progress in education can be expected. (3). Evangelists are trained in the knowledge of Christian truth for direct aggressive work among the masses of the people, as well as to minister to weak churches, which as yet are unable to support pastors of their own.

C. In respect of the Medical College, the purpose of the Missions is to supply the constant need of Chinese physicians in the hospitals which are rapidly multiplying throughout the Empire. Further, and of equal importance, to train men for general practice, who shall be actuated by humane feelings and sympathy toward all suffering.

In a country like China, where indifference to the value of life, callousness to pain, and even cruelty to man and beast are so prevalent, the desired end can only be hoped for from men who have been trained in a Christian atmosphere.

Finally and supremely, the Missions cherish the belief that among men trained in such a college, many would not only become Christians, but would also devote their knowledge and skill to the service of Christ and the Gospel.

As regards the present plant of the University, the Shantung Union College of Science and Arts has a property valued at \$57,850.00 gold, and a total endowment of \$47,500.00 gold. The teaching staff consists at present of four foreign and twelve Chinese teachers. The Theological College has a plant valued at \$29,835.00 and a staff of two foreign and six Chinese teachers. The Shantung Union Medical College is now in process of establishment, and a grant of £4,000 has been made by the Arthington Trust Fund for initial outlay on land, buildings and equipment. The staff of the proposed Medical College is not yet on the field.

The plans of the University for increasing its staff and the efficiency of its work look forward to an increase in the whole teaching staff of the University (that is, the foreign residential staff) by thirty-four, making a total of forty-two, and to these it is hoped may be added twelve visiting lecturers in the Medical College. This it is hoped to accomplish within ten years. It is proposed that the salaries of the foreign teaching staff shall continue as they are at present, on a missionary scale. It is of course possible that higher salaries will have to be paid to secure first-rate instructors in certain technical subjects, but the whole foundation of the University is planned on a missionary basis.

SCIENCE AND ARTS COLLEGE

The Science and Arts College, which before the recent changes in China had taken place, asked for an endowment of but \$250,000.00 gold, now feels that in view of the widened opportunity before it, that it is most important that the staff in such an institution as this shall be adequate to provide an

education of university standard according to the ideas now obtaining in the West. It asks therefore for a staff of sixteen foreign professors, with sufficient Chinese assistants, and estimates that this would allow of a substantial beginning being made during the next ten years, in both general and post-graduate departments.

The Council of the University has the strong conviction that it should look forward to the establishment of the following schools in organic connection with, and as a development of, the present work :—(1) A School of Engineering. (2) A School of Commerce and Law. (3) A School of Agriculture and Forestry. Through such schools, the University would not only be able to give young men general culture, but also to prepare them for the various professions for which China will soon offer an all but unlimited field.

Quite apart from these developments, which the University Council realizes cannot, probably, be carried out in the very near future, it desires to increase the foreign staff connected with Science and Art work during the next ten years by fifteen men, and the work of this faculty (which would then number nineteen) would be divided somewhat as follows :—

1. A School of Languages Four professors.
2. A School of Economics, including
Sociology, Philosophy, and Inter-
national Law Two professors.
3. A School of History, Ancient, and
Modern One professor.
4. A School of Pedagogics One professor.
5. A School of Natural Sciences ... Two professors.
6. A School of the Mathematical Sciences,
for Mathematics, Astronomy, Phy-
sics, and Chemistry... ... Four professors.
7. A Department of Religious Instruction Two professors.

In addition, one Physician and one Treasurer and Registrar.

THEOLOGICAL COLLEGE

In this theological department, it is manifest that the students should be educated in such a manner as to be abreast of the best theological thought in order that as preachers they may be able to present Christian truth with convincing force. It is further incumbent upon us so to train men that in course of time some from among them may themselves produce theological literature and take their share in theological teaching. With

this end in view, the University Faculty considers that the Theological Department should be separated from the Normal School and should have a staff of five professors devoting themselves exclusively to the work as follows :—

1. A President, who shall also be professor of Pastoral Theology and Homiletics.
2. A Professor of Systematic Theology.
3. A Professor of Old Testament Exegesis.
4. A Professor of New Testament Exegesis.
5. A Professor of Apologetics and Church History.

NORMAL SCHOOL

Considering the urgent need in China for primary schools, the Council considers that it is a very moderate estimate to expect that the number of students would within ten years reach three hundred, and that a foreign staff, including President, Treasurer and resident Physician, of ten men, would be required.

MEDICAL COLLEGE

In this department it is desired to secure a foreign staff of eight, comprising a President, five medical professors, hospital superintendent, and treasurer. Also to appoint six visiting lecturers.

For the scheme thus outlined, it is estimated that a total sum would be required for capital investment, of \$554,000.00 gold, and it is considered desirable, for the assurance of the adequate working of the University, to secure an endowment sufficient to yield an annual income of \$150,000.00 gold. Thus equipped the Shantung Protestant University considers it might meet in some adequate measure the demands of the Province for the next ten years.

The Revival in Manchuria

BY REV. G. H. BONDFIELD.

FOR years missionaries have been longing for an outpouring of the Spirit on the Chinese churches, and during the past two years the story of what God has wrought in Korea has filled many hearts with hope. There have been more meetings for special prayer and more definite expectation, and here and there gracious answers have been given. In S.

Fukien, in S. E. Chihli, in Shantung and in the other provinces, groups of churches have been deeply moved and quickened into new life, whilst individual Christians have had an altogether fresh experience of the Holy Spirit's presence and power.

Unhappily there has been no general or even a widespread revival, and it is therefore a great joy to know that in Manchuria a gracious work, begun in Liaoyang, is spreading from church to church, and that the experiences of the Korean churches are being repeated.

In a series of letters written day by day to the mother church in Scotland, the Rev. James Webster, of the United Free Church Mission, has told in graphic words the story of the revival in the Moukden church and out-stations; and we venture to say that Mr. Webster has conferred a benefit on the whole missionary body in China by allowing these letters to be published in pamphlet form.* It is devoutly to be hoped that every missionary will read these letters and that fresh prayer will ascend and fresh consecration be sought until in every mission centre the secret has been learnt and a mighty wave of blessing sweeps through all the churches.

The charm of the letters is that they come direct from the meetings and straight from the heart; and therefore in indicating the main feature of the movement Mr. Webster's own words will be used as far as possible.

The meetings in Moukden began about the middle of February the Rev. J. Goforth, of the Canadian Presbyterian Mission in Honan, being the missionary.

On Sabbath, 16th, Mr. Goforth held two services, each preceded by an hour of prayer. There was a large congregation on Sabbath morning; from eight to nine hundred people being present. He told us all about the revival in Korea, repeating some of the striking things we have already heard from others. He closed with an appeal for earnest prayer that a like blessing might come to the Moukden people. An opportunity was given to anyone who felt led by the Spirit to pray, but no one responded. Mr. Goforth was disappointed.

At night the congregation was very large. I took this as a token for good. Mr. Goforth's address was from the book of Ezekiel, the vision of the valley of dry bones. Another opportunity was given during a period of silent prayer for voluntary prayer of confession. Again there was no response.

On the following morning ex-elder D. came to see Mr. Webster and Mr. Goforth. He had been unable to sleep; a great sin—the wrongful withholding of money belonging to the church—was upon his conscience.

*Times of Blessing in Manchuria, Shanghai: Methodist Publishing House and Presbyterian Mission Press. Price 15 cents per copy or 7 copies for \$1.00, postage extra.

I took the poor man into Mr. Goforth's room and got him to repeat his story. Then we knelt together, and the strong man was all broken, as on bended knees with head bowed to the dust he pleaded for pardon. Soon afterwards, with a new look in his face, he left, having assured us that he would pay the money as soon as he had realised some property. Our hope had begun to be fulfilled. Mr. Goforth was greatly cheered.

At the morning service that day there was a spirit of expectation in the meeting, but no such manifestation of the Holy Spirit's presence as had been hoped for.

The usual opportunity for prayer or confession followed the address. One after another rose and gave utterance to confession and earnest petition, sometimes mingled with sobs hard to suppress. From the women's side of the house a voice arose. Presently her feelings got the better of her, and she sobbed aloud. Just as she was in the midst of this sobbing prayer, someone gave a terrific yell, that sounded as if part of the roof had fallen in, and in a moment the whole congregation seemed to be weeping together. This went on for the space of five minutes or so. Scores of people were praying in the most entangled fashion. It is marvellous how the women are coming out. Twice a day through the mire and the keen cold they come; some of them from great distances. A fine spirit prevails. Whole families are coming together and getting blessing. There is a minimum of the hysterical and a maximum of quiet spiritual work going on.

The meetings, both morning and evening on the 18th, were marked by the same "natural movement of human souls touched by the Spirit." From all parts of the building the sound of prayer was heard, but again the greatest fervour came from the women's side. The tide was rising.

Next day Mr. Goforth spoke for quite an hour on prayer, very tender and impressive. The time came for voluntary prayer. One after another prayed in quick succession. I was struck with the movements of Elder S. He seemed overpowered with emotion. Twice he sprang to his feet, made an attempt to speak, and twice sat down again, burying his face in his hands in great distress. At last he rose, sprang to the platform, and said in effect: 'Mr. Goforth, I can bear this burden no longer! Before the Lord and this congregation I must confess my iniquities. Years ago, as all of you people know, I was an earnest and sincere Christian. But alas! I fell.' (He then gave the particulars of his fall.) 'My wife spoke to me often about my great sin, and at last I could stand her no longer, and made up my mind to get rid of her. I mixed poison with food on three separate occasions; each time ineffectually. All this time I was a member in the church, and often preached from that pulpit there. I got hundreds of cards printed with my name and designation as elder in this church, but I am no longer worthy of such designation.' I have been all the time like a fierce dog frightening souls away from the fold of Christ. May God have mercy upon me! May God have mercy upon me! And he threw himself down on the ground in a very agony of weeping. Immediately the whole congregation broke into loud lamentation. Scores of men and women rushed forward to the platform, fell on their knees and made abject confession of sin. . . . An earnest prayer, simple and tender, arose on the women's side. It was a cry for forgiveness. I enquired who it was who thus prayed. The reply was, Mrs. S., the wife of the elder, who had just confessed.

I cannot remember what happened after that on Wednesday forenoon. We were as those who had dreamed. There is not a doubt in the minds of any of us now but that we are in the midst of a great work of grace. The Spirit of the Lord is with us as we have not seen heretofore.

At the Thursday's meetings the church was filled. The spiritual movement is spreading and deepening. The desire to get good has spread over the whole congregation. They seem to be afraid that the time will pass away and leave them unblessed, and so we have had crowds of people confessing—elders,

deacons, evangelists, members (young and old), enquirers, backsliders. The whole congregation has been of one mind to-day. And it was this: we must get the Spirit and the power He can bring, and we must take every step, however painful it may be, in order not to miss the great blessing. The spirit of prayer has been wonderfully manifest. Sometimes half a dozen would start at once, and *on one occasion the entire congregation of seven or eight hundred people were all praying together*. But there was not the slightest feeling of discord. One felt they were all of one heart and one mind.

Of the last two days of Mr. Goforth's mission Mr. Webster writes as follows :—

The meetings were larger than ever. A continuous stream of confession and petition flowed the whole time, the whole congregation frequently bursting into united prayer. It was something wonderful.

The desire to make confession has brought a great number to their feet. Mr. Goforth never in any way encourages; indeed he rather represses. But this is the beauty of it. Men and women seem overwhelmed with the sense of guilt, and cannot find rest until they get rid of it in this way. The feature of the movement seems to be a deep sense of sin. To-night Elder L. came forward and said that he too felt impelled to confess his sin. H., the elder, also made a clean breast of shady things belonging to his past, and many others, some of them painful to listen to, all of them showing signs of the deepest contrition.

The meetings were continued, and at the first meeting after Mr. Goforth's departure there was again a continuous stream of confession and petition for the space of two hours.

The climax was reached when Mr. Liu, rising in the pulpit, asked earnest prayer on behalf of himself, his office bearers, the staff of evangelists, the dispensers in the men's and women's hospitals, the school teachers, all those in the employment of missionaries, and then he stopped. "And please include the missionaries themselves in your supplication", broke in a foreign voice,— "that a rich blessing may come upon them all." And immediately such a burst of prayer broke out from the whole congregation as surely was never heard before. There was no confusion or discord as might have been expected. Seven hundred different people were each praying their own prayer aloud, and yet withal there was the most perfect harmony. Again and again that day this wave of prayer swept over the assembly, carrying everyone along with it by an irresistible impulse. It was the same thing on Sabbath. The church was crowded morning and evening. Had we not thought it wise to break up, the meeting might have easily gone on all day and all night for that matter. The stream flowed on, deepening and widening every hour. Confessions, petitions, thanksgivings, consecration. Requests for prayer poured in. For fathers, mothers, husband, wives, sons, and daughters. A school girl sends in a request for ten members of her family. A merchant requests prayer for a score of men in his employment. A father asks prayer for a son, a prodigal in the far unknown. Prayers for the backsliding members of the church were innumerable. The excommunicated weighed heavily on the minister's heart. He said that there were rules of the church which were necessary, and which had to be carried out, and in consequence not a few whose names had once been on the communicants' roll had been cut off. But he longed for these men to come again, and he asked prayer that the Lord would open a door for them and incline them to return. It was the signal for another of those simultaneous and spontaneous outbursts of united prayer which has been one of the characteristics of the meetings during these past four days. Never in the history of the city has there been such a day as this Sabbath day has been in Moukden.

The interest showed no signs of declining, and Mr. Webster thus writes of the tenth day and of the general effect of the meeting as a whole :—

From ten a.m. till one thirty there was never a break in the stream of prayer. Towards the close the feeling became intense. One after another confessed with broken voices and made offerings. One man offered the salary of a native preacher as a thank-offering. A formal resignation of eldership on the part of Elder S. was read. He said that although he had made confession, and humbly believed the Lord had pardoned him, yet his sin was so heinous that he could no longer remain in office. Thereupon Elders L. and H. in succession rose and declared that they too were no longer worthy to hold office. They all implored prayer on their behalf. It was another signal. The whole congregation burst into loud and united prayer. Afterwards they all rose in their places and begged the elders to remain with them. And the minister standing in the pulpit added with great, passionate earnestness, *Yes ! Yes ! and together we will drive the devil out !* Every hand was shot up when the mind of the people was called forth. . . The blessing has gone out to all branches of the mission, and we look forward to a great work during the coming months—in the chapels, in the hospital, and in all the schools. The Divine Spirit is working His own gracious work in His own way among this people. There is a great danger of marring it. It must be with very gentle hand we touch it. And for the rest, 'Stand still and see the salvation of God.'

We have been receiving earnest appeals from our country members and almost daily requests for prayer on behalf of this and that outpost, so that we have had to face a mission to all the out-stations connected with Moukden. It was no easy undertaking, as there are, roughly speaking, from twenty to twenty-five towns and villages where there are groups of Christians formed into embryo churches, drawing members and adherents from four times that number of places. A call for volunteers was given, and seventeen men responded. The session met for the purpose of dealing with these offers of service. The various out-stations were grouped into seven districts, and it was decided to send two or three men together to each district. It turned out that the number of volunteers exactly corresponds to the number of men required for the various districts.

Nothing in these delightful letters is more striking or more instructive than Mr. Webster's description of the mission of the seventeen volunteers referred to in the above paragraph. One would like to quote page after page, but an extract or two must suffice :—

At dusk on Tuesday, March 10th, we arrived at the village of Tuer-to. Dr. Liu at once suggested sending messengers to all the villages where there were Christians, telling them of the meetings and inviting them to come. This was done, and on Wednesday morning sixty people had gathered. We told them the story of the past three weeks in Moukden; nothing more. They listened with an air of wonderment and thoughtfulness. At the evening meeting one noticed a troubled look on many faces; when we called for prayer only one responded, formal, stereotyped. Next morning Doctor Liu and I walked out together. He was greatly troubled, thought he had made a mistake in coming, that he was not the man for this sort of thing. We came to a wooded copse, and the Doctor suggested prayer. We knelt by an old willow and he poured out his heart to God. "Guide us", he prayed, "as to who shall speak, what we shall say, or *whether we should speak at all.*" He seemed like one inspired. We returned to the meeting. We sang a hymn. Dr. Liu said we might have a time of silent prayer, and if any one felt disposed he might pray aloud. Presently a sob from a man in the front seat and a broken-hearted prayer for mercy. Another followed in the same way. Several men and women were weeping. Then a man came up from the back seat saying: 'I wish to speak.' He was the principal deacon of the place. His first few words were spoken with difficulty. But presently he gained control of himself and said: "You all know me. I have been passing as a good sincere Christian man among you. I am nothing of the sort. Formerly I was delighted when a missionary or an evangelist came here, but when I heard they were coming on this occasion I was not pleased. I felt this was no ordinary visit. Yesterday when hearing of the Moukden meetings I was greatly troubled. Last night I

could not sleep, thinking of my sins. I cannot bear the burden any longer." He then fell on his knees in an agony of weeping and poured out his confession in prayer, beseeching us also to pray for him. Immediately the whole meeting broke down, and for a considerable time everyone continued to pray aloud. Afterwards one after another rose and besought prayer. For three hours this went on. Once in a while Dr. Liu or I would repeat a text, or point a distracted soul to the Saviour, or sing a verse of a simple hymn. But there was no formal address, only prayer. One dare not write what those broken and contrite hearts poured out before the Lord. . . .

I reached Sze-fang-tai—eight miles further—towards evening. A meeting had been held in the morning by Dr. Liu. A number of the folk had been at Tuer-to and had got blessing. The house was packed when I arrived. We lit our candles at the darkening, and the meeting began. What a meeting that was! It needed no conducting, or very little. Occasionally it seemed well to sing a verse of a hymn, or repeat a divine promise; that was all. Yet there was no excitement, nothing calling for repression. There was plenty of weeping. The house was full of men and women with broken and contrite hearts, and the floor was simply watered with their tears. . . .

When Dr. Liu went to Pan-chia-pu I travelled eight miles in the opposite direction to meet other two deputies who had been conducting a series of meetings at Chang-tai. I met them on the Monday morning. They had the bearing of men who had been at the wars and had returned victorious. It was the joy of 'the Seventy' over again. They told me that on the evening of the third day of the mission the whole congregation began to cry aloud for mercy. The village magistrates came to find out if any one had died suddenly. They could not understand such sorrow on any other ground. Men had voluntarily confessed to crimes that not even torture could have made them reveal. They had a book with them in which the names of those who had confessed were entered and the nature of the confession. It was a terrible list. Some of the men were in the room when it was submitted to me. I said to the leading elder: "If the Lord has blotted out these awful things from the book of His Remembrance, why should we keep a record of them? Better burn the whole handwriting." He looked at me for a moment reproachfully. He meant to take it back to Moukden as a spoil of war. It was only for a moment. The next the leaves were torn out and the damning record committed to the flames. And the men whose names were there fell down on their knees and wept.

After a three days' mission at Tu-tai-tze, where a similar awakening took place, we arranged a thanksgiving service for Thursday forenoon. Representatives from six stations came together to render praise to Almighty God for His gracious blessing. There was a gathering of over two hundred Christians. The short reports we heard from the various stations all told the same tale of blessing. Not one of them had been passed by.

How the blessing came to Liao-yang, Kwang-ning, Chinchow, and how it invaded and continues in the Kirin province cannot be described. The experiences at Moukden were repeated in place after place; the only striking variation being at Liao-yang, where the mighty working of the Spirit was felt even by non-Christians.

Even outsiders have been drawn into the tempest of confession and prayer, and in some cases great fear has fallen on the neighbourhood. 'What has come over the Christians?' they say, 'Yamên torture could not draw confessions such as these from human lips, and they are respectable people enough.' 'Don't go near them'—say others—'their Spirit has come down, and he is irresistible! You will be drawn in before you know it!'

We are much mistaken if any missionary can read the extracts we have quoted and not be moved to say, 'Why may there not be here, in our churches, similar times of blessing?'

Is there any reason why every church throughout the provinces should not experience the same gracious outpouring of the Spirit? Let every missionary get these living 'Letters from Moukden', read them with his elders, deacons, and preachers till the 'fire burns.' No machinery is required, no new hymn-books, no special preacher even. The keynote of the movement, as Mr. Webster reminds us again and again, is—'NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD.'

Correspondence.

LATE HISTORY OF THE NESTORIAN TABLET.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have only just noticed the following words anent the Nestorian Tablet in Mr. Walsh's very interesting and informing articles of Nestorianism in China: "The Emperor sent for a copy of the inscription and gave orders that the stone should be placed in a celebrated pagoda near Si-an Fu, where doubtless it is still preserved." It may interest readers of the RECORDER to hear of the recent history of the stone. It was for a long time in an unprotected position without any covering in an open space outside the west suburb, and at some distance from the gate of the suburb, with a fine old stone font close by. Early last summer a Danish traveller, correspondent for the defunct *Tribune*, came here and had a replica made of the tablet, stone from a county thirty-five miles off being used. The evening before the replica started on its journey to the railway at Chengchou, en route for America, the officials, having some ground for

suspecting that the foreigner might carry away the original instead of its copy, and awaking, it would seem, to the fact that the neglected stone was of great value, had it removed to Monument Grove (碑林), in the city near the south gate, which is said to contain the only set of tablets inscribed with *the whole* of the Thirteen Classics. The cart containing the tortoise base needed six mules to pull it, and some sixty or seventy men were needed to carry the monument itself. In October Messrs. Fullerton and Wilson, the deputation of the English Baptist Mission, took what is, we think, the first photos of the stone in its new situation, and when I saw it, a month or two ago, rubbings were being taken for the fu-t'ai.

May I say that in my article in the March number 1 Thess. i. 14 should read 1 Thess. iv. 14, and under Heb xii. 2 "the Greek has no *ὅς*" should be "the Greek has no 'our,' by which I meant no *ἡμετέρας*. Trusting the above note may be of interest.

Yours faithfully,

FRANK MADELEY.

SI-AN-FU, SHENSI,

QUESTION FOR THE TRANSLATORS OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Lately in teaching a Bible class, some of whom are teachers, and one a Chinese graduate, we came to the xix chap., 14th verse, of the Gospel of John, where in the translation it reads, as Pilate was about to pronounce sentence upon Jesus, "it was noon." I asked the class: "At what hour was Jesus crucified?" One replied, "at the third hour, which was 9 a.m." "And what took place at noon?" I asked. The proper reply was given. "Now," said I, "how can you reconcile the statement that He was still before Pilate at noon, with the one in other Gospels that several hours after He was on the cross, when the sun grew dark, it was noon?" No one could reply, and I was under the necessity of telling them that the translators of John had lost sight of the generally accepted fact that in this Gospel, written long after the destruction of Jerusalem, Roman time was counted, while the writers of the other Gospels used Jewish time.

Afterwards I examined the several translations in my possession—Wên-li and Mandarin—and found that all rendered the passage "noon" or "midday." I then examined some commentaries in English to see how they settled the discrepancy. Those who attempted an explanation said the apparent inconsistency was due to the fact that Roman time was used by John and Jewish by the others. Dr. W. N. Clarke in the American Commentary on Mark, says: "John

speaks of the hour differently from the synoptists, saying that 'about the sixth hour' Jesus was still in the hands of Pilate. The ordinary explanation is, however, that he was measuring time according to the Roman method, which numbered the hours from midnight to midnight." The English translators leave the reader to reconcile for himself the apparent discrepancy by discovering that two methods of time-reckoning were used. Could not our Chinese translators find some means of avoiding so fixed a settlement of the matter that reconciliation is impossible?

INQUIRER.

THE MANDARIN NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Rev. J. W. Inglis points out a few blemishes in the new Kuan Hua N. T. Perhaps it is still not too late to amend a few points. He quotes John iv. 24, but from what edition? The one I possess, B. and F. B. S., second edition, corrected (聖神 version), reads 上帝是個靈. It does not seem consistent with 獨一的真神 in John xvii. 3 to have 神 in iv. 24 (as Mr. Inglis quotes), where also the rest of the verse contains 必須用心靈. But taking the phrase 上帝是個靈, which is equally open to the objection raised, why not let it read 上帝就是靈? This is the uniform mode in John i. 1, 1. John i. 5 and iv 8, 16, e.g., 上帝就是愛. This would avoid the use of a classifier with its partitive force, as Mr. Inglis says.

But apart from a few blemishes the new version is a wonderful

improvement and advance on the one in current use. Hardly a day passes without my coming across several most felicitous changes, either adding to the force, correcting an error, or providing a faithful translation instead of the present paraphrase. As illustrating this, notice the addition of 快 in Luke xv. 22 (in strict accordance with the text) and the change from 就吩咐僕人說 to 卻對僕人說, thus preserving the contrast and the balance of the original.

And such changes could be multiplied by hundreds. It is the cumulative effect of these that adds to the value of the new translation. Or again take James ii. 23, which I noticed this morning. The current version implies that the two Old Testament references were fulfilled when Abraham offered up Isaac. The new version definitely connects verse 23 with the preceding, thus: 這就應驗, followed by the quotation from Gen. xv. 6, and adding afterwards 他又得稱為上帝的朋友 (*Vide* also English R. V.). And is not this just the meaning of St. James? The offering up of Isaac in Gen. 22 was the proof of the previous statement in Gen. xv. 6 of Abraham's faith, and so Gen. 22 'fulfilled' Gen. xv. 6. The further statement 上帝的朋友, which is paraphrased in the current version, and which does not occur till 2 Chron. xx. 7, could hardly be said to be fulfilled in Gen. 22! It appears to be added by way of commentary on the whole proceeding.

It is to be hoped that the discovery of one blemish may not overbalance a hundred excellencies, and so prevent the general acceptance of this new

translation, upon which so much faithful labour has been given in loving sacrifice.

Yours truly,

LOUIS BYRDE.

P. S.—I might have mentioned that objection to 上帝是個神 (or 靈) applies equally to the current version where the wording is exactly the same. So the objection is not against the new version as such, but against a phrase common to both.

L. B.

TOKYO.

THE CENTENARY CONFERENCE
AND THE UNIVERSITY
SCHEME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the June number of the CHINESE RECORDER of last year there appear the Resolutions on Education as adopted at the Centenary Conference. The same Resolutions appear in the volume, containing the full record, at the end of the Section on Education. Unfortunately these Resolutions, so far as Resolution IV, relating to a university, is concerned, were not the final form. The finality appears, not in the RECORDER, or under the Educational Section in the published volume, but at the end of the volume, under "Supplementary Resolutions". The Resolutions under the Section on Education certainly leave the impression that the University Scheme was approved. The discussion and the supplementary Resolutions show that the opposite idea was the position of the Conference. Let me explain, that fairness may be done to the majority.

In the original Resolution IV, the appointment of a committee

to consider the advisability and practicability of founding in China a Christian university was recommended. Then came a substitute from Mr. Luce, with an amendment from Dr. Hawks Pott, that there be referred to the Committee of Reference the matter of forming an education committee, (1) to study the whole field of education in China with a view to representing to liberal givers in the homelands the pressing need of strengthening and extending the work of our secondary schools and colleges, and (2) to take into consideration how it is practicable to establish a Union Christian University. Though there was considerable argument against the University, the amended Resolution was accepted, as it was a mere matter of referring to a committee to report. What the committee reported, or what was decided, only appears in the discussion and in the "Supplementary Resolutions", which are not printed along with the subject of education. Let me therefore bring out the final decision.

The Committee of Reference meant the original Educational Committee with five others. The report brought in by the majority at another session was practically the same as the amendment previously proposed by the Chairman, Dr. Hawks Pott, but was expressed in a briefer and simpler form. Again it was proposed that there be a General Education Committee, (2) "to give special consideration to the question of the practicability of establishing a Union Christian University". Dr. Mateer then moved, and I myself seconded, the amendment that reference to the University be struck out. [By the way, in the report of

the proceedings, p. 517, certain remarks are put down to Dr. Reid, which should be Dr. Hawks Pott.] This amendment was carried by 85 votes to 81. Then the records read: "The Resolutions with this amendment were put to the vote and carried *nem. con*". And yet the amendment, to strike out reference to the university, does not appear in the Resolution printed immediately after, but in the Supplementary Resolution printed in another part of the book.

The General Education Committee was appointed, but not "to give special consideration to the question of the practicability of establishing a Union Christian University."

GILBERT REID.

REVIVAL IN MANCHURIA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you allow me, through the medium of the RECORDER, to tell my fellow-missionaries something of a wonderful revival we have had here, the most wonderful indeed of which I have ever had any experience. For some months we had been praying with ever increasing earnestness for something of the kind, and by arrangement made last autumn we had two Chinese preachers, one a pastor, the other a licentiate, in the 1st and 2nd moons visiting the five main missionary centres in this Kirin province. They spent about eight days in each place and held meetings every day among the Christians. Kuan-cheng-tzu was the last place on their round, and here they had very encouraging meetings, which lasted till the 25th of March, after which they very

kindly gave us the benefit of their visit in some of our out-stations, though that was not in the original arrangement. While they were here the spirit of expectancy rose high, as letters were coming in daily with wonderful stories of the times of refreshing our brethren in the Fengtien province were having. Pastor Chang, of Tie-ling, one of the two missionaries, has a daughter in the hospital in Moukden, and our people here were greatly touched to hear a letter read from her to her father telling of the wondrous things that had happened at Moukden and that those who had received the Spirit's power were praying earnestly for us. The addresses that were given were all searching and earnest, the prayers were fervent and the attendances were good, in spite of fearfully bad roads. And yet after all the Pentecostal blessing did not seem to have reached us as it had other places. We were perplexed and hardly knew what to do. Some of our friends advised us to try and prevail on Mr. Goforth to come and have another course of meetings here like those he had been conducting among our southern brethren, but this was taken out of our hands, for we found he could not come. We then thought of another expedient, viz., to send a man down to attend the meetings in Hai-cheng and Newchwang and bring us back a report. One of our agents, a Mr. Chao, seemed the most likely man. He had a short time before been with me in one of the out-stations and I asked him to give an account of the meetings we had had in Kuan-cheng-tzu and what we had heard about other places. He did this with great power, and after his address the whole

congregation burst forth into simultaneous prayer, which certainly seemed the most real heart-felt prayer I had ever known those people to utter. Accordingly we sent Mr. Chao to Hai-cheng and Newchwang, and he himself told afterwards how he felt when a number of the Christians went to the train and saw him off and remarked to him that he was going south to bring up the Holy Ghost to Kuan-cheng-tzu. This thought weighed upon him, and after he had been left alone and the train had moved off he was filled with a great fear, for who was he that he should be sent on such an errand and how was he going to do it. He described most vividly how his fears increased and the various thoughts that filled his heart both then and afterwards when he saw one after another convicted of sin and finding no peace till he had made open confession. At first he felt no inclination to follow their example, but afterwards when he saw what peace and joy were their portion he began to wonder why he was left out and why the Spirit seemed to have less power in him than in others. By slow degrees he was led to make his own confession and more than any Christian I have ever met he appears to have received the fullness of the Holy Ghost. He reached Kuan-cheng-tzu again on Sunday, 19th April, and asked to be allowed to address the congregation. I myself was not present, being on a tour of my northern and north-eastern stations, from which I only returned the following Wednesday evening. Dr. Gordon, my medical colleague, and the ladies of the Mission, were there, but Chao was left perfectly free to conduct the meeting as he pleased. Before

going into the pulpit he said he wished, in the presence of God and those present, to confess his sins and shortcomings. What seemed to trouble him most was his unfruitfulness, but there were also offences against individuals, whom he mentioned by name, and whose forgiveness he publicly craved. Some of these men burst into tears, for Chao is a man of great weight and influence with them and moreover, a man whose natural tendency is to pride, and everybody knew well how much it must have cost him thus to humble himself before them all. He had his reward and that beyond measure, for by the time I returned the influence he was wielding seemed to have increased an hundredfold. When he preached the whole congregation just hung upon his lips and when he threw the meeting open to prayer the confessions of sin and cries for mercy were simply heart-rending. It was a tremendous power placed in the hands of one man, and had his hold on things divine been weaker it might well have proved his ruin. But he had seen clearly the folly of pluming oneself on the possession even of such surpassing influence, and he remained throughout perfectly humble and unspoiled. We all felt it was a dangerous and critical time both for him and for the congregation, but God has graciously preserved us thus far from many of the dangers, and we believe will maintain His glory amongst us now that He has so powerfully revealed it. On Wednesday I called on my way home at a place fifty *li* from here and found there a letter from my wife giving the first news about this wonderful work. My cook, who accompanied me on the journey, was so impatient

to hurry home that he would hardly agree even to wait till we could feed the beasts. He told me afterwards the reason he was so keen was that at our previous meetings he had been on the point of rising to his feet to make his confession when one of our Elders led in a rather long prayer, at the end of which the impulse to speak had spent itself. He felt now that he must on no account miss another opportunity, and accordingly he was among the first to unburden himself next day. It would be too long a story for the RECORDER were I to tell of all the burdens that were lifted during these wonderful days. The wailing and crying for mercy of broken-hearted men and women will be in my ear and in my heart for many a long day. Some who struggled long against the promptings of conscience and for days could find no peace were at length broken down completely and told of all their heart agonies, how the Lord had at length conquered and they could do nothing but yield. Thirty gifts have been handed in as memorials of the great crises in the donors' spiritual history, and these will be disposed of to friends at home who will promise day by day to remember the person who gave the article by name in prayer. Each has appended his special heart's desire, so that his or her foreign intercessor may have something definite to pray for.

One specially notable feature of this revival is the awakened interest in relatives and friends. Also in lapsed members who were formerly considered hopeless. Many of them were brought out to these services, and we saw faces we had not seen for years. Some indeed I supposed to have long ago left the neighbourhood. There was hardly

one connected with the cause directly or indirectly who was not affected by the movement, and one of the results is that my difficulty in getting helpers and drawing a crowd at the street chapel, which was growing serious, has now quite disappeared, for we have not only more preachers but preachers of a different fibre, and the difference is so manifest in their faces that even the heathen can't fail to see it. One man, who for many months had been a great anxiety to me when I saw him hanging about our chapel, whose very look suggested that his presence boded little good to the cause, has now risen from the dead, as he himself describes it, and is

coming regularly every day to preach to the workmen engaged in building our women's hospital. Our out-stations are now eagerly asking for similar meetings and the members in some of them meeting every day for prayer by way of preparation. Great indeed will be the harvest when the church of Christ throughout China is thus brought under the power of the unseen and apprehends that for which it has been apprehended of Christ Jesus. I would ask the earnest prayers of your readers that this harvest may shortly be reaped.

Yours very sincerely,
W. H. GILLESPIE.

KUANCHENG TZU.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

鑄劍. Stones from the Brook, by J. E. Coulter. Shanghai: General Committee Y. M. C. A. of China and Corea, 1908. pp. 104, white paper, printed on both sides.

This in size is a handy vest-pocket (or rather sleeve) edition with Scripture texts in Mandarin, arranged under three headings: 1, for use of believers, that their doubts may be removed; 2, for use in dealing with enquirers; 3, for Bible study. We hope this little book may find many purchasers outside the Y. M. C. A. who will carry it about with them and memorize the spiritual weapons here offered to them.

Hangchow Medical Mission of the C. M. S. Report for 1907. Dr. D. Main, Dr. A. T. Kember, Mr. H. B. Morgan, Nurse Morris.

The very extensive and successful colony of institutions here spoken of is well known. They have had their difficulties, but "were able to keep smiling" all through. They are, however, not satisfied with hospitals, sanatoriums, leper asylums, orphanages, etc.; they must extend, they want a new medical college, another story added to the men's hospital, woman's hospital rebuilt, maternity hospital enlarged, new home for the children of lepers, rooms for the insane, an incur-

able home, etc. All this could be done for £15,000. In their convalescent homes they provide for open-air treatment of consumption, and will be glad to take patients from other parts of China. The charge is \$15.00 per month for the "stuffing" treatment, and \$5.00 for ordinary diet.

213 suicides were treated, of whom 206 used opium; 107 were between the ages of 21-30. 212 gave *quarrels* as the reason for attempting suicide. Since the closing of the opium dens, the refuge has been empty. Query? Have the victims taken to pills and morphia? If so the last state is worse than the first. The report is not hopeful about the opium campaign. "Unless the officials exert themselves in a very different way in the future from what they have done in the past, we 'hae oor doots' as to the results being satisfactory."

五祭揭要. The Five Great Offerings.
By Rev. F. W. Baller. American
Presbyterian Mission Press, Shang-
hai. Price, 10 cents.

Missionaries and Chinese Christians who love Bible study will feel themselves laid under a debt of gratitude to Mr. Baller for this most helpful book. Although comparatively small—only 64 leaves—and outwardly unpretentious, the volume constitutes a very valuable addition to Christian literature in Chinese, not only on account of its lucid exposition of one of the richest but somewhat difficult sections of Scripture, but even more because of the ringing testimony it sounds to the Divine inspiration of all Scripture. While books which treat of the external Evidences of Christianity are always needed and to be welcomed, yet we do

well to appreciate the fact which Mr. Baller has evidently appreciated that the Bible is its own best defender of its claim to be the Word of God.

The infidelity which to-day masquerades under the title of "criticism" is constantly displaying its utter ignorance through lack of spiritual discernment of the real nature and meaning of the Book which it lightly undertakes to prune with the knife of human scholarship. And while for the safety and integrity of the old Book one need have no anxiety, yet one cannot but feel concerned for the many simple souls whose faith is exposed to danger from dissemination of "critic" poison. To such conditions the verse of Scripture seems directly applicable which tells us that "we can do nothing *against* the Truth, but *for* the Truth." Mr. Baller's book is a good example of service done "*for* the Truth", and one which others will do well to follow. He has exhibited the unity of the Old and New Testaments, and hence the essential place of the former in the Canon and in the redemptive plan of God. He has exalted the written and the living Word by showing how wonderfully type, ordinance, and prophecy in the one have found their fulfilment in the other. It was by the Scriptures of the prophets that Paul made known the Gospel unto obedience to the faith among all nations, and the man who has an intelligent apprehension of the historical and spiritual correspondences between the Old and New Testaments is proof against attacks upon the Scriptures and upon the faith founded thereon.

The first two chapters of the book are introductory to its main

theme, and deal with sacrificial worship in general. The fact of the universally prominent place accorded to sacrifices in the worship of nations—ancient, mediæval, and modern—is cited and illustrated, after which the error and harm of false worship of this kind are pointed out, and these systems contrasted, both as to their underlying motives and as to their attendant rites and practices, with the true and Divinely inspired mode as laid down in the Scriptures. The remaining six chapters deal specifically with the five great Levitical Offerings, in their logical order. In the case of each the author has taken pains to distinguish clearly three phases of teaching, viz.: (1) *historical*, as relating to Israel of old, (2) *typical*, as pointing to the great Antitype, Jesus Christ, and (3) *practical*, as applying to the present day. Many important and practical lessons are drawn and applied to all classes. The most outstanding one, faithfully and repeatedly pressed home, is *the exceeding sinfulness of sin*, than which, surely, no lesson is more needed in China, both outside and inside the Church.

As to literary style Mr. Baller's name gives sufficient assurance. The language is Maudarin, dignified yet everywhere easy and clear. Scripture references are freely supplied, and frequent illustrations help to make deeper truth simple and interesting.

The book should be a great help and blessing to all Chinese workers and Bible students, and should also be found of value for presentation to thoughtful men who are not Christians. May we have more of such books!

R. H. G.

ACKNOWLEDGMENTS.

Messrs. MacMillan and Company's Books.

Health Readers, I and II.
Nesfield's Aids to Composition.
Jones's Arithmetic.
Siepmann's Les Bannis.
Shakespeare's Works, six volumes, 6d. each.
Girl's Poetry books, three volumes.
Fowler's Essays.
Fowler's Antonines.
Supplementary Readers, nine volumes, 4d. each.
Mill's Asia.
Siepmann's Short French Grammar.
Brooksbank's Essay Writing.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

New Life of Christ. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Wide Wide World. By Mrs. MacGillivray.

General:—

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Childrens' Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance. Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian. Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic. By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

Notes on the Chinese Text of Matthew, II.-VII., by F. W. Baller.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson Meyer's.

5. Peace, Perfect Peace. J. Hutson. Meyer's.

6. Training of the Twig, Drawbridge. J. Hutson.

The first five are ready in Mandarin.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Missionary News.

Foochow Easter Monday Choral Festival

The Seventh Annual Choral Festival, under the auspices of the Foochow Choral Union, was held in the large Methodist Episcopal Church called the Tieng-ang-dong. The day was beautifully fine and the accommodation of the building, which seats over fifteen hundred, was taxed to its utmost capacity.

The object of the service, however, is not to draw a large congregation, but (1) To mark the season of Easter by praise to the most High; (2) To create and stimulate among the Chinese Christians a desire for, and a love of, good sacred music; (3) To foster the spirit of unity and co-operation among Christians of different communions. To a certain extent, at least, and some would venture to say to a great extent, the Foochow Choral Union is already attaining the fulfilment of these objects.

The Easter Season is looked forward to, at least among the schools and colleges, as a time to be observed in the Christian church with special joy and gratitude. The desire for good sacred music increases year by year, and the Easter Monday festival manifests both to the Christians themselves and to all around them that at heart they are one body.

This year the choirs from the various schools were selected more carefully and trained more thoroughly than even in previous years. The music was chosen during the summer holidays of 1907 at Kuliang by the committee, and so it was possible to begin work at the new pieces

during the autumn term. The most difficult piece attempted was the Te Deum to the setting by Sir Arthur Sullivan in the key of D. Considering the difficulty of the piece, it is not too much to say that it was rendered remarkably well, and showed evidence of great pains and trouble taken with it. The new hymns of the year were: "He is risen" (Peace); "Sing with all the sons of glory" (Beethoven); "He dies, the Friend of sinners dies" (Matthew); "Stand up, stand up for Jesus" (Geibel). Kunze's fine old German chorale, "The Lord is risen," was also sung, as were several pieces sung in former years. The hymns this year were sung in harmony and not in union as previously, and for this reason the festival of 1908 will stand out as marking a great forward step. The singing was led by a small orchestra, including a cornet, two violins, a violoncello and the organ, and the conductor this year, as for some years previously, was Mr. Newell, to whose painstaking efforts much of the success of the service was due.

W. S. PAKENHAM WALSH,
Secretary.

The Shanghai Baptist College and Theological Seminary

The Shanghai Baptist College and Theological Seminary are almost too young to admit of an introduction to the general public, since the College cannot be opened until next Chinese New Year, while the Seminary has been opened less than eighteen months, and part of that time in rented quarters. However in response

CHART OF GROUND WITH Proposed Buildings

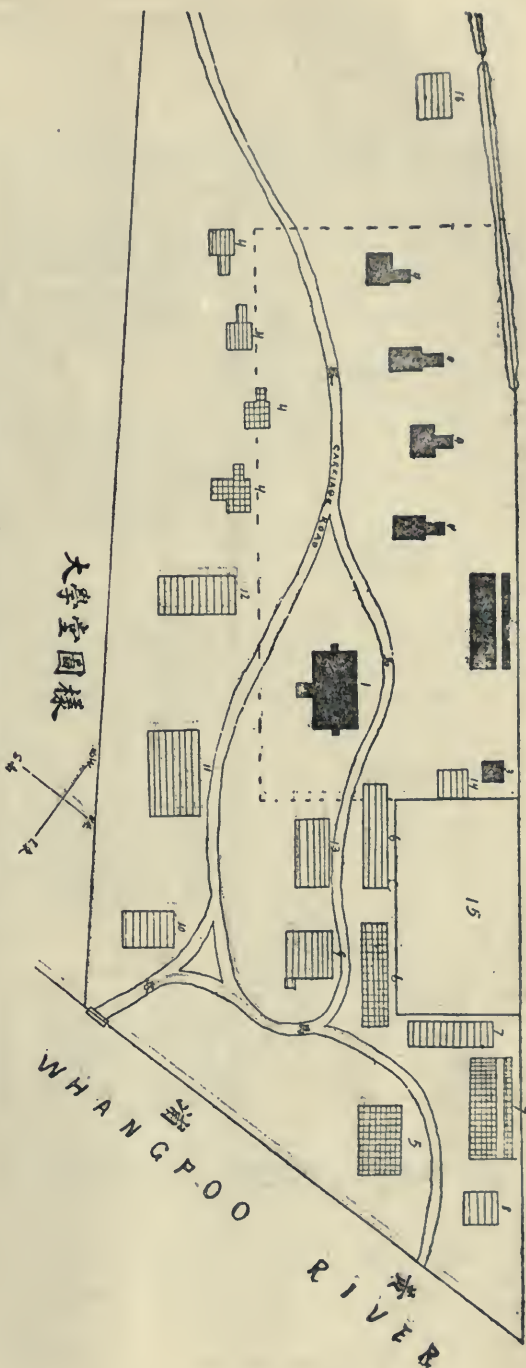
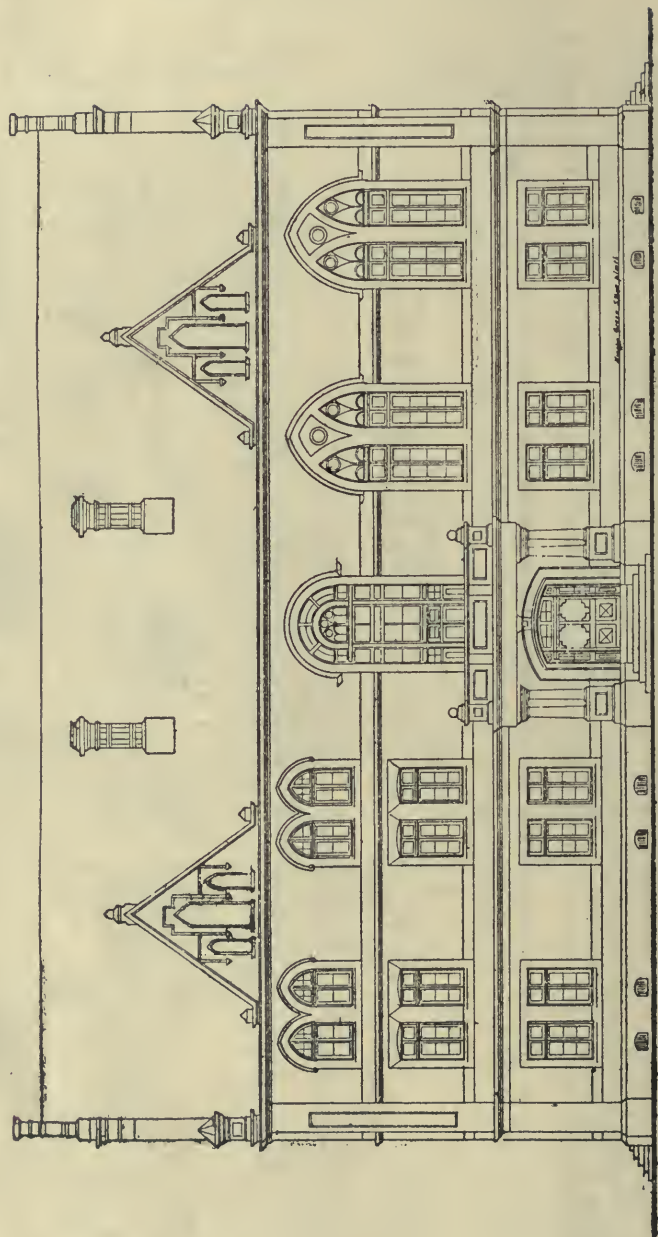


CHART OF CAMPUS, SHANGHAI BAPTIST COLLEGE AND THEOLOGICAL SEMINARY.

Explanation: The plan shows 22 of the 27 acres. The dotted line encloses seven acres now raised for building purposes. Buildings in solid black are now in process of erection; those marked in check will be needed within three or four years; those marked with stripes will be needed as the institutions develop.

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|--|--|
| 1. Yates Hall. | 9. Library. |
| 2. Teachers' Residence and Seminary Dormitory. | 10. Chapel. |
| 3. Dining Hall. | 11. Science Hall. |
| 4. Foreign Residences. | 12. Medical School. |
| 5. Seminary Recitation Hall. | 13. School of Pedagogy. |
| 6. College Dormitories. | 14. Gymnasium. |
| 7. Seminary Dormitories. | 15. Athletic Field. |
| 8. School for Wives and Children of Seminary Students. | 16. School for Missionaries' Children. |

FRONT ELEVATION YATES HALL, SHANGHAI BAPTIST COLLEGE AND SEMINARY.



South Elevation

YATES HALL
 晏思堂

to a request from the editors a few introductory facts can be given.

The College and Seminary are two distinct institutions, being organized separately, each with its own president and faculty. They are located on the same compound and are under the control of one Board of Trustees. They represent a union of the forces of the American Baptist Missionary Union and of the Foreign Mission Board of the Southern Baptist Convention. The initiative for this union has been taken here on the field and step by step as progress has been made in union plans here has its reflex influence been felt at home in bringing more closely together the two divisions of the denomination there.

The College and Seminary are organized primarily for the constituency of the Baptist denomination in Eastern Central China. But American Baptists have six other organized missions located in the northern, central, western and southern parts of the Empire. It is expected that a few students from the rapidly developing schools of these other missions will find their way to Shanghai for advanced work. Also it will be strange if there are not, in time, many other students from government and private schools in the regions adjacent to Shanghai, who will wish to avail themselves of the advantages offered in such centrally located institutions. As feeders for the Shanghai schools, provided by the two co-operating Boards, there are two academies—one each in Hangchow and Shanghai—and six boys' boarding-schools—one each in Ningpo, Shaohsing, Kinkwa, Huchow, Soochow and Yangchow—together with a rapidly growing number of boys' day-schools.

The new plant is located on the Whangpoo river, just six miles from the Garden Bridge in Shanghai, being one mile beyond the terminus of the Municipal Council carriage road at the Point. The one mile of dirt road outside of the Municipal Council limits will be made into a metalled carriage road during the present year by the Chinese government. The campus consists of 165½ "mow" of land with over 700 feet frontage on the river. Seven buildings are now under construction, including four residences, the College building, one dormitory and a dining hall. Other buildings are being planned for in the next few years as indicated on the chart.

The work of the Theological Seminary is now being conducted in the

dormitory building. There are in attendance 40 pupils. The teaching force at present consists of Dr. R. T. Bryan, President; Rev. F. J. White, on furlough; Rev. W. H. Millard, and Mr. Tong Tsin-en, who is a Chinese degree man and a good English scholar, and one pupil teacher. The course of study is for three years. Provision has been made for two distinct departments in the Seminary: one for students who have not studied in the Academy, which will be in the nature of a Bible training school; and one for students who have taken the Academic or College course. It is needless to say that the students in this latter department will, for several years, be comparatively few.

The College will not be opened until Chinese New Year 1909. A prospectus, in both English and Chinese, has been issued, giving the curriculum, conditions of admission, tuition charges, etc. Copies will be sent to any who are specially interested, on application. It is expected that students will have completed their academic course before entering the College. But to provide for "irregulars", for the time being, a six years' college course has been arranged which, it is hoped, will prove to be equal to the courses offered in our best mission colleges at the present time. Instruction in the College will, so far as possible, be given in the Chinese language and with Chinese text-books. English will be taught as thoroughly as any other branch. Of course only College graduates can be used for teaching all branches but that of Chinese literature.

Of the College it may be said that it enters the field not as a rival of any existing institution but as a helper, as a co-worker. It does not propose to antagonize any or to assume to fill the whole field in which it is located. But it does hope, in time, to fill the niche which the denominational nature of all of our Protestant work has certainly made for it. Its first purpose will be to give a broad liberal education, and it believes that this can be made thoroughly Christian. It will be satisfied if it can be harmoniously co-ordinated with all similar institutions, with like purposes and ideals, in one great system of Christian colleges and universities such as will be adequate to secure in this Empire the highest type of Christianity yet realized in the development of the Christian church.

J. T. PROCTOR.

Shanghai Baptist College,
May 15th, 1908.

Hangchow College

Class Graduating, January
22nd, 1908

Of the class (see illustration on opposite page) one is a student in the Union Theological Seminary in Nanking. Two others expect to study later for the ministry. Two are doing secretarial work in Shanghai in connection with the Chinese Tract Society and the Y. M. C. A. Three are teaching in government schools. They have, however, expressed a preference for Christian work. Five are teaching in mission schools, three in the A. P. M. and one each in the S. P. M. and the A. B. M. U.

The following statement is from the *Bi-monthly Bulletin* of the Southern Presbyterian Mission, edited by the Rev. P. F. Price:—

It was a privilege while in Hangchow to be present at the commencement of the Northern Presbyterian College, now under charge of Rev. E. L. Mattox. The exercises were held in the new and handsome church near the college, and there was an avoidance of anything like applause. The exercises, while both picturesque and impressive, were of a decidedly religious tone.

There were eleven graduates, the largest number in the history of the institution, and one-ninth of the whole number since the college was established sixty years ago. The grace and gravity with which the young men conducted themselves and received their diplomas was simply captivating. One of the strongest features of the occasion was the address to the graduating class by Prof. Tse Mei-kung. It was clear cut, thoughtful and impressive, one of the best we have ever heard on such an occasion. Prof. Tse himself is to enter the ministry. He remarked that every one of the young men was a Christian, and that several of them were going into Christian work and he urged them to be worthy of their privilege and their high calling.

The Chinese Christian Intelligencer

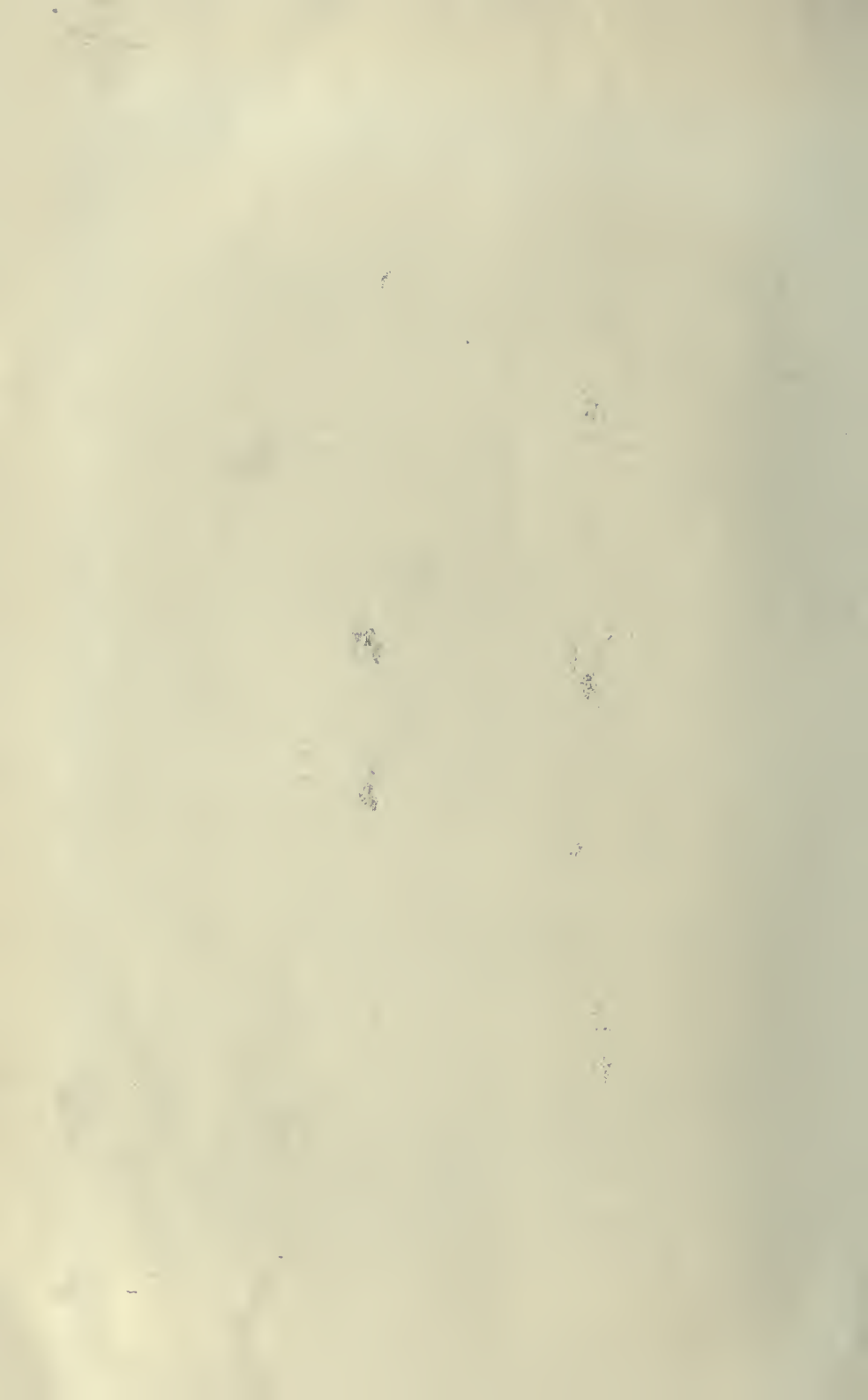
On the 3rd of June the *Chinese Christian Intelligencer* (通問報) began the seventh year of its publication. During these years it has gradually but surely won its way among the Chinese in all the provinces, in Manchuria and in other places outside the Empire. To meet an increasing demand its promoters have enlarged the size within the past few years. The paper originally contained about 15,000 characters each week; one of the latest numbers (299) contained nearly 40,000 characters. In this number we find, besides the articles, church news of practical interest from fourteen provinces in addition to the most recent secular news. This issue also prints the address of Mr. Kao Fung-ch at the opening exercises of the church of the Jubilee in Shanghai. This church contributed \$8,000.00 for a new building, exclusive of foreign help. Mr. Kao is an elder in the Presbyterian Church in Peking Road and a man of considerable means. His influence for good, and his godly life, carry great weight among his countrymen, and in the light of current events and the markedly rapid development of the Chinese church his address should be carefully read by missionaries as well as by the Chinese.

Annual Meetings of South Fukien Presbyteries and Synods

The following extract from the account of the annual meetings of the South Fukien Presbyteries and Synods will be read with



GRADUATING CLASS OF HANGCHOW COLLEGE (*See Missionary News*).



much interest, as it deals with a subject, the practical importance and difficulty of which, is being increasingly felt by numbers of missionaries. It is well known that through the increase in the cost of living in many parts of the country, salaries which formerly were adequate for Chinese preachers, are no longer so, and we would commend the policy adopted by our Fukien friends to the careful consideration of others interested in this matter.

“An encouraging feature of the Synod was the report on the Preachers' Salary Fund, which showed that the support given this Fund by the churches had increased considerably during the past year. From the very beginning all the ordained pastors have been wholly supported by the Chinese churches, but the Missions were, as it were, held responsible for practically all the salaries of the unordained preachers. After considerable discussion of the question, the Synod two years ago adopted the principle that it is not the Missions but the Chinese Church which is responsible for the salaries of all those who are engaged in its work, and that the aid given by the Missions is but a temporary expedient which is justifiable only during the infancy of the native church. Immediately upon the recognition of this principle, the Synod approved of the establishing of a common fund, to which all the churches were to contribute as much or as little as they were able to give, over and above the salaries which they must give to their own ordained pastors. The trustees of the fund are appointed by the Synod, and are to report to it annually the amount of the

money they have received from the churches and the total amount of the salaries of all the preachers and parochial school teachers in the churches. In accepting their report, the Synod distinguishes between the money received from the churches originally established by either the American or English Mission, and then directs the Trustees to give this money to the respective Mission, with the formal request that for the current year the Mission grant the amount necessary to the full payment of the salaries of these preachers and teachers as shown by the report of the trustees. It is hoped that the amount of this deficiency in the money raised by the Chinese church will decrease year by year, and that in a comparatively short time the Missions will not be called upon to aid them with one cent of foreign money for these salaries. The plan provides for the gradual transfer of the appointment and general control of these workers from the Missions to the Synod, and as the first step in this gradual transfer, the Missions requested Synod to adopt a uniform schedule, according to which these salaries should be paid. Such a schedule was adopted two years ago, and this relieves the Missions of the responsibility of determining the amount of these salaries and places the responsibility, where it belongs, upon the native church. Inasmuch as the adopted schedule was higher than the salaries previously paid by the Missions, the Synod adopted the provision that it should go into effect only when the churches had contributed sufficiently to make up the difference between their salaries as paid by the Missions and what they should receive accord-

ing to this schedule, thus making the native church at once responsible for putting into effect its own schedule."

A. L. WARNSHUIS.

Revival News

Writing from Moukden, Rev. James Webster says :—

You will rejoice to hear that the revival movement has spread widely over Manchuria. We are daily hearing of some new outbreak. Yesterday we had news from Chao-yang-chen. To-day there comes good tidings from Ashiho. It has been a very wonderful time.

Writing from Peking, Rev. A. M. Cunningham says :—

I know that you will rejoice with us that the Lord has greatly blessed the coming of Mr. Goforth to us and that while not with the same manifestations as in Manchuria, still God has given our church a great uplift. All the lines of Christian activity in city and country have had a new impulse. Hindrances have been removed, sins confessed, and the fire has been revived on the altar of many hearts. God has greatly blessed us whereof we are glad.

In a letter to hand from Tungchou, Rev. G. D. Wilder says :—

Mr. Goforth has been here for a week holding two meetings a day and this week we are having one a day with Dr. Smith. The revival has been as thoroughgoing as in 1900 though without the same manifestation of all breaking down in prayer at once, and the College has not felt it so deeply. More confessions have been made in prayer but those that had to be made to man have

been most deep and a new spirit is abroad in the church. The obstacles to the Spirit's work were greater than in 1900 and the church at a lower ebb. We have all had a blessing and are encouraged to go on with a fresh start. Nothing but the power of God has prevented the church here from going to pieces. On the last day of Mr. G.'s meetings there were seven hours occupied in three meetings of the church. Every audience was as full as on Sunday right through the week (400 people). There had been much preparatory prayer for weeks before and every one was brought in that we could get hold of. Business was given up and all seemed bent on getting what the church needed most. It has been reform with the help of God's Spirit.

Writing from Foochow, 25th April, Rev. E. C. Jones says :—

On Easter Sunday we were made glad by the entering the church on probation of forty-one boys. To-morrow there will be seven others received on probation and baptized as well. These are the results of some special meetings, just closed, together with prayer and personal work. Another essential element was the pledging of every Christian in college at the beginning of the term to observe the Morning Watch. It has been a real awakening of the lukewarm Christians to their responsibilities for their friends and fellow-students.

Shantung News.

Rev. H. G. Romig, Tsi-ning, writes :—

We have been having much encouragement in our work in this field this year. I have had the privilege of baptizing 136 persons since last fall,

and there have been 156 altogether baptized during this period. More than six hundred examinations have been held. Practically all of our present increase is from the heathen people who have heard the Word preached either in markets or from the mouth of one of their relatives. Indeed I feel that the great advance in the church is coming from the Holy Spirit's leading the Christians to do their duty and tell the Gospel to their relatives and friends. We have much for which to praise the Lord.

Report of a Conference Deputation

The Report of the China Missions Emergency Committee (to which reference was made in a RECORDER editorial last month and which was commented on in the *Spectator*, an extract from which was given under Missionary News in the same issue), dealt with the following points:—

It opens with a review of the work its members did in China, the meetings attended and the special events in which they took part. Then it proceeds to deal with the question of Christian unity in China. It says: "We were much interested in attending the Shanghai Conference and were greatly struck with the gracious spirit of unity and Christian love which pervaded its deliberations. This is all the more remarkable when it is borne in mind that the twelve hundred delegates and visitors attending its various sessions represented over fifty different Western missionary societies, and that many of the questions discussed were of great importance and involved necessarily considerable diversity of opinion. It was generally recognized that the leading feature of the Conference was the earnest desire manifested by all its members that the practical unity of the Western Evangelical Churches should be presented to the Christian converts, and that, as far as practicable, the foundation of a native Christian Church should be truly and properly laid, as it was unanimously felt that the unhappy nature of the historical, provincial and local divisions of Western Christendom should, as far as possible, be excluded from the new Christian Church of China."

The deputation states that it was profoundly impressed with the wonderful openings that seemed every-

where to exist for the spread of the Gospel. They would impress on their countrymen that the work of missions as a whole has been done with extraordinary efficiency and the results have exceeded the most sanguine estimates of the most competent spectators. They warn the public that hostile criticism often emanates from real ignorance on the part of those who live in the ports in regard to the internal conditions of China and of the difficulties that beset mission work in the very peculiar circumstances of Chinese life.

Under the heading "Possibility of the Evangelization of China" the report states that the spread of Christian truth must ever be largely dependent upon how far the means adopted and the labours of its exponents are in harmony with the spirit of the Master and the gracious opportunities of the Holy Spirit. But it has been suggested that in order to evangelize China and to supply her evangelical churches with Chinese pastors, one Chinese ordained pastor would be needed to supply each district having a population of 7,500. Assuming the population of China to be three hundred millions, this would mean that some forty thousand Chinese pastors are required in addition to the existing number. To meet this need, therefore, within the next ten years, the Missionary Societies must realize that the duty of training on an average one Chinese pastor each year, would devolve upon every missionary in the Empire.

The report says that so far as the members of the deputation have been in a position to learn, it would seem important that a foremost consideration be given to the questions of efficiency and concentration, the strengthening of existing agencies, and for co-operation and federation in work between different Societies. Also, that the missionary societies in the home lands should regard the securing of highly cultivated and specially qualified persons as of greater importance than a rapid increase in the numbers of their missionary staff.

Other recommendations include the appointment of business agents for work on the field, the increased efficiency of hospital work, the provision that hospitals should not be closed in summer, and the establishment of philanthropic institutions, such as asylums for insane, blind, deaf, and dumb, etc. They also urge the claims of educational work upon British Societies and contrast the progress of American educational methods

in China with the conservatism of the British Societies. The whole of the recommendations (sixteen in number) contained in this report draw attention to pressing needs such as were emphasized by the proceedings of Conference and carried conviction to the members of the deputation, being confirmed by what they themselves saw of the claims of the work as it is being carried on in various centres which they visited.

The Month

The Dalai Lama is to visit Peking, and will be received in audience by the Emperor, standing. The Empress-Dowager is to be present at the interview.—It is stated that the betrothal arranged between a son of H. E. Yuan Shih-kai and a daughter of H. E. Chang Chih-tung, which was announced some time ago, was at the command of the Empress-Dowager.—Considerable excitement has been occasioned by the arrest and punishment of the Commissioner of the Mongolian Land Reclamation Bureau, an ex-Tartar General named Yi Ko. Having been found guilty of misappropriating two million Taels he has been arrested and sent to Peking for punishment. His estates and private property have been confiscated by the government. This case has decided the Peking government to renew the practice of sending censors into the provinces for purposes of investigation.

The return of part of the Boxer indemnity to China by the United States is again on the tapis; the House of Representatives having passed the Bill remitting \$10,000,000.—Russia has handed back to China sixty villages along the Amur river in the region of Aigun, which she had occupied during the war.—Affairs in Korea have grown worse. Certain Korean nationals have appealed to China for help against the Japanese. A Japanese army brigade has been sent for police duty to Korea. Chinese robbers are causing trouble and the native edition

of the *Korean Daily News* has been suspended for seditious publications. A Japanese paper has also been suppressed.—An agreement has been signed between China and Japan regarding the timber business along the banks of the Yalu. Five per cent. of the profits of the development will be paid to China as royalty.—Between the claims of Russia in the north of Manchuria and of Japan in the south the position of Chinese officials in the country is almost untenable.

There is dissatisfaction in Japan at increased taxation.—The Cabinet is contemplating economies in railway works and in the military and naval programme.—Some labour disturbances are reported from the Miyazaki prefecture.—The United States has received preferential treatment from Japan in the protection of American trade marks.—A new bonus system has been adopted by the Japanese Spinning Union to encourage the cotton trade in countries outside China.—The boycott of Japanese goods continues effective in the south of China. It is proposed to establish a Chinese match factory in Canton to do away with the need for purchasing Japanese matches.—The Emperor of Japan has made a gift of ¥, 30,000 to the enlargement of certain departments of Count Okuma's Waseda University.—Certain high Chinese officials have been decorated by the Japanese Emperor.

The censors have been ordered by the Throne to impeach those officials who are still in the habit of smoking opium. One censor has said that there are many taotais in the province of Chihli still addicted to the habit. An investigation has been ordered. Lu Chuan-lin has advised the levying of prohibitive taxes on opium and the prohibition of the injection of morphia. The anti-opium edict is to be rigidly enforced against all officials. Hankow is to close its opium dens within

one year from a date not yet announced. The Viceroy of Nanking has urged the Shanghai Taotai to reduce the number of shops selling opium and to increase the tax on the remainder. The Governor of Honan is urging the reform upon his subordinate officials.—A number of foreign educated Chinese doctors have been attached to the staff of the opium commissioners. A hospital is to be opened under their auspices. There has been a public burning of opium pipes in Shanghai. Viceroy Hsi Liang, of the Yun-kwei provinces, reports that since he took over the seals of office the anti-opium regulations have been very effective in Yunnan. The Customs officers discovered morphia valued at Tls. 10,000 on board a ship trading to Shanghai. Attempts are being made to discover the smugglers.

A serious revolutionary outbreak is in progress in Yunnan. The revolutionary leader, Sun Yat-sun, is said to be the organizer of the rebels, who are well-armed with modern rifles. The first battles were in favour of the revolutionaries, but their success has now been stayed. The government is treating the rebellion seriously, and troops have been ordered from neighbouring provinces to the support of the Yunnan military. Money for the carrying on of the campaign has been provided by ordering the Customs' Taotais of Shanghai, Chingkiang, Wuhu, Klukiang and Ichang to forward a total sum of more than Tls. 200,000 to the scene of conflict.—Fights between soldiers and police have occurred in Soochow and Chingkiang.—Serious troubles between Catholics and Protestants and between officials and people are reported from Amoy.—A riot has occurred in Hankow and damage done, for which the Hankow officials have had to compensate Japanese shopkeepers to the amount of Tls. 32,000.—The Governor of Chekiang reports he has purchased four light draught gunboats and eight machine guns and ammunition for the use of the provincial troops.—An explosion,

which took place at the Nanking powder factory, is ascribed to revolutionaries.—A conflict has occurred between the police of the Chinese and foreign authorities in Shanghai over a boundary question.

The British, Chinese, and Japanese authorities have arrived at an agreement in regard to the Fakumen railway, the building of which will be proceeded with.—The funds of the Peking-Kalgan railway having come to an end the Peking government will meet the deficits as they arise.—Negotiations for the building of the Kwangchentze-Kirin railway have been completed.—The provincial government of Hupeh has decided to build itself the first section of the Szechuen-Hankow railway. The survey has already been made.—An application has been made to the Waiwupu by a foreign corporation for permission to build the Foochow-Nanking railway since the local Chinese are unable to raise the necessary funds.

Complaints are made that foreign warships and steamship companies are not observing treaty regulations in inland waterways.—Viceroys and Governors of provinces have been informed that no foreign loans are to be contracted for reforms to be carried out unless Imperial sanction has been received.—A native syndicate has been formed for the development of mines and railways in Kiangsi.—Another examination of foreign educated Chinese students has been held in the palace at Peking.—The Grand Council has been instructed to place the charge of foreign affairs in the hands of [H. E. Yuan Shih-kai. Educational affairs go to H. E. Chang Chih-tung; domestic affairs to H. E. Lu Chuanlin, and Manchu military matters to H. E. Shih Shu. Chang Chih-tung has instructed the provincial authorities to establish normal schools for the training of teachers.

Missionary Journal.

MARRIAGES.

At Chefoo, 25th March, Dr. FRANCIS J. HALL, A. P. M., to Miss ANNA HOFFMAN, of Baltimore, Maryland.

At Soochow, 30th April, Rev. JOHN W. VINSON to Miss JEANNIE DE FOREST JUNKIN, both of S. P. M.

At Shanghai, 15th May, Rev. SYDNEY GRANT ADAMS, A. B. M. U., to Miss GRACE HANNAH WILSON, of Shanghai.

BIRTHS.

At Minchow, Kansu, 4th April, to Rev. and Mrs. MARTIN E. EKVAL, C. and M. A., a son (Henry Lewis).

At Kiating, Szechuen, 6th April, to Rev. and Mrs. JOHN P. DAVIES, A. B. M. U., a son (John Paton, Jr.).

At Hangchow, Friday, May 22nd, to Rev. and Mrs. CLARENCE D. HERRIOTT, a daughter (Elizabeth Taylor).

DEATHS.

At Swatow, 9th May, MARTHA KENNER ROBERTS, wife of Russell E. Adkins, M.D., A. B. M. U.

At T'aocheo, Kansuh, about 12th May, Miss EFFIE GREGG, C. and M. A.

ARRIVALS.

AT CHEFOO :—

25th March, Mrs. WM. E. HOFFMAN, Miss ANNA HOFFMAN, Rev. WM. H. GLEYSTEEN (ret.), and Mrs. GLEYSTEEN, all for A. P. M.

AT SHANGHAI :—

9th May, Miss A. I. SALTMARSH, C. I. M. (ret.), from England via U. S. A.

11th May, Rev. and Mrs. A. KUNZE and three children, Berlin M. (ret.).

23rd May, Dr. and Mrs. E. M. MERRINS, A. C. M.

25th May, Rev. P. NORGAARD, Y. M. C. A. work, Danish M.

DEPARTURES.

2nd May, Mr. and Mrs. J. E. FEE and four children, and Mr. F. P. HAMILL, all C. and M. A.; Dr. and Mrs. S. B. PARTRIDGE, A. B. M. U., all for U. S. A.

3rd May, Mr. and Mrs. L. H. E. LINDER, C. I. M., for U. S. A.

5th May, Mr. and Mrs. T. C. BRITTON, Mr. T. M. THOMAS and Mr. ROSWELL, all S. B. C. M.; Miss R. E. BENN, M.D., M. E. M.; Mr. and Mrs. MAXCY SMITH and two children, S. P. M.; Mr. and Mrs. L. J. DAVIES and child, Miss H. M. MONTGOMERY, all A. P. M.; Miss E. L. ADAMS, A. B. M. U., all for U. S. A.; Mr. J. W. STEVENSON and Miss J. WILKINS for England, Miss E. COJANDER for Finland, and Mr. C. F. NYSTROM for Sweden, via Siberia, all C. I. M.

9th May, Bp. F. R. GRAVES, A. C. M. for London; Mr. and Mrs. J. K. HILL and two children, W. M. S., for U. S. A.; Mr. and Mrs. B. E. RYDEN and three children, S. M. S., for Sweden.

12th May, Rev. E. J. LEE, A. C. M., for U. S. A.

13th May, Mr. and Mrs. I. G. BOYDSTUN and child, Ref. Ch. in U. S. A., for U. S. A.

16th May, Miss E. BÄUMER, C. I. M., for Germany.

17th May, Mr. J. DARROCH, C. I. S., for England via U. S. A.; Miss L. M. ROLLESTONE, A. P. M.; Mr. R. GRIERSON, C. I. M., both for U. S. A.; Miss M. DARROCH, C. I. M., for England via Canada.

19th May, Rev. A. S. COOPER, A. C. M., for U. S. A.

26th May, Mr. A. ORR-EWING, C. I. M., for England via Siberia; Mr. and Mrs. G. H. MALONE, A. A. C. M.; Dr. and Mrs. P. S. EVANS and four children, A. S. B. M.; Dr. F. B. WHITMORE, Y. M. C. A., all for U. S. A.

Mrs. MACGILLIVRAY, 54 Range Road, Shanghai, wishes to receive into her home a little girl who could attend school. She will be glad to hear from any one on the subject.





LANGUAGE STUDY CLASS AT KULING.



LANGUAGE SCHOOL AT KULING.

(Large house in foreground to the right.)

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

JULY, 1908

NO. 7

Editorial

WE believe it is wise and timely to make this issue of the RECORDER a special one on the study of the Chinese language.

In August, 1906, we published a paper by
Special Language Rev. D. W. Lyon on the same subject, and
Number.

it is to his painstaking labors that we are indebted for the present papers. If we mistake not there will be a special danger to be met within the next few years, on account of the increase in the number of Chinese who are able to write and speak English, due to a tendency on the part of the missionaries to relax somewhat the diligent and thorough study of the language. We have seen this forcibly, and, to our minds sadly, illustrated in Japan, but we trust the missionaries in China will not repeat that mistake. We should lose the respect of the Chinese and greatly limit our own usefulness.

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WE should like to emphasize the closing words of Mr. Sydenstricker's article, "When may a Missionary stop the

How long shall Study of the Language? *Never*, so long as he
we study? is a missionary. Everyone who has been on

the field for a long number of years will feel his knowledge of the language deteriorate when he neglects fresh study for some time." Probably the best scholars are constantly coming upon new words and phrases, which for some unaccountable reason they seem never to have heard before, though

doubtless they have often come to their ears. And always there are fresh fields of conquest, so that one need not lack stimulus.

It may be worth while to suggest to the new student that he can get valuable assistance by reading what is said about the language in the standard works on China. The chapter on the Chinese Language in William's "Middle Kingdom" is specially to be commended. So is the chapter on Language Study in Baller's "Letters from an Old Missionary to his Nephew."

We would also refer our readers to the wealth of good advice which has been presented in past issues of the RECORDER.

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Is there anything to be said in favour of the old Chinese method of acquiring the Chinese language by constant repetition,

**Chinese Study and
Memory Training.**

thus making its acquisition more a feat of memory than anything else? Many missionaries with whom we have discussed this matter are of the opinion that this old plan, followed discriminatingly, has a great deal to be said in its favour, and if the relative merit of those Chinese who have been trained in their own language upon, respectively, the old and the modern methods of teaching, be taken as a standard, then there is very little doubt the accomplishments of the former in purely Chinese study far outweigh those of the second class. To "back the book" and repeat volumes of Chinese characters without giving much attention to their meaning has doubtless wasted years of incipient brain power and done the Chinese nation generally much harm, but it has provided for the survival of the fittest in a way more effective than modern methods of teaching have yet secured. We think that to attempt the accomplishment of the Chinese language without a considerable use of the memoritor system is not likely to produce erudition in Chinese scholarship. While the Chinese language remains what it is, its acquisition must remain a task of peculiar hardship, to be attained and also retained only at the cost of unceasing diligence.

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It should be among the ambitions of every young missionary to become the possessor of a good library of English books upon Chinese subjects. There are certain books which by common consent are recognised as weapons needful to the armory of the well-

**Books on China
in English.**

equipped missionary in China. Wells Williams and Doolittle are instances in point. Since their day, however, specialization on the part of authors has made the task of reading easier and more effective, if less generally interesting. None but the victims of genius can spend all the hours of the working day in a direct study of the Chinese language, and it will be found a useful relaxation to have always on hand some good English work upon a Chinese subject.

Excellent guides to Chinese literature will be found in the publications of Professor Giles, Dr. Martin and, best of all, Wylie. The study of the religions of the land may be attacked in the works of Edkins, Legge, Beal, Eitel, and Faber. Good sketch outlines of Chinese history are obtainable at a small cost, and larger histories, such as MacGowan's exhaustive work, should be secured for reference. For the study of general topics such books as Parker's 'China,' the illuminating writings of Dr. Arthur Smith and the many books dealing with the history of foreign intercourse with China (a matter on which every missionary will find it useful to be well informed) may be recommended. The discussion of missionary problems may be followed in the works published by Dr. Gibson, Dr. Richard, and others, and in the many interesting biographies of China missionaries available, while a study should be made of the reports of the China missionary conferences. To widen the mental and spiritual horizon and to enrich the general equipment of the missionary some such course of English reading on subjects cognate with the language study will, we are sure, prove very valuable.

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BEHIND the question of the study of the Chinese language on the field lies the problem of student preparation for Chinese

**The Home Preparation
of the Missionary
Student.**

missionary candidates before they leave the home land. Much might be done by the Mission Boards if they pursued a definite policy of determining the appointment of men at least one year before they were sent out to the field and by advising them upon a course of study in matters concerning their land of destination during their last year at home. In China, for instance, a knowledge of Chinese history, Chinese philosophy, the reading of the Chinese classics in an English translation, and, above all, a sympathetic

study of the religions of the land, would do very much to remove misconceptions from the minds of intending missionaries and bring them to the close study of the language and contact with the people with minds more or less in sympathy with the Chinese point of view. It is unfortunately the case that few men, unless of a specially energetic mental habit, can find time and opportunity to acquire information along these lines such as might be given them by a year's quiet course of intelligent reading in selected colleges and universities. *Efficiency* in the preparation of missionaries for work among Chinese is a matter not only for the missions on the field, but also for the home Boards in their dealings with candidates for service.

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WE are glad to be able to print in this issue the first part of an original and interesting article by Mr. W. B. Pettus, of Nanking. This article is an effective demonstration of what may be done in the way of original work by a missionary student who has been but two years at work upon the language. Mr. Pettus shows what concentration along a particular line of enquiry, rather than a diffusion of energy over a wider range of interest in technical Chinese matters, may accomplish. One of the dangers besetting young missionaries in their early years of study is that the many subjects of extreme interest opening before them may lead them to attempt accomplishment along too many lines, with the full mastery of none, rather than an effective acquisition of considerable knowledge in fewer branches or over a single line of research. The avenues of research confronting the student of Chinese are naturally so numerous that a wise restraint is essential to effectiveness. It is our hope that one result of Mr. Pettus' article will be to turn the attention of many of our student missionaries to specialization in their language work. Western study has much to do yet ere it arrives at a satisfactory psychology of the Chinese mind or attains to a knowledge of the real nature of the normal religious life of an average Chinese of the educated class. Every enquiry into the history and conditions of forces which have contributed to the sum of Chinese thought must aid in this attainment.

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MR. D. W. LYON, senior Secretary of the Young Men's Christian Association, writes to us from Tokyo giving his impressions of the changes he notices in connection with the work among the Chinese in that educational centre since a year ago.

"Last year", he says, "there were about twelve thousand Chinese students in Tokyo; now there are probably not more than 5,000. The decrease in numbers, however, has evidently meant an increase in quality. The men who are here now are here to stay for several years. They are not like their predecessors, carried away with the idea that a six-months' course in Western subjects is sufficient to make them masters of Western learning. They are more serious-minded than most of those who were here a year ago. This is manifest in the greater intensity with which they give themselves to their studies and in the eagerness which they show in their search for truth. Every one of the workers has told me of not one, but several, young men with whom he is in personal contact, who are really earnest students of Christianity. Although the educational classes are not attended by as many men as last year, the opportunity to influence the men who do come is greater than ever. Never before has it been so easy to secure personal intercourse with the Chinese students in Tokyo or anywhere else. The amount of such work which may be done is limited only by the time and strength of the workers themselves."

The history of the church in China has seldom presented a riper field of opportunity for leading Chinese students to Christ than the immediate years will show in Tokyo; and such opportunity for work availed of now will prove more effective than long years of labour attempted in later days.

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THE committee of the Hupeh Missionary Association has addressed a memorial to the Viceroy at Wuchang regarding the backward condition of the opium reform in that province. In this memorial the missionaries state their entire sympathy with all efforts towards reform in China and their belief that all true progress must be accompanied by the rectification of moral evil, and they therefore deplore that there is so little evidence in Hupeh of the effective administration of the anti-opium edict.

Opium. The Opportunity of the Missionary.

A copy of the report of Sir John Jordan which was presented to the British parliament showing the condition of the provinces of China in relation to this reform, was enclosed. The memorialists prayed that H. E. Chen Kuei-ling's tenure of office might be marked by the entire suppression of the opium smoking habit among the people.

To this memorial a very appreciative response has been received. His Excellency thanks the missionaries for drawing attention to the question and expresses his intention of seeing that the officials under his jurisdiction faithfully carry out the terms of His Imperial Majesty's will in the closing of dens and the control of shops. The incident is worthy of note as emphasizing the possibility of missionaries acting effectively in behalf of the movement by drawing the attention of high officials to failures which may be apparent in the places wherein their work lies. Such action would not only be worthy of the position we desire to occupy in this Empire as the agents of moral reform, but should work far more conclusively for the good of China than an occasional paragraph in the Port newspapers can ever do.

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IN perusing some recent reports of missionary work, especially hospital reports, we have been struck by a tendency to specify instances and to publish names of

**A Call for
Self-restraint.**

Chinese helpers who have not given satisfaction to the heads of the departments which have employed them. The question occurs: Is it desirable that missionaries should single out Chinese fellow-workers by name in order to make public their delinquencies? We would suggest that the Chinese co-worker is as deserving of the charity which suffers long and is kind as is a foreign missionary. And quite apart from the dubious morality of such criticism of individuals by name, it is surely advisable to remember the number of Chinese readers of local reports printed in English and to realize that these will properly resent personalities of this kind, personalities which would scarcely be tolerated in most Missions if the delinquent were European or American rather than Chinese. Such criticism must affect the reputation for courtesy of the missionary making it, no matter how great the justification for his strictures may seem to be.

WE have received *Message Number One* of the World's Sunday School Association, a small paper, to be sure, but prophetic of great things. Rev. F. B. Meyer is president, and his greeting contains the following words:—"One

World's Students' Sunday School Association.

of the greatest honors that can be conferred on a man is to give him the opportunity and the right to do his best for the next generation. This is my position as president of the World's Sunday School Association." Sunday schools in China have not as yet occupied as prominent a place as they will later on and for the reason that in the beginning of missionary work no teachers are available, or at least teachers that have an idea of what is meant in teaching a class beyond preaching at them as the pastor does to the congregation. But the work will spread more rapidly henceforth, and especially now that the China Conference Sunday School Committee have appointed as secretary for China the Rev. J. Darroch, who will begin work in January next. And there is abundant field for labor here, a pressing need for properly prepared literature, conventions, helps for teaching how to teach, and the putting into Chinese many of the aids to Sunday school work which are now so abundant in the home lands. And he who helps in this work will not only be doing "for the next generation" as Mr. Meyer puts it, but for this one also.

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It was necessary for the article in this number on "Consensus of Student Opinion on Language Study" to go into the printer's hands early in June. Since then about twenty more answers have been received from Szechuen, Kansu, and other remote places. Mr. Crofoot has looked these over carefully and reports that they are in substantial agreement with those received earlier. Practically the only new suggestion made is by two Szechuen missionaries, who recommend Gouin conversational lessons as part of a study course. The desire for a longer time without outside responsibilities, for more foreign supervision, and for study in classes, predominates in these later answers as well as in those on hand when the article was prepared.

The three practical suggestions urged in the article by Mr. Crofoot in discussing the answers to the last question are certainly worthy of careful consideration.

The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—James v. 16.

For where two or three are gathered together in my Name, there am I in the midst of them.—Matthew xviii. 20.

A PRAYER.

Great Master ! teach us how to hope in man :
We lift our eyes upon his works and ways,
And disappointment chills us as we gaze,
Our dream of him so far the truth outran,
So far his deeds are ever falling short.
And then we fold our graceful hands and say,
' The world is vulgar.' Didst thou turn away,
O Sacred Spirit, delicately wrought,
Because the humble souls of Galilee
Were tuned not to the music of Thine own,
And chimed not to the pulsing undertone
Which swelled thy loving bosom like a sea?
Shame Thou our coldness, most benignant
Friend,
When we so daintily do condescend.

M. P. LOWE.

PRAY FOR

All young missionaries engaged in the study of the language and all students in the home lands who are preparing for a life of missionary service.

The growth of a spirit of joyful Christian sacrifice among all students in colleges that the life of missionary service may appeal to their highest instincts.

Those whose period of language study is broken into by the claims of work, that they may be given the grace of self-restraint and patience.

The development of wise plans for the formation of language study schools under capable management and direction in various parts of the Empire.

All Chinese teachers of the language, that they may be led by their missionary pupils to a knowledge of the truth in Christ. Senior missionaries, that they may more constantly remember the claims and needs of the student missionaries in their circle.

The Mohammedans of China, that a special work may be undertaken among them and a reproach removed from mission enterprise in China.

All who have come under the influence of the Holy Spirit of God in Manchuria and elsewhere, that their confession of Christ may be consistent and enduring.

Grace for all Christian workers in all lands, that their motives for service and their zeal for Christ's Church may be spiritual and pure.

All citizens of Christian nations resident or travelling in China, that they may honour in their lives and actions the name of the Lord Jesus.

GIVE THANKS FOR

The work that has been attempted and accomplished in the last half year in the Christian schools and colleges of China.

The continued advance of the anti-opium reform in China.

The great increase in the number of text-books and helps to the learning of the Chinese language.

The devotion of many humble and unknown Christians in the home land to the cause of Christian missions.

All evidences of a renewed conviction of the converting power of the Gospel of Jesus Christ seen in the world to-day.

The faithful testimony of so many Chinese pastors and teachers to the truth of the Gospel.

PRAYER OF CHRISTINA G. ROSSETTI.

Give us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty Thou appointest us; doing small things in the day of small things, and great labours if Thou summon us to any; rising and working, sitting still and suffering according to Thy word. Go with me and I will go, but if Thou go not with me, send me not; go before me, if Thou put me forth; let me hear Thy voice when I follow.—Amen.

Contributed Articles

Some Principles which should guide the Missionary in his Study of the Chinese Language

BY REV. A. SYDENSTRICKER

IT is not an easy task nor a small undertaking for a foreigner to acquire the Chinese language. Chinese is so different from Western languages, varies so much in style, has such a wide vocabulary and such an immense literature, that the man from the West may well quail before the colossal giant that confronts him. But the missionary who would do effective work must undertake the task, and not only undertake it, but at least, to a considerable extent, accomplish it, else he will be bound hand and foot in attempting to do his life-work in China. But though the task is a large and difficult one, there are compensating features connected with the study and acquirement of the Chinese language that are of immense advantage.

THE STUDY OF THE COLLOQUIAL OR SPOKEN LANGUAGE

Here there are two indispensable acquirements which must be pursued faithfully and persistently till they are obtained. The first is, to learn to speak so as to be understood—understood not by a few servants and others with whom one associates, nor merely by a congregation to which one may be regularly preaching, but to be understood readily by any Chinese one may happen to meet, to be understood by the country people, by the women and children. We have long regarded it as a fairly good test if one is readily understood by old country dames who have never met a foreigner nor heard one speak.

The second is, to learn to understand readily and correctly. This is often, if not generally, more difficult than the first. One must learn to understand not only his teacher and servants and others among whom he is constantly thrown, but he must learn to understand *generally*. Although Chinese scholars have given a great deal of attention to the written language, they have let the spoken style take care of itself. Of course the vast mass of common people never give the colloquial a thought. Each one simply aims to make himself intelligible in the *t'u-hua*

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

which he learned as a child. Hence there is an almost endless variation in pronunciation and in the use of words even among those who are supposed to speak the same dialect. But the missionary has to learn to understand not only those who speak the dialect which he is acquiring, but many others whom he will constantly meet speaking other dialects, pronouncing words differently from the way he has been taught by his teacher and using words that are not in his vocabulary nor lesson-book. *To be understood and to understand* are the tasks which the student missionary has before him. Now is there anything that we older missionaries can say that will help him in obtaining these ends?

In general, we will say that in order to understand and be understood, the student must train his ears and his tongue—his vocal organs—and these in the order named. More missionaries fail, or are imperfect, in the pronunciation of Chinese than in any other feature of the language. A large number acquire many of the sounds only *approximately*, and this is because they do not hear correctly. We have heard young missionaries say: "We must pronounce as we hear"; but the difficulty is that they generally do not hear correctly until the ear has been trained to the sound. Some are over-confident and insist that they are correct and continue mispronouncing during a whole life-time of missionary work to the immense disadvantage of the work which they are doing. To illustrate. When the teacher pronounces the character 告 and the student persists in calling it "gao"; when the teacher says 造 and his pupil follows him by "dzao"; when the teacher calls 計 and the missionary pronounces "gi", and so on almost endlessly, it shows that the young foreigner has not yet gotten his ears trained to the sounds, and as a matter of course does not pronounce correctly. It will be a great good fortune if he sees and corrects his hearing and pronunciation before it becomes a fixed habit and he carries his mispronunciations and approximate pronunciations through his whole missionary career. If the ear is properly trained, the tongue will generally obey. Hence the first and the most important part of the beginner's work is to *train his ears* so as to hear correctly.

In order to assist him in this he must have a native teacher who himself pronounces clearly and distinctly. There is a great variety in degrees of distinctness, and the young missionary should have the very best opportunity from the first to hear and catch the sounds correctly and clearly. When he thus hears

them he should learn to enunciate them with equal distinctness. Get a teacher who has a clear-cut pronunciation, then give both ears and be all attentive as to how he calls the words and as to what he calls them. The great temptation is to get a sort of "can-do" pronunciation and rush on to try to pick up a vocabulary. Mistakes made in hearing and pronouncing wrong and in getting these fixed in practice is fatal to any good attainments in the spoken language ever afterwards. A dull, thick-headed, thick-tongued teacher should not be tolerated, nor one who is content to apply that favorite phrase "c'ha puh to" (差不多) to his pupil's attainments in pronunciation.

Next to a clear speaking teacher the student should have a sound table made out for him by an older missionary, in which all the sounds in the dialect are given both in Romanized and with corresponding characters for each sound and for each tone in which the sound occurs in the dialect to be learned, thus requiring often four or five characters to one Romanized sound to represent all the tones. Then ask the teacher to read over this table, giving each sound distinctly and clearly; his pupil following carefully. This should be done daily until the learner is thoroughly familiar with all the sounds and tones of the dialect which it is his duty to acquire. He should not be satisfied with less. If there is a senior missionary at hand who has a recognized good pronunciation, it is well for the beginner to compare his pronunciation with his seniors frequently. The student should by all means persevere in this and not rest satisfied nor become impatient to make progress till he has mastered the pronunciation. If he makes mistakes here, or is faulty, he will never attain to the much-to-be-desired standard of being a good speaker of the language. We insist upon this, because we have seen so many fail right here and find so many very faulty at this point. When the writer first came to China an old teacher and a sound table were placed at his disposal and he was told to go on and do his best. At first for a number of days he worked that sound table, going over carefully twice a day and later once a day, until every sound and tone in the dialect was perfectly familiar and he could *locate* the sound of any character subsequently heard and place the character in proper category. Although we have since been under the necessity of learning and using several other dialects, yet that first drill on that sound table has all along been of immense value and it was by no means labor spent in vain.

The student will of course first become familiar with his teacher's pronunciation. But his ear-training has only just begun. As soon as he, even to a small extent, mixes with the people, he will hear a number of sounds different from those that his teacher has given him, consisting either in variations of pronunciation in his own dialect or in people speaking different dialects. One of his attainments for which he is aiming is to *understand what he hears*, and here is a wide field before him. He must train his ears, at least to some extent, to become familiar with these sounds and variations of sounds not found on his table and which his teacher does not give him. But this training does not belong to his initial attempts at the language.

But further. The student will find that when the different words and sounds with which he has been becoming familiar are thrown together in a sentence, they lose, to a very great extent, their familiarity; and here comes another exercise for his ears. Chinese idiomatic expressions are more like polysyllabic words in other languages, and in rapid pronunciation the distinctness with which the student hears the sounds from the teacher's lips is very much obscured. But this should not surprise nor discourage him, since the same is true in any spoken language, and he will become gradually, and to some extent, unconsciously, accustomed to this obscurity.

In training his ear and voice to the sounds of Chinese characters it is very important that he do not neglect the tones, since they constitute a part of the pronunciation. But when we come to the question of tones, we are to some extent confessedly on uncertain ground.

In the first place, missionaries differ as to the importance of a student of the language learning and using the tones in speaking Chinese. Some of the acknowledged best speakers of the language tell us that they do not know the tone of a single character. Others, going to the opposite extreme, say that it is impossible to be understood without the proper use of the tones. Between these two extremes there is a middle ground, which is probably the safest.

In the second place, though the tones have the same nomenclature all over the empire, their value differs and within limits varies almost indefinitely in different parts of the country. What is a falling inflection here becomes a rising inflection a few tens of miles away; what is a short tone here becomes a

long tone there, and so on in a kaleidoscopic fashion that is more than perplexing.

In the third place, the tones evidently are not of equal importance everywhere. In interior cities, for example, whose inhabitants have comparatively limited intercourse with people speaking other dialects, the tones seem to be more marked, as the vocabulary is more limited and local in use. In port cities and centers of commerce where people speak different dialects and varieties of the same dialect, and as a consequence attach different tone values to the words, the tendency is to lessen the importance of the tones, just as the precise pronunciation of any one dialect to some degree loses its importance, and there grows out of the whole a spoken medium with localisms somewhat dropped out and the use of a larger and more widely current vocabulary as well as pronunciation.

In the fourth place, though each character has its own tone, or rather, is catalogued under one of the tones, and is distinctly heard when it is pronounced alone, yet when characters are combined into a phrase, the majority of them lose, at least to very great degree, their tones. Just here is likely to come in confusion. The student will be careful in learning and practising his tones; but when he hears the Chinese rapidly throwing off sentences, what becomes of these tones learned and practised with so much care? A few missionaries whom the writer has heard speaking or reading are exceedingly careful in attempting to give the exact tone of each character as if it stood alone. But this makes the pronunciation stiff and unnatural and destroys the rhythm. What then is one to do? This may at least be partially answered as follows: Notice first, that in an ordinary sentence as spoken by the Chinese only the important, or emphatic word or words in the sentence receive their proper tones distinctly enunciated, and that the tones of the other words fall largely into abeyance. Second, the student should learn not only to pronounce *words* after the model of his teacher, but *sentences* as well. This latter is a matter of very great importance, without which the pronunciation will always remain unnatural and artificial. The pronunciation of phrases and sentences as they are naturally spoken by the teacher or others will counteract any stiffness that may come from the individual tones of the characters and will secure that other most important feature of the spoken language, namely, the rhythm. But we are anticipating.

Having now by careful training and practice mastered the pronunciation with all that this implies, with ear and tongue attuned to the hitherto unfamiliar sounds, the student missionary has, we might almost with truth say, already won half the battle ; especially since it is just here that most of the failures occur and where most of the uncertain victories are won. He has now cleared the ground and gotten a good solid foundation on which to build, and the foundation having been well laid the building will not be so difficult as at first might be supposed. But, let us repeat and emphasize, let him not hurry over this part of the work until it is thoroughly and accurately done. To fail here, even partially, will cripple one all along the course of missionary life and work. Let not the student begrudge the time and labor necessary to put on the ear and tongue training that is required to get a good *Chinese, un-Anglicized* pronunciation.

Fortunately the construction of colloquial Chinese is a comparatively simple matter, and there is immense compensation in the fact that there are no declensions and conjugations with which to burden the memory and trip the juvenile speaker. When once a word is acquired, there it is, without change of form wherever and in whatsoever relation found. But the construction, though simple, must be thoroughly mastered. As one would naturally expect, the tendency of foreigners is to speak not only with foreign accent, but in foreign idiom as well. The collocation of words in Chinese phrases and sentences is one of the most attractive features of the spoken language and one which it is not difficult to acquire with due care. Almost any lesson book will give abundant illustrations of the way words are placed in phrases and sentences. But though this is comparatively simple and easy not a few missionaries have a very poor working knowledge of the construction and labor through a sermon or an address in a way painful to themselves and to those whose duty it is to listen to them.

Next to the pronunciation, then, we would put the mastery of the construction, or the putting of words together into phrases and sentences.

The acquiring of a vocabulary is not such a difficult matter as might at first be supposed. One will necessarily and almost unconsciously collect a good deal of vocabulary as he pursues his studies. But this too must by no means be neglected. Each word as it is acquired should, especially at the first, be properly

catalogued as to its sound and tone. Then one must be careful to get the words used by the people of the locality where he expects to labor. Local words, especially names of things, differ more or less everywhere, and though it may not be advisable to learn the lowest *t'u-hua*, yet one must learn to *understand* it. One failing of many missionaries is, that having acquired a small working vocabulary, they stop and work what they have to death, using words in connections and sentences where they were never intended, immensely increasing the difficulty of being readily understood and not infrequently exciting the ridicule of even the long-suffering Chinese. Where other means fail or are of doubtful utility, the best means for insuring one's being understood is to express an idea in different words and varied phraseology. When one has a command of idiom and vocabulary there is nothing lost in thus varying words and idiom to repeat the same thought. There is the decided advantage of being well understood and also of holding what you wish to say before the hearer for a longer time.

It is important therefore for every reason to acquire a wide and varied vocabulary and mode of expression. Falling into a rut and using a very limited number of words should by all means be avoided.

Dr. Mateer's Mandarin Lessons contain perhaps the widest vocabulary and the largest number of words that can be found in any one book: Yet there are a considerable number of these words that are not current everywhere, while one must add others used in his own locality.

It is very important not to fall into a habit of using book words and expressions that are not commonly current in colloquial. Some missionaries, having acquired a fondness for the *Wên-li*, use it much too freely in preaching, to the confusion of their unlettered audience, thought it may somewhat add to their reputation as book scholars (書獃子 *shu tai-ts*). This is a very important fault to be guarded against, and it is more common than we are disposed to think.

On the other hand, it is not well to go too low in the *t'u-hua*, either in pronunciation or in the use of words, for fear of being misunderstood by those from a distance. At the same time there is little danger of erring here, remembering that the important object should always be to be readily understood. The writer has uniformly discarded purely local words and

sounds, substituting those that are of wider use which are at the same time well understood.

After the student of the language has thoroughly mastered the sounds and acquired a small vocabulary, he will find it of immense advantage to go out among the people, and at the teashops and elsewhere, put into practice what he may have, but especially listen to what he hears the natives say. In fact, one should always be on the alert to pick up new expressions and new ways of saying old things. It is surprising how much one can acquire in this way. Besides, there is the great advantage of getting genuine pure Chinese "as she is spoke" directly from the lips of the people who are not at the time speaking for the accommodation of a foreigner. It is also well for the new missionary from the first to attend religious services. At first it will be irksome, but soon he will begin to take in something of what is said, and almost before he is aware he will be able to follow a sermon. The writer adopted this habit from his first landing in China, and at the end of seven months could understand practically everything that his senior colleague would say in Sunday sermon. A native preacher is at first much more difficult to understand, but one can learn much more from him after a time than from a missionary preaching and the missionary student should not miss the opportunities that he will have of hearing the natives preach just as soon as he has a little start in the language.

Another exceedingly important part of the language is learning to *converse freely* on any subject whatever. Of course this comes slowly and later in the course of study. But this is a part of the language that many missionaries acquire in a very imperfect way. They may preach well, but in ordinary conversation they limp sadly and feel ill at ease. Conversation can be begun with the teacher and gradually extended until one feels free and easy with anyone. But here one must guard against a careless use of words and idioms and aim not merely "to make oneself understood", but to acquire the art of conversing easily and intelligently. There is a constant temptation to speak too rapidly and huddle your words and sentences together in a way that is often well nigh unintelligible to the one with whom you are conversing, besides reflecting sadly on your own supposed knowledge of the language. It is far safer to talk slowly and deliberately until one feels master of the situation. Of course phrase and lesson books will give one a start in the

art of conversation, but these do not by any means describe the limit to which it must be carried.

After the student has made considerable advance and can read ordinary Christian books, he should also read native Mandarin and colloquial books. There are many books written in Mandarin by the natives, some of which have an interest of their own besides that of learning the language. The great advantages in reading purely native books are that one gets at the language purely from a native standpoint entirely free from foreign admixture, and also gets an insight into native style of thought. The most of native colloquial books are novels, but none the less do they mirror the native mode of thought and the native way of expressing thought in colloquial speech.

Finally. The student missionary has not completed his work on the language till he has *learned to think* in Chinese. So long as one is a mere translator of foreign thought into Chinese, the language as well as the thought will be cast in foreign mold. Perhaps one of the last and the most difficult acquirements of the foreigner in the study of Chinese is to think and compose in Chinese and speak from a Chinese view-point. One's language may be good, but if we give our thoughts in a foreign way—a mere translation of foreign thought into Chinese—we have not yet gotten sufficient grasp of the language. It should become as natural and as easy for us to speak Chinese to a Chinaman as English to an Englishman. Many missionaries' children learn both English and Chinese from infancy and speak either language naturally and unconsciously, as the person spoken to may be English or Chinese. They do not first think in English, then translate their thought into Chinese when addressing them. We may learn something here from our children.

THE STUDY OF THE BOOK LANGUAGE.

Having endeavored to give a brief outline of what seems to us perhaps the best plan to be pursued in the study of the Chinese language in order to secure a good working knowledge of the colloquial, let us take a brief glance at the book part of the language. The term "Book Language" is somewhat wide and indefinite. It embraces everything that is not colloquial. Even a great deal of the higher Mandarin is decidedly "bookish." As to what and how much the missionary ought to study and to know of the varied style included under this general term, depends to some extent on the character of his

work. But there are some things with reference to this style of Chinese that every missionary ought to know, though it does not compare in importance to a knowledge of the spoken style.

In the first place, he should certainly have some knowledge of the classics, especially of the Four Books. This for more reasons than one. One is, that the ordinary colloquial has a considerable number of phrases and sentences from the classics that have found their way down among the common people. Then there are a large number of sentences in common use that are formed after classic models. Besides, a missionary should, even though his chief work be to preach to untaught idolaters, be able to quote apt sentences from the classics. This will often fix attention and give a point of contact between what the missionary wishes to enforce and what is at least partly known to his audience. But such quotations should be limited, and it is very easy for a missionary who is fond of classic lore to overdo these. The best and most effective native preachers with whom we are acquainted make but little or no use of the classics in preaching, and surely when the natives do not use their own books the missionary should be careful. Far more important is it that the student missionary acquire a good reading knowledge of the every-day written style. This is a living language in use every day. He should be able to read without difficulty the newspapers, official proclamations, etc. This is of infinitely more advantage to him than a fine knowledge of the classics which are written in what is now, to a great extent, a dead language. This will enable him to keep up with the practical questions of the day and the current line of thought, which is a matter of no small importance.

For acquiring the present day book style Hirth's "Documentary Chinese" is a good course to give one a start. Then read the daily papers, official proclamations and anything that comes to hand written in this style. A knowledge of this is not very difficult and will repay one many times.

WRITING CHINESE.

Should a missionary spend time in learning to write Chinese characters? If he has a teacher at command, is it not much easier and a great saving of time to use him as an amanuensis? This is all true, and it is of doubtful value for a missionary to attempt to write all the characters that he learns. He will find it necessary to spend much time in continual practice so as not to forget what he has already learned to write.

At the same time, one can without a great expenditure of time acquire the skill of writing a limited number of characters and thus, after he has gotten the idiom, he will be able to do his own correspondence. This will often be very convenient, will be a satisfaction to his native helpers and will enable him to have his correspondence private, which is often much to be desired, if not indeed important.

Finally. When may a missionary stop the study of the language? Never, so long as he is a missionary. Even one who has been on the field for a long number of years will feel his command of the language deteriorate when he neglects fresh study for some time. The missionary must, perforce, be a constant student of the language in order to do his work at its best and his best.

A Consensus of Student Opinion on Language Study

PREPARED BY REV. J. W. CROFOOT

THE older and more experienced missionary, is, of course, better qualified to speak on most subjects than his younger colleague. There are some topics, however, on which recent experience qualifies one to speak with some degree of authority. For instance, a new missionary can probably better appreciate the point of view of the ordinary church member at home, than can one who is farther removed in time from that point of view. Similarly, perhaps those whose period devoted more exclusively to language study is just closing, may be better able than the older ones to give sympathetic advice to the new comer.

It was, probably, with some such thought in mind that Rev. D. W. Lyon collected the materials which form the basis of this article. When ill health compelled him to decide not to prepare the article he asked the writer to do it.

In order to obtain the opinions of the new students circular letters containing seven questions were sent to all missionaries who have been in China between three and five years, and to ten consular student interpreters who have been out the same length of time.

Up to date about sixty replies have been received from missionaries, and four from consular students. Some to whom

letters were sent are stationed so far inland that there has not been time to receive replies from them, but answers have been received from all the coast provinces and several from as far west as Hunan and Hupeh.

One point of special interest in the replies is the degree of unanimity in the suggestions made in the answer to the last question. Another thing that struck me was the high ideals indicated by two sons of missionaries. Both speak of newspaper reading as rather an ordinary thing, and one says: "I wish that from the beginning I had practised letter writing." While these ideals are not too high for those born in China, and perhaps not too high for any of us, the ordinary student should feel no discouragement because he can't write a letter or can't get his morning news from a Chinese daily paper, after three or even five years on the field. Still let us keep our ideals high, for, having done our best, we ought to say: "We are unprofitable servants."

The first question was:—

1. How many calendar months is it since you arrived at your station, or at the place where you were expected to begin study?

The answers are nearly all from those who have been on the field from thirty-nine to sixty months, but there were ten from those who have been in China between five and six years and their answers have been included.

Question 2. Counting a language month as composed of twenty-two working days of not less than five hours each, how many months have you given to language study?

Fifty-eight missionaries gave answers to this question. In many cases the number of months given was preceded by the word "about." The largest number of months given is forty and the lowest three. The average is just over twenty-three, and the majority give answers of between twenty and thirty months, which seems to indicate that although the courses of study provide for three or four years, the practice generally prevailing is that the first two years are given to language study.

Question 3. What have been the chief hindrances which have prevented your giving more time to language study?

The general answer to this question is "work." Five report "no special hindrances."

About twenty indicate general missionary work as the chief hindrance. "Building" is reported as a hindrance by sixteen; "teaching" by ten; "illness" by fifteen; "medical work" by four; "famine relief" by three; and "lack of suitable teachers", "travel", and "summer heat", by two each.

One thinks: "Each mission should have an architect and builder if possible." One says: "Mission does not supply a teacher long enough and I cannot afford it myself", which raises the question of how generally it is the practice for Boards or missions to provide teachers.

The medical missionaries seem to have been specially hindered by work. One of them answers:—

(1). Lack of good sense—gave way to the entreaties of the suffering millions—saw about twenty cases the day after I arrived.

(2). Lack of proper supervision and encouragement and help.

Both of these points come up again in treating question seven.

Question 4. Roughly speaking, what proportion of your language time has been given to each of the following subjects?

- (1). Text-book work on mandarin or colloquial.
- (2). Reading of the Bible in mandarin or colloquial.
- (3). Reading of other books in mandarin or colloquial.
- (4). Reading of Wên-li literature.
- (5). Conversation.
- (6). Composition.
- (7). Character writing.

Fifty numerical answers were made to this question, not including those received from consular students, who have done none of (2).

The average of the fifty is as follows: (1) text-book, $28\frac{1}{2}$ per cent.; (2) Bible, $29\frac{2}{5}$ per cent.; (3) other books, $13\frac{3}{10}$ per cent.; (4) Wên-li, 6 per cent.; (5) conversation, $13\frac{1}{2}$ per cent.; (6) composition, 4 per cent.; (7) character writing, $4\frac{7}{10}$ per cent.

Lest some mathematician should be critical, it may be said that the fact that the sum of the above numbers is not 100 per cent., is not the fault of the compiler. Some answers did not account for all of the time and, on the other hand, one frankly says:—

You may be surprised that these total up to $79/60$, but so was I. As I have to make a guess anyway at this answer I don't see why I shouldn't guess $79/60$ as well as any other number of sixtieths. But it is as near as I could put down the relative proportion of the subject.

Of course, too, an average may be misleading. For instance if one student has given all his time to colloquial and another has given all his time to Wên-li, they have given an average of 50 per cent. to each. The above averages are not open to this

objection, however, but fairly represent the time given and in most cases are more than the result of a mere guess.

Very many gave no time to (4) and (6) and several emphasize the fact that the time reported as given to conversation refers only to the conversation with the teacher in study hours. Aside from this perhaps the general practice regarding (5) is expressed by the one who says: "I kept everlastingly at it."

TABLE ILLUSTRATING QUESTION 5.

Percentage of Time recommended to each Subject.

	<i>Text-book.</i>	<i>Bible.</i>	<i>Other Books.</i>	<i>Wên-li.</i>	<i>Conversation.</i>	<i>Composition.</i>	<i>Character Writing.</i>	
	33 $\frac{1}{3}$	16 $\frac{2}{3}$	16 $\frac{2}{3}$	4	16 $\frac{2}{3}$	8 $\frac{1}{3}$	8 $\frac{1}{3}$	
	16 $\frac{2}{3}$	16 $\frac{2}{3}$	0	0	66 $\frac{2}{3}$	0	0	
	40	15	15	0	15	2 $\frac{1}{2}$	2 $\frac{1}{2}$	
	28	18	18	0	12	12	12	
	40	20	10	0	10	10	10	
	20	20	10	20	10	0	5	
	40	20	10	10	5	5	10	
	55	18	9	4 $\frac{1}{2}$	4 $\frac{1}{2}$	4 $\frac{1}{2}$	4 $\frac{1}{2}$	
	20	20	10	5	15	10	20	
	20	20	15	10	10	10	15	
	12	25	10	8	25	12	8	
	37 $\frac{1}{2}$	16 $\frac{2}{3}$	16 $\frac{2}{3}$	2	16 $\frac{2}{3}$	8	2	
	20	15	20	10	10	10	15	
	25	25	25	0	25	0	0	
	40	5	15	10	5	5	20	
	10	20	40	0	20	0	10	
	14	28	7	7	28	7	7	
	10	20	0	20	20	10	20	
	28	47	5	5	10	5	0	
	25	12 $\frac{1}{2}$	18 $\frac{3}{4}$	0	37 $\frac{1}{2}$	12 $\frac{1}{2}$	6 $\frac{1}{4}$	
	50	10	10	10	10	0	10	
	30	20	15	5	10	10	10	
	0	16 $\frac{2}{3}$	16 $\frac{2}{3}$	0	50	0	16 $\frac{2}{3}$	
	18	14	9	0	50	0	9	
	25	25	0	12 $\frac{1}{2}$	12 $\frac{1}{2}$	12 $\frac{1}{2}$	12 $\frac{1}{2}$	
	0	27	0	4	50	5	14	
	25	16 $\frac{2}{3}$	16 $\frac{2}{3}$	4	25	4	8 $\frac{2}{3}$	
	30	30	0	0	20	20	0	
	30	20	5	15	10	0	20	
	35	20	20	0	15	5	5	
	20	20	10	0	30	20	0	
	10	11	11	19	20	10	19	
	20	45	22	2	10	0	1	
	50	15	10	5	10	5	5	
	18	23	27	9	9	14	0	
	25	25	25	0	12 $\frac{1}{2}$	6 $\frac{1}{4}$	6 $\frac{1}{4}$	
	20	15	20	10	5	20	10	
	0	0	0	33 $\frac{1}{3}$	33 $\frac{1}{3}$	16 $\frac{2}{3}$	16 $\frac{2}{3}$	
...	...	33 $\frac{1}{3}$	...	33 $\frac{1}{3}$	...	...	20	
...	...	33 $\frac{1}{3}$	33 $\frac{1}{3}$	...	...	...	...	
Average ...	24	21	13	7	18 $\frac{3}{8}$	6 $\frac{3}{4}$	9 $\frac{1}{4}$	

Question 5. What proportion of language time would you advise that a beginner, in the light of your own experience, give to each of the seven subjects mentioned above during the first 22 language months?

The forty numerical answers to this question are shown in the accompanying table on opposite page. For convenience of comparison all the proportions are expressed in per cent.

A comparison of the averages given in the last line with those shown in the answer to question four, shows no great difference, but a little less time is indicated for text-book and Bible, and more for composition, conversation, and character writing. The last two answers do not exhaust the time. The one who gives the last answer adds: "A good share of time on composition. Every opportunity on conversation."

Of the twenty who do not give answers in definite proportions, five advise more time given to composition, a like number more time to conversation, and three more time to character writing.

My own opinion is that composition (in Romanized) might well claim a greater proportion of the time. As one says:—

Writing sermonettes, etc., in the Romanized is fine for accuracy in idiom. Of course these exercises must be corrected. After the first few months one can correct for himself with the aid of his teacher. The teacher will understand the meaning, even though imperfectly expressed, and will give the correct idiom where it is incorrect. I would lay special emphasis upon daily work of this kind.*

Question 6. Have you followed a language course? If so, what were its main features, and wherein would you suggest revision?

Nine have followed no regular course, ten have followed the C. I. M. course, and no other course has been followed by more than two or three persons. Five enclosed copies of courses and twenty-four gave statements of the main features of the courses followed. Only a brief summary of leading features can be given here. A separate article on this subject was a part of the original plan for this number of the RECORDER.

* The question of what study, if any, should be done without a teacher, though it is not included in the list of questions, should perhaps come up here. In answer to this question Mr. Lyon suggested that there are two lines of work that might well be done in the teacher's absence: "(1). It is profitable for the student to review his lessons alone with a view to fixing what he has learned of meaning and idiom and discovering wherein his knowledge is indefinite. (2). It is best that composition work should be done alone in the first draft, but very important that it should be revised sentence by sentence with the teacher, not trusting him to do it for the student when he is not present."

Practically all the courses require much reading of the New Testament and the learning of the radicals. Next to the Bible, the Sacred Edict is most favored. Mateer's Lessons is the most popular text-book, but some think it might well take a less prominent place. The Analects are mentioned by seven, and Baller's Primer by four. Character writing and Christian tracts are each mentioned by four. Pilgrim's Progress and Romanized are each specially mentioned by three. Wade's book and Kranz's list of characters are both mentioned. One consular student thinks Hillier's "Chinese Language and How to Learn It", is the best book for beginners. Another believes: "A great deal of time is wasted in learning the radicals. They should rather be gradually acquired in the course of reading and exercises."

Under suggestions for revision a great variety is naturally to be expected. Still there are a larger number of answers indicating general satisfaction with the courses as they exist, than there are advocating any one change. Nine express themselves as well satisfied with the courses, and the largest number wishing any one change is six, for more character writing. This is partly offset by two asking for less character writing. Three ask for more classics, one of them specifying the second year, and three ask that the first year be devoted almost exclusively to the colloquial. One believes that the character should not be studied at all during the first six months. Three think that the entire course should be made to suit the need of the individual student in each case, and one says that the second year should be made elective. Three favor more composition, one suggesting that a composition in Romanized be presented for correction once a week. Two believe in more memorizing of sentences. Two ask for less Bible, and one asks for more. Two ask for less Mateer, and one for more. Less Romanized, more translation of English into Chinese, more time, more conversation, more tracts, more local dialect, and more etiquette, have each one advocate. One consular student says :—

"In my opinion nearly everyone spends altogether too much time on "text-book Chinese." Much more time should be given to the study of the language by personal contact with many people. I am equally convinced that more serious study should be made of the Chinese himself, his character, his wants and his needs; as well as the country as a whole, and the existing physical, moral and commercial conditions and the reasons therefor. I think these subjects should be taken up by beginners—to whom strange characteristics are more noticeable—even though their progress in the language study may be retarded thereby."

Question 7. Do you feel that the time which you have given to language study has been economically applied? If not, in what way would you suggest that greater economy and efficiency might be secured in the future in the language study work of new missionaries?

To the first part of this question twenty-two affirmative answers were made; some of them being slightly qualified as, "Yes, in the main", "Fairly so", etc. Nine gave direct negative answers.

In the answers to the second part three things are especially prominent: (1). Ten answers specify that the new missionary should have no responsibility during the first two years, two others say no responsibility while studying the language, and one says no responsibility during the first three years. (2). Ten ask for a language school for new missionaries. (3). Three ask in a general way for more help and supervision from a competent senior missionary, and three more ask for weekly examinations by a senior.

These three suggestions all seem more applicable to us who have been here a little longer, than to the really new comer. What are we going to do about it?

In the first place let us give them their two years *if we possibly can*. They need it, but are not blaming us if they do not get it. One says:—

I have had to do so many other necessary and unavoidable things that it has taken me nearly four years to get in two years of study. At the same time I completed the two-year course and took examination on same inside the two years. I could have accomplished vastly more, however, if no interruptions had occurred. I don't see how these difficulties are to be avoided. I am sure it is not the desire of older missionaries to hamper the new ones. Circumstances are unavoidable which make continued unbroken study impossible. We simply have to do the best we can under the circumstances. In my case it was nobody's fault. Some have suggested that the new missionaries go first to some other station and study for a period of time. This may be a good plan, but I am not sure if more is not lost than gained.

In the second place cannot more such school work be done as was done at Kuling last summer? Is anything to be done there or at Mokanshan this summer? Or is it everybody's business and so nobody's business? A language school has been talked of for a long time, and something of this kind seems more practicable than to organize all-the-year-round schools at present. There must also be several of the larger centers where classes could profitably be started. Perhaps the older missionaries are too modest to put themselves forward as teachers. If so, why should not the new students of all missions get together

and ask some one known to be a good speaker to meet with them two or three hours per week and listen to their study, if nothing more. More ought to be done, but the way to begin is to *begin*.

In the third place the new students do need more foreign help and supervision than they are apt to get, though the books prepared by older students make the road much less difficult than when they began to tread it. Lack of time is of course the chief reason for lack of adequate foreign supervision, but there are other causes. It's "nobody's business" again. The station or mission might do well to appoint some one as counsellor to each new student. Possibly another cause is mutual fear. The younger missionary may hesitate to speak for fear of showing ignorance, and the older hesitate to offer criticism for fear of giving offence. Neither of these feelings is quite worthy of a missionary.

Some suggestive answers to the latter part of this question follow :—

Give less time to text-books specially prepared for students and more to reading Chinese books in easy mandarin. Set aside regularly some of the best time and energy for conversation.

(1). To avoid a change in dialect new missionaries should be sent to the districts in which they are likely to work, as soon as practicable.

(2). Long lists of names and words in text-books should be avoided. The student should add to his vocabulary as he learns the use of a word.

(3). In reading, the dictionary should not be wholly depended on for the meaning of words and phrases not understood. The teacher should be invariably consulted, and this will prove a great aid to conversation.

At the start—trying to get the tones used much time, misapplied, though I think and so did others that I was very good at them, conversation and observation bring better results in my opinion.

There is lost time in getting started. An older missionary could do much during the first few months in other matters than pronunciation to help out the native teacher. I would suggest that a table of characters representing all the sounds prevailing in the given dialect and as simple in form as possible be given the student to practise on *first thing* before he attempts to make use of any Romanized system, and that an older missionary co-operate with Chinese teacher to see that these sounds are *formed correctly* by pupil *before he is allowed* to do anything else, even to use a Romanization of his own.

I have wasted some time in attempting to study Pekingese when it differs decidedly from the local talk. At my recommendation the policy of the Conference has been changed and more recent arrivals are using local teachers. I am glad to have the Peking dialect, but it has been secured with a struggle.

I wish that I had not been obliged to read *difficult* Wên-li in the second year of study, and that I had spent a little more time with Chinese pen.

All the existing courses I know are good, but apt to be too short and diffusive. They ought to be arranged not on the plan of a nibble at everything in a couple of years, but as the foundation of years of study, in which never less than an average of two hours a day would be spent on the language.

If a method of training Chinese teachers were feasible, it would mean *great* economy in time and effort for the student.

I think our tendency is to become too much interested in the literary language and to be satisfied with being *understood* in speaking. This is comparatively easy. But it is not easy to talk idiomatically and with correct use of the numerous 虛字眼 that are so very expressive and give such a flavor of naturalness and finish when properly employed. My waste has been in not giving more attention to points of this kind, which are apparently too trivial. I believe by proper effort one can talk much more like a native than most of us think possible.

I wish I had more frequently requested senior missionaries to put me through informal examinations and think that each Mission might definitely appoint a senior missionary as tutor to subject a probationer to such informal tests, say, once a week, sometimes in reading, sometimes in conversation, and sometimes in Romanized composition.

Where possible a conversation class should be formed under the supervision of a senior missionary, as conversation with the native teacher is likely to be desultory, being at fault especially in not reviewing past conversations and in not being definitely planned to cover any certain ground. This can be partly remedied by the student, but places too great a burden on him. A language school is the ideal with its possibility of comparison between students and economy of supervision. Whatever approaches this ideal, is to be heartily favored.

I would advise all students of the language after being in the country for six months to hear at least one hour preaching every day for several months to train the ear, to hear the colloquial, and to get a vocabulary for working purposes. A "phrase book", where all unfamiliar expressions will be copied out and gone over with a senior missionary or teacher, is indispensable. Within a year I would advise that any newcomer be given work to do in the way of leading prayers in the school or teaching some easy subject in the school. An hour's teaching every day, in addition to six hours study, is not too much to expect during the less trying seasons of the year.

This I feel sure prescribes too much time per day and perhaps too much listening too. Listening to what we do not understand, cultivates inattention. I believe it to be good plan to do a moderate amount of work *without heavy responsibility* during the second year. As one expresses it :—

We should take on work more gradually. Good portions of the first seven years ought to be spent in study of the language. On the other hand, we might take a little work of such a nature as we can do from the very first—teaching, etc. But the amount of this work should be increased very gradually during the first seven years.

One doctor finds Mateer's lessons "very unsuitable." But what should we do without it? And besides the field is open for new lesson books.

The same doctor further suggests :—

Language schools should be organised in connection with the union colleges at which all missionaries should attend for at least two years.

Failing that, newcomers should take up residence where there is a good linguist (foreign), who shall superintend their studies, giving them personal tuition and revision at least once a week. Intending missionaries from Great Britain would probably benefit by a preliminary course in Chinese at the King's College, London.

Examinations should be held quarterly.

A course of study extending over five years might be prescribed.

Medicals should not be sent to the station chosen for their sphere of labor for at least two years. During that time they should be left entirely free for language study. This is best secured by sending them to a station where another medical is in charge.

One extreme view of the problem of the language is represented by the man referred to in the answer to question one as having studied "not more than two or three months." Under hindrances he writes: "Been building houses, selling books, and telling the simple story of the cross."

The other extreme may be represented by these two:—

I have had, roughly speaking, one-fourth of my time for study; but this modicum of time has been broken by the intervention of other duties. In my opinion the great requisite for the new missionary is absolute *freedom from other responsibilities*. At no time have I been able to apply a free mind to study or bring to it a singleness of purpose. This harassing of the intellectual powers by other cares, *more* than the want of time, has crippled me as a student of the language. I believe that my entire career as a missionary has been so seriously impaired by the failure to acquire a working knowledge of the language in these four and a half years that I question the advisability of my returning to the field after this term.

The doctor who saw about twenty cases the day after he arrived gives this answer to question seven:—

By sending medicals to some central school, or to their station, without a drug or instrument and with a good strong examiner who will make them 'toe the mark.' A good old Bishop said to me on leaving: 'Get the language! Let the people die—they don't mind it—they have been dying for thousands of years.' It seemed rather heartless, but I now see the wisdom and good sense of it—but fear it's too late—hands more than full."

For the most of us surely the right road is more nearly indicated by the two latter answers rather than by the former one. We all want to tell the simple story of the cross, but we want it to be understood, and it is only by our own best efforts, seconding the work of the Holy Spirit, that we can speak so that our hearers shall say, as men said on Pentecost "We hear them speaking in our tongues the mighty works of God."

The Kuling Language School—Its Methods and Results

BY REV. W. E. TAYLOR, M.A., PH.D.

THE Secretarial Language School of the Young Men's Christian Associations in China was held in Kuling during the summer of 1907, with Rev. D. Willard Lyon, Principal, in charge. The first session opened on June 3rd, and work continued until the middle of September, allowing, with



Burning of Opium Pipes and Apparatus at Chang Su-ho's Garden, Shanghai,
from one of the largest opium houses in the French Settlement.



Photos. by Denniston and Sullivan.

a two weeks' vacation interval, a full three months devoted to the purposes of the school. Fourteen foreign secretaries were in regular attendance and seventeen Chinese teachers.

Many preliminary difficulties seemed to stand in the way of the successful inauguration of the scheme. One of the greatest problems was the question whether the school could be made a working success when the students who were to compose it were being drawn from the most widely separated and diversified parts of the Empire, viz., three from Peking, one from Hankow, four from Nanking, two from Shanghai and four from Canton. That the school was able to carry on its courses of instruction with a minimum of waste, and could yet weld these various elements into useful working classes, affords interesting and valuable testimony to the practicability of a language school even when undertaken amid more than ordinarily trying conditions as to dialectic representation.

The advisability, moreover, of attempting to hold a school during the heat of summer, and in the midst of a community like Kuling, exposed to many conditions non-conducive to concentrated study, were problems which could not be solved until the experiment had been made. As a matter of fact the advantages more than off-set the disadvantages of such an arrangement. It was possible to get in concentrated and really effective work during the whole of the hot summer months, which, had they been spent in whole or in part on the heated plains below, would have yielded less, and at greater cost of energy and health. From its location in Kuling to the school also accrued the benefit of the assistance given by veteran missionaries and linguistic sinologues resident on the mountain. Some service also was rendered to the community by the public lectures on China—its literature and language, which were delivered from time to time under the auspices of the school.

The difficulty of securing a suitable building was happily solved by obtaining the rental for the season of the large "Howard House" in Kuling, a place in many ways peculiarly adapted for the purposes in view. Central in location and spacious in accommodation for the Chinese teachers as well as for the members of the school, it comprised living quarters for some and individual study-rooms for all, in addition to a commodious lecture room temporarily equipped with desks, benches, blackboards, etc. The tennis court and swimming bath afforded opportunity for recreation after study.

The school was carried on daily, Sundays excepted, from 9 to 12 and from 2 to 4, with a half-holiday on Saturday afternoon. The original schedule of hours provided for ten twenty-five minute periods of study with a five minutes' interval between each period. This tentative arrangement was later modified to the slightly longer period of forty minutes. Bells rung at the beginning and end of each period marked the schedule. The schedule of hours finally adopted was as follows :—

SCHEDULE OF HOURS.

A.M.	8.55.	Warning bell.	
	9.00-9.40.	First Period :	Private study.
	9.45-10.25.	Second Period :	Private study.
	10.30-11.10.	Third Period :	Class in Character Writing and Idiom.
	11.15-11.55.	Fourth Period :	Private study.
P.M.	1.55.	Warning bell.	
	2.00-2.55.	Fifth Period :	Private study.
	3.00-3.55.	Sixth Period :	Class work.

Note.—The five-minute intermission between periods was devoted to breathing exercises and other forms of relaxation.

The following committees were elected : (1) On the spiritual life, (2) on athletics, (3) on the care of the school rooms, (4) on the comfort of the Chinese teachers. Weekly prayer meetings were held for both students and teachers. The Chinese teachers elected a committee of three from their own number to take charge of all matters pertaining to the purchase and cooking of their food supply. In preference to individual and independent arrangements the school undertook to make a stated monthly allowance towards the expenses of their boarding department.

A. UNIT WORK.

The functions of the school fell naturally into two divisions : (a) Unit and (b) Class work. The unit plan was considered both wise and necessary in view of the fact that the members of the school represented not only different dialects, but various stages in the study and mastery of the language. Such an arrangement made possible, when required, a use of special text-books. It also enabled a student to check himself up in some department which he may have neglected, by adjusting his individual time schedule in that direction ; according to this unit plan a separate study was provided for each member with his teacher, both working according to schedule under the supervision and constant direction of the Principal, who visited the rooms from time to time. The corrective and stimulating value of this individual personal oversight was very great.

B. CLASS WORK.

The hours of class work were divided according to the following program :—

Every morning	...	...	...	Character Writing.
Monday afternoon	...	...	...	Conversation.
Tuesday afternoon	...	...	...	Composition.
Wednesday afternoon	...	...	...	Conversation.
Thursday afternoon	...	...	...	A Lecture.
Friday afternoon	...	...	...	Chinese Etiquette.

1. Had the school accomplished nothing more for its students than it did for them in the *Character Writing* class it would have justified its existence. Its object—to enable each member to learn to write separately and in composition a selected set of 500 most important Chinese characters, was attained by the close of the school term. The class was conducted by the Principal. Three laws were laid down which should determine the order in which the characters should be learned, viz., (1) Simplicity. (2) Frequency. (3) Similarity. Each day from 7 to 10 new characters were given to, and learned by, the students, together with their common phrases when used in combination. Sentences were then assigned to each to be translated idiomatically and written in character on the black-board. Examination, discussion and correction were then given by the principal in the presence of students and teachers. The mastery of the first 100 characters so chosen enabled one to write 60 per cent. of the words on an average page of St. Mark's Gospel. A translation review at the end of the second 100 characters made it possible to write an entire connected composition.* The value of this scientific and

* CHARACTER AND IDIOM CLASS. JULY 6TH, 1907.—*Translation Review at the end of the second hundred Characters.*—Eight years ago, that is, in the year 1899, in the time of the fourth moon, a Japanese young man came from his home to China. He first went to Swatow, where, meeting a Frenchman, he asked him how he came to be there. The Frenchman replied: "I have been living in China already twenty-five years. My idea in coming was to see the things of the East. I have two older brothers and one younger in my native land. My parents did not wish me to come, but I did not listen to their injunctions. They are no longer living, and I shall not see them again. I had read books which said that China has 400,000,000 people, and that they are very intelligent. My oldest brother promised me that if I did not go he would give me all kinds of good things. But I would not listen to his entreaties. From this you will know what my original thought was."

The Japanese young man then said to the Frenchman: "You have explained your matters quite clearly. I will now tell you what I have experienced. My first idea was to go to Germany, but I had no way to go, so I came to China. When I first arrived some said: 'You ought to go to Shantung, where the Germans live.' But I afterwards thought that Swatow would be better than Shantung, for I had heard that there were several hundreds of Japanese living here. I thought it would be more convenient to do business in a place where there were Japanese."

N.B.—This exercise may be written with 125 different characters.

systematic drill exercise in writing Chinese character is hard to overestimate. Such a list of characters as those studied in the school, if published, would be of great service to all students of the language.

2. The class-work in *composition* was another very helpful feature of the school. Sometimes a topic was assigned, e.g., (a) some incident connected with coming to Kuling, (b) the Story of the Prodigal Son, etc., or the Principal would read aloud to the class a short story like "The Bell of Justice", which was required to be put into idiomatic romanized Chinese. The compositions were written in the various systems of romanization with which the different members of the school were familiar. After the first half hour various compositions were read aloud to be compared, criticized and corrected under the guidance of the Principal. These composition exercises found most of the class weak in idiom. The definite and regular attempts to express thought in this way were beneficial to all.

3. *Conversation* constituted another branch of class-work. In this division it was found advantageous to form group classes, i.e., Mandarin, Shanghai and Cantonese. Various subjects for conversation were prepared beforehand and typewritten copies given to each member of the class. Occasionally a part of the time was spent with only one's teacher before joining the class. The object of the topical outline was suggestive, leading to definiteness and directness in question and answer. One conversation exercise was based on the subject of Chinese Betrothal and Marriage, another on Burials, another on Chinese Feasts, still another on the Religions of China, etc.*

*CONVERSATION EXERCISE. JULY 22ND, 1907.

Chinese Customs regarding Burials.

- I. What customs prevail with reference to burials, i.e.: how soon after death does the burial take place? Does the rank of the person affect this? Is custom different with reference to father, mother, child, etc.? Does the age of deceased affect this?
- II. Customs obtaining between death and burial. What signs of mourning are used? Are bodies embalmed? If deceased is not in his own province what ceremonies must be observed? Who determines the funeral day?
- III. Who attends the funeral? What essential differences between Christian and non-Christian customs at a funeral? What does the procession signify? What the empty chair? The tablet? The hired bearers of umbrellas and trophies?
- IV. What is the period of mourning? For a father? for mother? for child? What signs of mourning, e.g., white shoes and string in queue, buttons in cap—white, blue, black? What does the worship of the ancestral tablet really signify?

All served as common topics of interest to draw out the teacher, to inform the student, and withal to give excellent practice in the much neglected art of speaking the language idiomatically.

4. *Etiquette*.—Under this head instruction was given on the forms and customs to be employed in various departments of Chinese polite social life, such as meeting on the street, in the home, attendance at a feast, etc. Model illustrations were given by two of the teachers, representing two persons meeting for the first time, etc. Then one of the teachers retired and his place was taken by several members of the class. Further practices brought out amusing and instructive mistakes. For instance, one student was asked whether the house he lived in at ——— was rented or built by himself. He replied: "The outside was rented, the inside was built by himself." These periods of half an hour each week on Chinese Etiquette were very profitably spent in the practical study of forms and usages, illustrated and practiced step by step.

5. Lessons in *Chinese Geography* were prepared and given in the form of a lecture once a week by the different members of the class in turn, each one taking a province and summarizing its chief geographical, commercial, educational and religious features. In this way was built up a useful survey and fairly comprehensive study of the Chinese Empire.

6. A series of *lectures* in the school was given for several weeks by Prof. Harlan P. Beach, formerly Educational Secretary of the Student Volunteer Movement. Prof. Beach as editor of the 'Geography and Atlas of Protestant Missions', and as former missionary in the province of Chili, China, was in a position to instruct. The series on "The Religions of China" and a second series on "The Chinese Seal Character" were full of interesting and helpful information.

The record of the school's work would be incomplete if reference were not made to the service it rendered indirectly to the whole community resident in Kuling in arranging for the series of public lectures delivered under its auspices. The first by Prof. Beach on "Our Attitude to the Chinese Religions"; the second by Rev. Arnold Foster, B.A., of Wuchang, on "Adapting Ourselves to the Chinese Way of Looking at Things", and the third by Rev. Dr. Garritt, of Nanking, on "Keeping in Touch with Chinese Thought", were all of a popular nature and yet calculated to deepen interest in and further the

progress of the study of Chinese literature in general and the Chinese language in particular.

The language school was undertaken with the conviction that such an institution was needed, and that it could be made a practical working success even under the peculiar linguistic difficulties to be met in trying to bring together men of various and varied dialects. That the school left many things undone, those who were most closely associated with it saw most clearly. The main thing accomplished lies in the fact that the experiment was satisfactory in proving that such a school could be conducted, and that those who studied in it testify to its real place and value as an educational institution. As one of these I do not hesitate to express my personal conviction that three months in such a school of language study with its supervision and system is worth a year of ordinary loosely independent and individual effort. Those who have learned what such a school can do, owe it therefore to the rest of the missionary body to tell them something of its work and value, that it may lead to some larger, more comprehensive and better scheme in the future.

On Mastering the Form and Use of the Most Frequent Words in the Mandarin Language

BY REV. D. WILLARD LYON, M.A.

IN spite of the fact that learning to write Chinese is confessedly difficult, the advantages which accrue therefrom bulk so large that nearly every language schedule calls for more or less of it. Little thought seems to have been given, however, to determining what characters should be learned first. The student, though supposedly giving his main energy to the spoken language, is set the task of writing all the characters, frequent or infrequent, in some book with whose difficulties he is wrestling, or is told to practice some one's list of frequent characters whose order of frequency is determined as much by wên-li as by mandarin usage. The result is that by the time he has laboriously mastered his first five hundred characters he finds that he knows many which do not occur frequently enough in his daily reading to make it easy for him to retain them in memory, and that, furthermore, his stock of really frequent

characters is so incomplete as to make it impossible for him to write many of the very simplest sentences in Chinese. Discouragement under such circumstances is not only natural but almost inevitable.

In the hope of being able to discover some means by which this disheartening element in the early toils of the language student might be largely eliminated, the writer, in connection with his work in the Kuling language school last year, addressed himself to finding out what the most frequently used characters in mandarin are and arranging them in an order suitable for ready acquisition. At the same time the more fundamental objective of facilitating an earlier mastery of the idiom which gathers around the commoner words was persistently kept in mind. The necessity of this latter motive was made the more evident by the observation that not a few who possess a fairly comprehensive vocabulary are very indifferent speakers of the language. The writer has even known some who, though able to write their thousand or more characters, are unable to compose a smooth Chinese sentence. Neither a large vocabulary, therefore, nor the power to write many characters, is in itself a great desideratum. Ability to use in a correct and idiomatic way the words he learns is, after all, the chief test of the successful student.

It is well to realize at the outset that the genius of the Chinese language, and for that matter of any language, does not reveal itself in answer to the mere question, however oft repeated, "What is this called?" Nouns and adjectives are a necessary part of the language; in fact they are its skeleton, but they are dead apart from the muscle and sinew which is supplied by the verbs, adverbs, and conjunctions. He who pays but scant attention to the latter can never hope for that beauty of form or suppleness of movement which are the marks of an efficient and graceful speaker or writer of Chinese. Hence in arranging a list of frequent characters it is important that one should not yield too much to the prevailing tendency to lay chief emphasis in the early stages of language study on merely learning the names of many common objects; these will come in the natural course of events as rapidly as the memory can lay hold upon them. Those who are content to dig about the etymological roots of the language or to study the stems and branches of its vast nomenclature are in danger of missing the fruit which clusters in luscious bunches about its words of action.

With this vital principle in mind the attempt has been made to compile a list of the first five hundred characters which the student of mandarin should seek to master. The process by which this has been accomplished was about as follows :—

(1). Several samples of simple mandarin discourse were selected, which were thought to be sufficiently typical to form a safe basis on which to estimate the comparative frequency of different characters. They included selections from the Mandarin Commentary on the Sacred Edict, the Guide to Mandarin (官話指南), Mateer's Mandarin Lessons, St. Mark's Gospel in Mandarin, and the Pekingese Daily (京話報).

(2). An actual count was made of the number of times each character, omitting the infrequent ones, appeared in these selections. The two thousand odd characters thus obtained were then arranged in the order of their total frequency of occurrence.

(3). From among the three hundred characters which stood at the head of this list, the one hundred which, in the light of the principle already enunciated above and in the judgment of the writer, were the most important for the student to learn first, were selected and placed in a list by themselves.

(4). These one hundred were then rearranged in an order adapted to being readily learned by the student. The place of any given character in the final list was determined by the frequency with which the student in the beginning would need to make use of it and by its adaptability to being combined with adjacent characters in common phrases. Simplicity and similarity of form were, to a limited extent, also allowed some weight, where practicable, in helping to fix the order.

(5). After the first hundred had thus been determined upon, a second hundred were in the same manner selected from among the most frequent characters remaining in the larger list and similarly arranged. The process was repeated until the whole five hundred characters were chosen. The list is necessarily more or less arbitrary, and the writer cannot hope that his judgment will in every instance commend itself to his friendly critics. He does, however, indulge the hope that what he has done may prepare the way for a better list from another and abler hand, and in the meantime put heart into many who would fain become more fluent users of one of the greatest living languages of the earth.

Before enumerating the five hundred characters themselves it may not be amiss to give a few practical hints growing out of the experience of the Kuling language school :—

1. Learn from your Chinese teacher the order of strokes of each character and the alternative ways, if any, of writing it.

2. Notice the make-up of each character and try to discover a reason for its form. Even an arbitrary reason of your own invention will be better than none, for it will greatly assist you in fixing the character in mind.

3. Notice which part of each character is its radical and mark the same in your radical table, fixing in memory its position, if not its number.

4. Notice points of likeness and difference between each character and any similar ones which have gone before.

5. Note the meaning, or meanings, of each character when standing alone.

6. With your teacher's help, make a list of all the phrases in which each character appears in combination with any which have gone before, and learn their meaning.

7. Write original sentences, in character, making use of the phrases learned, and have them carefully corrected by your teacher.

8. Make it a rule to compose a connected series of sentences at each review. These exercises may well include a description of pictures or of actual scenes or localities, a narration of personal or biographical experiences, a telling of anecdotes or story-plots, a translation of paragraphs from newspapers or books, a paraphrasing of selections from biblical or general history, etc., etc. Each attempt should be submitted to the close scrutiny, not only of the Chinese teacher, but, if possible, of some competent foreigner as well. Is there any single exercise better calculated to develop accuracy in the use of words and idioms than composition of this sort?

In the accompanying list the leading place, as will be seen, is given to the verbs. The lessons are brief enough to be done with some degree of care in daily periods of an hour's time each. A review is provided on an average of about once a week.

FIRST HUNDRED.

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| 1. 是, 不, 這, 那, 你, 的. | 5. Review: Composition. |
| 2. 有, 沒, 人, 個, 他, 我. | 6. 去, 出, 了, 一, 樣, 就. |
| 3. 要, 麼, 東, 西, 好, 們. | 7. 叫, 到, 請, 事, 情, 上. |
| 4. 來, 生, 先, 位, 裏, 甚. | 8. 作, 開, 頭, 外, 多, 下. |

9. 可, 以, 子, 前, 少, 在.
 10. 能, 地, 方, 後, 大, 比.
 11. Review : Composition.
 12. 看, 見, 呢, 名, 小, 還.
 13. 聽, 明, 白, 說, 話, 句.
 14. 會, 時, 候, 已, 經, 對.

15. 曉, 得, 很, 太, 所, 從.
 16. 拿, 過, 回, 把, 此, 些.
 17. Review : Composition.
 18. 必, 也, 意, 思, 兩, 怎.
 19. 應, 當, 點, 別, 自, 己.
 20. 用, 做, 工, 夫.

SECOND HUNDRED.

21. 住, 往, 等, 如, 同, 和.
 22. 打, 發, 送, 今, 日, 天.
 23. 拉, 動, 坐, 月, 昨, 現.
 24. 早, 問, 或, 無, 邊, 半.
 25. Review : Composition.
 26. 該, 許, 分, 中, 本, 幾.
 27. 告, 訴, 因, 爲, 再, 若.
 28. 行, 走, 進, 快, 慢, 着.
 29. 起, 罷, 却, 都, 誰, 十.
 30. 差, 被, 彼, 知, 道, 底.

31. Review : Composition.
 32. 給, 錢, 二, 三, 八, 百.
 33. 正, 四, 五, 六, 七, 九.
 34. 恐, 怕, 穀, 千, 萬, 零.
 35. 買, 賣, 角, 塊, 第, 年.
 36. 想, 間, 兒, 哥, 兄, 弟.
 37. Review : Composition.
 38. 親, 愛, 母, 父, 肯, 答.
 39. 論, 寫, 字, 學, 講, 書.
 40. 跟, 緊, 實, 件.

THIRD HUNDRED.

41. 借, 散, 錯, 心, 力, 身.
 42. 費, 吃, 信, 封, 飯, 法.
 43. 敢, 靠, 豈, 口, 貴, 姓.
 44. 領, 教, 受, 收, 賤, 各.
 45. Review : Composition.
 46. 立, 站, 又, 古, 左, 友.
 47. 接, 待, 使, 反, 倒, 高.
 48. 放, 擱, 朋, 友, 苦, 難.
 49. 設, 擺, 容, 易, 長, 短.
 50. 至, 於, 男, 女, 老, 衆.

51. Review : Composition.
 52. 連, 合, 相, 向, 輕, 經.
 53. 重, 拾, 掉, 擦, 乾, 靜.
 54. 懂, 近, 遠, 初, 更, 便.
 55. 預, 備, 頂, 直, 新, 舊.
 56. 幫, 助, 真, 假, 希, 奇.
 57. Review : Composition.
 58. 求, 救, 主, 耶, 穌, 纔.
 59. 記, 念, 忘, 國, 英, 美.
 60. 認, 識, 怪, 物.

FOURTH HUNDRED.

61. 完, 者, 諸, 全, 切, 像.
 62. 安, 按, 公, 平, 只, 但.
 63. 照, 並, 且, 雖, 然, 而.
 64. 破, 壞, 強, 處, 既, 理.
 65. Review : Composition.
 66. 定, 守, 規, 矩, 約, 內.
 67. 賜, 犯, 罪, 恩, 典, 王.
 68. 變, 化, 改, 悔, 緣, 故.
 69. 服, 離, 報, 南, 北, 未.
 70. 感, 謝, 皇, 帝, 京, 仍.

71. Review : Composition.
 72. 保, 存, 護, 算, 善, 惡.
 73. 盼, 望, 指, 常, 堂, 非.
 74. 數, 量, 官, 文, 姐, 妹.
 75. 聚, 集, 每, 海, 牧, 師.
 76. 專, 傳, 轉, 福, 音, 門.
 77. Review : Composition.
 78. 止, 訓, 成, 盡, 德, 民.
 79. 拜, 禮, 體, 禱, 聖, 靈.
 80. 死, 活, 復, 徒.

FIFTH HUNDRED.

- | | |
|---------------------------|---------------------------|
| 81. 降, 臨, 落, 漸, 何, 其. | 91. Review : Composition. |
| 82. 辦, 辨, 辯, 之, 言, 總. | 92. 傷, 害, 損, 利, 刀, 夜. |
| 83. 通, 達, 青, 清, 楚, 凡. | 93. 加, 樂, 極, 齊, 吩, 咐. |
| 84. 遇, 越, 忽, 乎, 似, 况. | 94. 帶, 抬, 敬, 畏, 孝, 命. |
| 85. Review : Composition. | 95. 義, 議, 商, 誠, 談, 讀. |
| 86. 養, 結, 解, 果, 交, 效. | 96. 省, 查, 除, 頁, 章, 節. |
| 87. 抱, 跑, 路, 趕, 退, 條. | 97. Review : Composition. |
| 88. 使, 隨, 恤, 惜, 憐, 次. | 98. 願, 旨, 由, 入, 淺, 深. |
| 89. 喜, 歡, 竟, 最, 水, 土. | 99. 勝, 賸, 急, 忙, 俄, 聲. |
| 90. 勸, 免, 晚, 留, 概, 久. | 100. 懼, 興, 旺, 步. |

Mohammedanism in Nanking

Notes on a Winter's Reading. Observations and Conversations among the Moslems

BY WILLIAM BACON PETTUS, B.A., NANKING

THE believers assert that Mohammedanism first came to China in 628 A.D., being brought by Wahab Abi Kabcha, an uncle of the prophet, who came accredited by his nephew to the Chinese court. He was received by the Emperor and permission was granted him and his followers to practice their religion. They built mosques in Canton, and other Mohammedans came to them from the west; some coming by sea and others by caravan through Central Asia. After a few years Wahab himself returned to Arabia, where he remained till after the death of his distinguished nephew. But the East seems to have cast its spell over him as it has over so many in later times, and having heard it a-calling, he finally returned and ended his days here, being buried outside the north gate at Canton. Two of the mosques in Canton, which were attributed to him, still exist after many restorations; one of them being known as the Square Pagoda.

The foregoing account of the beginnings of Mohammedanism in China is accepted by most writers on the subject, but J. Edkins and E. H. Parker, who have studied the subject critically, deny its truth, claiming that it is improbable that while Mohammedans were still being persecuted in Arabia and

had not yet conquered Mecca, they would have been able to send a representative to the court of far away Cathay.

The early arrivals, like the vast majority of the Mohammedans who have since come to China, were mercenary and not missionary in their motives. The first were largely traders, who did not settle in China, but returned to Arabia. Some proselyting must have been done, however, because some two hundred years later, when the Mohammedans had passed out of favor during a rebellion which according to some authorities took place in Canton and according to others near Hangchow, more than a hundred thousand of them were slain at one time. The number of arrivals was small till the days of Kublai Khan, the first of the Mongols who encouraged their immigration, and large numbers of them came into Fuhkien, Chekiang and Kiangsu; the centre of their trade shifting to Foochow. Many Mohammedan mercenaries were brought into the western provinces by rulers when in need of soldiers. The earliest cases of exterritoriality and rule of foreigners in China by the consuls of their own nationality occurred in connection with the Mohammedans before the middle of the ninth century.

The rulers of the Ming dynasty did not look on the Mohammedans with favor and the Manchus have pursued the same policy. This is true, notwithstanding the fact that some Mohammedans have risen to high office. At the present time there are estimated to be between 20,000,000 and 30,000,000 Mohammedans in China, of whom about nine-tenths are found in Shensi, Kansuh, Szechuen and Yunnan. The others are scattered through the remaining provinces. Peking has about 100,000 of them. The largest group of them in Central China is found in Nanking.

There are more than three thousand Mohammedan families in Nanking. They already have twenty-four mosques and are now building a very large handsome one outside the Hsiagwan gate. The mosques are found in all parts of the city, both within the wall and beyond it. They are scattered because the Chinese authorities have wisely refused to allow them to segregate themselves as it is their custom to do in other countries. The mosques vary very little from each other in their general lines, though they differ somewhat as to size and condition of repair according to the financial condition of the patrons of each, who maintain them in order to win merit. They are not endowed with lands or otherwise as are some of the temples in China.

Outwardly they do not differ from temples, and a stranger cannot locate one of them except by the signs which appear over the outer entrance, where one always finds "Tsing Djen Szī" (清真寺), or "Li Bai Szī" (禮拜寺). On entering there is the usual succession of courts, reception rooms and various minor buildings which one finds in any Chinese temple or yamên. The only difference is that many of the scrolls are in Arabic.

A marked difference is found when one comes to the two buildings which constitute the distinctive features of a Mohammedan place of worship—the mosque itself and the bathing place. The mosque is an impressively simple room, usually wider than it is deep, with the main entrance on the east side, in order that the prayer niche or false door at the rear may be toward Mecca. There is very little furnishing—a stand on which rests the Koran when not in use, with an incense urn beside it to burn during the reading of the Koran, a large chair on which the leader kneels when he preaches, a stairway on one side of the room on which he stands during one part of the service, rugs, long strips of matting or felt on which to kneel during prayer, and as many hanging lamps as the devout may have presented for votive offerings. The western wall, toward which the worshippers always face, and especially the prayer niche, have some of the many Arabic names of the deity done in gilt and colors. In at least one place I have found a picture of the Kaaba hung over the prayer niche. The Kaaba is to the Mohammedans the most sacred building in the world, being situated in the centre of Mecca directly under the seventh heaven, which it resembles in shape. I have also found one Seth Thomas eight-day clock ticking away, though I do not understand just how it can help a Moslem in determining the time of his prayer hours, which vary from one day to another according to the length of time from sunrise to sunset. The prayer niche is of especial interest to Christians, because according to tradition its origin is connected with Jesus Christ. Mohammedans accept the virgin birth, but deny the divinity of Christ. They refuse to believe in the resurrection and deny that He was crucified, claiming in fact that He never died. One day Jesus was being pursued by a mob with an intent on His life. He fled to a mosque, and being so closely pressed, would have been taken had not God opened a way through the rear wall and taken Him directly to heaven, where He now is and will remain till the last day, when He will return to the earth. When

Judas, the leader of the mob, entered, God rubbed His hand over Judas' face changing it into a likeness of Jesus, with the result that when the mob reached him they mistook their leader for Jesus and led him out to crucifixion. The false door or prayer niche which we see to-day is the opening made to rescue Jesus Christ. To the mind of the Mohammedan there is no anachronism in this story, because they claim Adam as one of their prophets and assert that what they consider the true religion has always existed in the world. There were therefore mosques during Jesus' day.

There is one thing more which, though never found in mosques in other lands, is always found in the mosques in China, that is, the tablet to the Chinese sovereign, the Wan Sui Pai Dz (萬歲牌子). There is a Chinese law making it compulsory to have one of these, and it is usually placed on a table near the door. The Moslems say that it is there to compel orderliness on the part of any Chinese who may enter, and are always careful when any reference is made to it to state that they do not worship it. Some even call attention to the fact that it has not a very honorable place since it is near the door. But this is one of the ways in which China has affected Islam and made it different from Islam in other lands. China has influenced Islam far more than Islam has influenced China.

The bathing place attached to the mosque is very different from the usual public bathing hall of the Chinese, which the Mohammedans never use. The Chinese use long tubs or pools, while the Mohammedans never use tubs or basins, because they never allow the same water to touch the body more than once. If they did so they would not be ceremonially clean. In other words they always use running water, and their arrangements are such that they approximate the showerbath as we know it. They have a number of stalls about three feet square. On an iron hook in the centre there is a wooden bucket, from which the water runs on to the head and body from a hole in the bottom. They have also a spouted pitcher for the hands and feet. It is a picture of this pitcher which one often sees on Mohammedan shop signs, and which is used to notify the faithful that the edibles offered for sale have been prepared according to the law.

In Arabia and other Mohammedan lands four things are regarded as essential in a mosque: a minaret, from which the call to prayer may be sounded; a bathing place; the stairway

for the preacher, and the prayer niche. All the mosques in Nanking have the three latter, but not one has a minaret. At two of the mosques I have found towers, but have been assured that these are not intended to be used in sounding the call to prayer and are not so used, but are for looking at the moon. Observations have to be taken in connection with the month of fasting, which is held once a year ; the date being determined by lunar time. Some of the Mollahs say that to sound the call to prayer from a tower would bring an idle crowd, who might cause trouble. This is one of the results of the refusal of the Chinese to allow the Mohammedans to segregate themselves and build a separate quarter as they do in other countries and as they are said to do in Kansuh. The outcome is that the percentage of Mohammedans who attend the services is small, because many of them live at some distance from any mosque, and because they cannot leave their places of business five times a day and still successfully compete with the Chinese.

One Mohammedan who has traveled extensively among his people in China has told me that in Kansuh they have mosques for women with women leaders. In Nanking all the public services are for men only, and public prayer is held five times each day. Except at the principal service of the week, which is held at one or two o'clock on their Sunday, which is our Friday, I have never found more than two or three worshippers. A little while before the hour the men begin to gather and take their baths. For one of the lesser services they wash the head, hands, and feet, but for the principal service they wash the whole body. They never think of entering the mosque without having first bathed. On one occasion a Mollah refused to go into a mosque with me a few minutes after he had left it, though he was perfectly willing for me to go in after I had removed my shoes. After bathing, those who have not said the prayers of the morning go in before the leaders are ready, so that they may get prayed up to date and ready for the current service. All remove their shoes at the door. The laity wear little round caps which run up to peaks at the top. The Mollahs wear turbans. Otherwise their dress is the usual Chinese costume. The leaders sit tailor fashion in a hollow square just in front of the prayer niche, while the others sit in rows a little further off. The incense is lighted and the Koran is read in a droning tone ; the book being passed from one to another. One goes to the door, and facing back into the room sounds out the call to prayer several

times. This, as well as all other parts of the services which I have witnessed, is in Arabic. During their month of fasting, Ramadan, which now falls in the ninth month of the Chinese year, they have some teaching in Chinese. After the call, prayers are said, and at one time during the service a leader mounts the stairs, stands on the third step, holding a staff, the bottom of which rests on the first step and drones away in Arabic; all the time having his eyes fastened on the staff in order that he may not be in any way influenced by the sight of men. Prayer is begun by placing the thumbs behind the ears with the fingers extended. This is an attitude of adoration of the deity who is being contemplated. Then standing erect with the eyes gazing on the floor a few feet in advance, the fact that all plant life should praise God is shown in tableau. Next the body is bent at the hips till the back is horizontal, and as a four-footed beast man praises God. Then kowtowing with the elbows extended at the side, he represents a bird; and lastly, on his knees with his head bent forward, he worships as a man. This is only one of the many explanations of the four positions in prayer.

Attached to each mosque there are from two to five Mollahs. In Chinese they are called "Djang-giao" (掌教) or "Lao-si-fu" (老師傅). They receive no salary, but are supported by the fees they receive for reading the Koran at weddings, births, and funerals. Since it is contrary to their law for the Koran to be translated from Arabic into any other tongue, a knowledge of Arabic is essential for one who would be a Mollah. Some of the mosques have schools attached to them, where the youth are taught Arabic, though many of them do not learn enough to understand what they read. Dr. Edkins writing in the first volume of the CHINESE RECORDER on Mohammedans in Peking says that they also teach Persian. There is a theological seminary for the training of Mollahs located in the Chang alley near the water west gate and presided over by one of the three men in Nanking who have made the pilgrimage to Mecca. He has eight students who study the Koran, the traditions, and similar subjects. This training not only enables them to take the lead in public and in private worship but also gives them that authority and secures for them that respect among their people which the Confucian scholar has among the Chinese. The students pay no tuition fees, and those who have no means of their own are supported by

men of wealth, of whom there are several among the Moslems in Nanking. They are ready to receive visitors, and both professor and students have treated me most cordially every time I have visited them. Once while talking with them about some of the Mohammedan countries I told them of the great Mohammedan university in Cairo with its ten thousand students, the only one of their great educational institutions still in existence, and they had never heard of it. I asked if they had a map, and to my surprise they brought out a small globe. A few years ago a professor was expelled from the Cairo university for bringing a globe into the institution. But in this case the globe had not in any way weakened the faith of the students or of the professor, because none of them understood how to use it! They were much surprised when I used it to demonstrate to them that owing to the curvature of the earth, when they face the West in prayer they are not facing Mecca, but out into the heavens, and that if they wish to pray toward Mecca they must face down into the earth. They were as much astonished then as they always are when I prove to them that in spite of their claiming that the Koran cannot be translated, I have a copy of it in English. During the visit referred to, the professor presented me with his prayer beads and later returned the call accompanied by his whole school. He is a very zealous religionist and does not allow social matters to interfere with his devotions, because during the visit one of the times for prayer arrived and he went into the yard, and there on good Christian ground said his Moslem prayers.

The call was not purely a social one. The Moslems have begun to suspect from the interest I have taken in them that I am a possible convert, and on this occasion, as well as on many others, they made an effort to persuade me to embrace their faith. There is a printing press in Chinkiang where they get out literature for the instruction of their own people and to spread a knowledge of their faith. Some of the tracts in Chinese they have presented to me. One of these in explaining the glories of Mohammedanism and its present great power in the world claimed as Mohammedan dependencies Rome, Italy, Mexico, all of Africa and France!! At present they are apparently making very few converts from among the Chinese or making any effort to do so. Their increase seems to be only through birth, except that during famines they buy children and bring them up as Moslems. A large number of

Mohammedans have the names Ha, Ma, Na, Da (哈馬那達), and these are said to be descended from Arabic immigrants. Those who have other names are the descendants of Chinese proselytes, and since these latter are numbered by the thousands the Mohammedans must have been more active than they now are in making converts.

Why, after being in China for more than twelve hundred years, and that too in large numbers from the first, they have captured less than one-tenth and have influenced the thought and literature of the rest almost not at all, is a very interesting question. They have lacked the power of the sword which in other lands has been their most powerful apologetic. It is not clear that they have much that is superior to what the Chinese already possess. Their ethics are not superior or indeed equal to those of Confucius. Buddhism succeeded in getting a foothold in China because it provided in a measure for the spiritual side of man which Confucius had neglected. It was able to do this because it consented to become one of several while Mohammedanism is exclusive in its claims. The Koran has not been translated into Chinese, and this constitutes one of the reasons for slow progress, though it is doubtful whether a book containing so much that is obscene would commend itself to those whose religious books are so free from such things as are the Confucian classics. Their interdiction of pork is undoubtedly a very serious drawback to their religion in the eyes of the practical Chinese, who have for ages found the pig an easily raised animal which furnishes a wholesome food.

(To be concluded.)

Correspondence.

IMAGES OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the Confucian Temple in this (hsien) city there is an image of Confucius. I am told there are only two in all China; the other being in Shansi Province. I would like to verify

this as far as possible, and would esteem it a great favour if any readers of the RECORDER who know of the existence of others would kindly communicate with me.

Yours sincerely,

WILSON H. GELLER.

Siao-kan, Hupeh.

PRESBYTERIAN BOOK OF COMMON WORSHIP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I sometimes wonder whether any attempt is being made to translate the recently published "Book of Common Worship of the Presbyterian Church in the United States of America." While the original is only intended "for voluntary use" as is expressly stated on the fly-leaf, yet some of us feel that there is great need for such a book in Chinese. Although it does not hurt my feelings in the least to use the Book of Common Prayer when necessary, yet with a book of the high standard of that of Common Worship at hand it seems too bad not to have a translation at least on the way.

If one has material for a suit of clothes why not cease to borrow one's friend's clothing and have a suit made for oneself?

Sincerely yours,

A YOUNG MISSIONARY.

THE WORD FOR PROTESTANT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Messrs. Kastler's and Wood's letters in your May number probably voice the feelings of a large number of missionaries in China,—I should think a large majority.

We are sorry to give up the long familiar 耶穌教, but feeling the term 基督教 more scriptural would change the former for the latter.

But why put in the 復原 or 新, which would confirm the impression, now in the minds of many Chinese students, that our re-

ligion dates no further back than the Reformation?

We wish to lead the Chinese not to the church after the Reformation, but to the church as it was founded by Christ and His apostles, the church of God as it was and as we think it still should be. Why perpetuate in the new name the fact that the church departed so much from the original truth that those who were faithful to that truth had to come out as a Protestant body?

With reference to a term that will include the Roman church I feel sure that more than three-fourths of the missionaries in China would consider it a great mistake and strongly oppose it. We desire unity, but not with those who do not want us unless we conform to their ways and from whose doctrines and practices we do well to steer clear. Unity with such is not strength. Personally I believe the term the "Church of God" to be the most Scriptural and best, but it seems impossible to agree as to how that should be translated into Chinese. So "the Church of Christ", being second best, should take first place.

Yours sincerely,

F. H. J.

Jaochow.

TRANSLATIONS WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your new move to give readers of the RECORDER an opportunity of asking questions on that most difficult subject, "How to put it in Chinese", is an excellent one, and will, no doubt, be welcomed by many a distressed soul who has been looking for such help

from their "learned" brethren in various parts of China. I find it difficult to translate without paraphrasing the following words in their various shades of meaning and would welcome some light on the subject. I enclose my card herewith.

Yours sincerely,

Y.

"Moral", "Characteristic", "Privilege", "Historic", "Emotional", "Personality."

1. *Moral.*

(a). The result has been claimed as a *moral* victory.

(b). The *moral* condition of the people was deplorable.

2. *Characteristic.*

(a). The *characteristic* features of the country were—

(b). The chief *characteristics* of the people were—

3. *Privilege.*

(a). The rights and *privileges* of people.

(b). To rightly appreciate our Christian *privileges* we should—

4. *Historic or Historical.*

(a). The special revelation of Christ has been individual and *historic*.

(b). We will first treat the subject from a *historical* standpoint.

5. *Emotions or Emotional.*

(a). His *emotional* nature was manifest in his tears.

(b). He was a man chiefly governed by wrong *emotions*.

6. *Personality.*

(a). He was a man with a striking *personality*.

(b). The *personality* of the Spirit.

In regard to replies in April number I may say that for question two, "Consecration meeting", it would seem a pity to use the word 會, as it is already used for the Christian Endeavor Society itself. I do not think 明道 expresses it half so well as 獻心, but would suggest that 期 be substituted for 會; we often use 期 in this part of China in this connection. A fuller sentence would be 獻上身心之期.

CHILDREN'S SCRIPTURE UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As many of the readers of the RECORDER are interested in the work of the Children's Scripture Union, I venture to trespass on your correspondence columns to inform these friends that during my approaching furlough the work of the Honorary Secretaryship will be carried on by Mrs. A. R. Bowman at 18 Peking Road, Shanghai.

Many of the recruits to the missionary ranks have participated in the seaside services of the Children's Special Service Mission and so become acquainted with the Children's Scripture Union. For the benefit of all such we would add the information that the usual Scripture Union readings are issued in Chinese, according to the Chinese year. For the portion of the Chinese year that goes beyond December 31st, 1908, the readings for the early weeks in 1909 are used. We have also a list of "New Testament" readings for the benefit of those Chinese friends who have not yet become possessed of the Old Testament. In these lists the readings correspond with the New Testament in the regular lists; only the portions taken from the Old Testament being replaced by further sections of the New Testament books.

It is hoped during our home stay to perfect arrangements for having daily comments on the readings, as well as a fresh supply of illustrated Scripture leaflets.

Yours very truly,

GILBERT McINTOSH,

Hon. Sec. Children's
Scripture Union.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

信徒真相. "In Heaven, but not of Heaven," or The Believers' True State. A vision given to General Booth, of the Salvation Army. Translated into Chinese by Mary M. Fitch and Wong Hang-t'ong. Presbyterian Mission Press, Shanghai.

The title of this little book seems of itself to be its recommendation. Indeed this vision concerns us all. The native pastors should read it and prayerfully ask, What says this vision to me? The Christians should read it and, in God's presence, ask, What is my true condition before God? May it not be read by our bodily eyes only, but may the eyes of our understanding be enlightened by it, so that the heart will be really changed by the Spirit of God accompanying its reading.

As Isaiah said of old, it was "a burden of the valley of vision" to the writer. May it be to all its readers a clear mirror from God's own hand to show them their true state before God and whether they are building into their life-work gold, silver and precious stones, or only wood, hay and stubble.

小學歷史課本. A Primary History of Our Country, by Wong Hang-t'ong. A useful edition for Chinese children. 10 cents per copy. Presbyterian Mission Press, Shanghai.

We always welcome a new volume from Mr. Wong Hang-t'ong, whose list of school books now numbers thirty-three. He has attempted the difficult task of preparing an elementary his-

tory of China for young children, condensing as much as possible, while at the same time endeavoring to give the more important facts in the general history of China. We hope this little book of only forty short lessons may prove the very help he wishes it to be. Its brevity will commend it as an experiment in study not too difficult to undertake, and it may lead to the very issue Mr. Wong has longed for, viz., to give interesting stories and useful information in so simple a manner that the study of history will cease to be a bugbear to even little children. He has spent much time in study for the preparation of this simple volume, and we believe he will receive the only reward he wishes—the better understanding among Chinese children of the history of their own country.

M. M. F.

青年基督徒 The Young Christian: A Guide for Seekers and New Converts. By Henry B. Roller. Wên-li. Translated by C. F. K. 52 pp. Methodist Publishing House, Shanghai. 10 cents per copy.

This work has no table of contents, but as it contains only seven chapters perhaps this was thought to be unnecessary. The subjects dealt with are as follows:—(1) The Earnest Seeker for Salvation; (2) How the Repentant One becomes a Son of God; (3) The New Birth; (4) Abounding Grace; (5) Methods of Scripture Study; (6) Work-

ing in the Master's Vineyard ;
(7) 'The Relation of the Young Christian to the World.

We welcome this book as another aid to the devotional study of the Bible and as affording a rich mine of topics for the prayer meeting. This is especially true of chapter 5, the three first divisions of which might be called, "The Saint's Treasury", "The Lord's Answer to the Soul's Needs", and "How the Lord deals with a Believer's Sins." In fact, chapters one to six are full of "Grace Abounding" and of its manifestation in the life of the believer.

The introduction to chapter 7 gives some valuable advice concerning amusements, but the long disquisition on dancing will not be understood nor appreciated by Chinese readers. We hope that in a future edition this chapter may be rewritten in order to show the relation of the young Chinese Christian to the social problems of China rather than to those existing in foreign lands. And in a work of this nature, so full of suggestions, we would recommend the use of marginal

headings as a guide to the various topics dealt with. It would be well, too, where so many authorities are quoted, to give their names also in English, as it is sometimes impossible to identify them under their Chinese transliteration. We believe the book would have a wider circulation if published in Mandarin than it will have in Wên-li.

Among other typographical errors we find on page 23 a reference to "Isaiah, Chapter 141."

J. W.

ACKNOWLEDGMENTS.

Messrs. MacMillan & Company's Books.

English Literature for Secondary Schools:

Life of Cardinal Wolsey. By George Cavendish. Edited by Mary Tout, M.A. Price 1/-.
Siepmann's Classical French Texts.

Pensées, Maximes et Réflexions de Pascal, Rochfoucauld, Vauvenargues. Edited by Alfred T. Baker. Price 2/1.

L'Avare: Comédie par Molière. Edited by O. H. Fynes-Clinton, M.A. Price 2/6.

Missionary News.

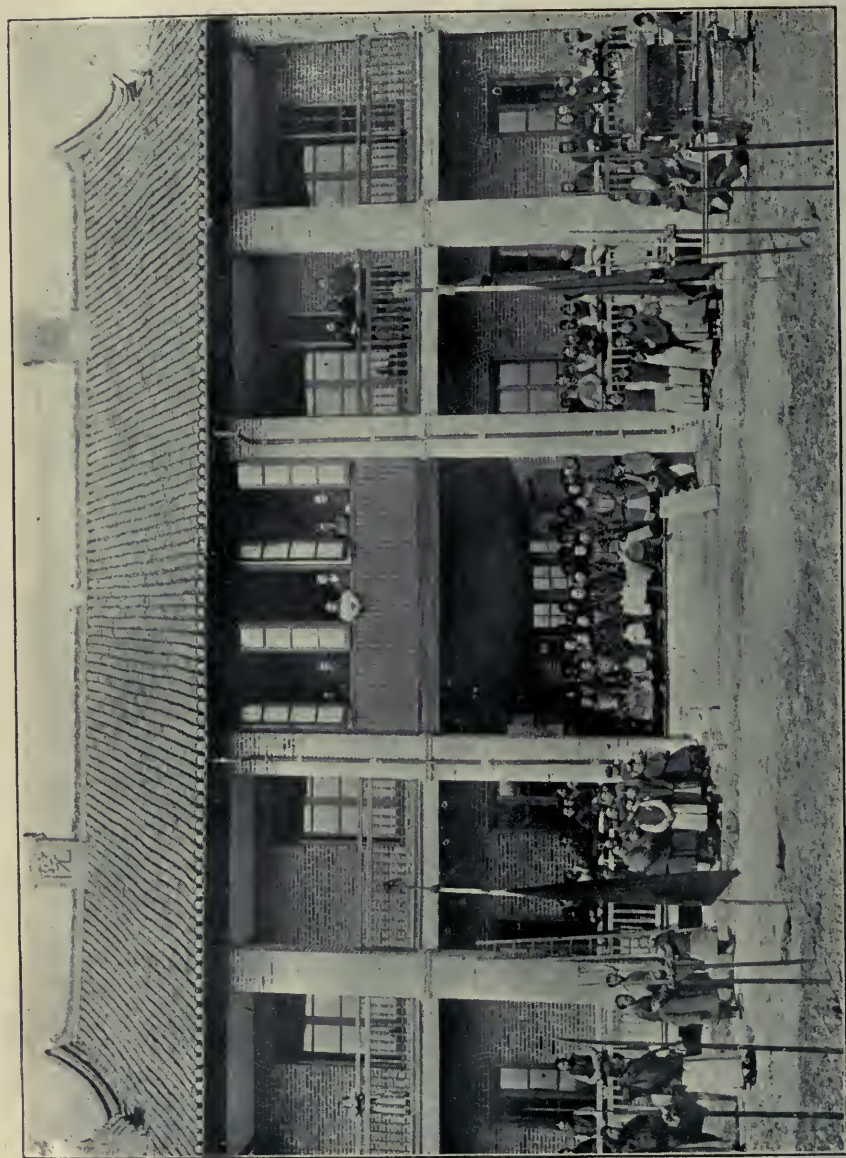
West China Conference Report.

Will the friends who desire a copy of the Report of the West China Missionary Conference kindly note that all orders should be sent to Rev. J. Neave, Canadian Methodist Mission Press, Chentu, Szechuan, instead of to Dr. H. T. Hodgkin, as heretofore.

New Agent for the C. C. R. T. S., Hankow.

The Committee of the Central China Religious Tract Society, Hankow, has appointed the Rev. Chas. W. Kastler to be its agent. Mr. Kastler has been working for some time in connection with Mr. Murray's Mission to the Blind and also as an interpreter in connection with the German





OPENING OF THE AMERICAN PRESBYTERIAN HOSPITAL, CHENCHOW, HUNAN.

Legation. The committee has decided to add a second story to the godown in order to provide temporary house accommodation for Mr. Kastler, but a special appeal will shortly be issued in connection with the "Griffith John Jubilee Scheme", and if this appeal is successful the new block, which is to contain the book-store, the offices and the agent's house, will be erected.

C. I. M. Kiangsi Conference.

A conference of Chinese workers on the Kan River was held in Changsha, March 11-17. Over 40 Chinese and foreign workers met together and had a helpful time of fellowship and prayer.

The devotional meetings were led and the papers prepared and read by Chinese workers. The subjects of the papers were as follows:—1. Fellowship with God. 2. Church Ordinances. 3. The Lord's Second Coming. 4. Revival. 5. Giving. 6. Training of Children. 7. "Cold" Church Members. 8. The Judgments. In the discussions following each subject many took part. The "Reports of Work," in the evening meetings, showed real progress and gave much cause for praise. Those present represented work in 24 centres in 11 of the prefectures of Kiangsi. It was arranged to meet again (D. V.) two years hence, and a program for that conference was drawn up by a committee composed of six Chinese and three foreigners. The conference closed with an evening communion service, led by a Chinese pastor.

WM. TAYLOR.

Opening of the American Presbyterian Hospital at Chenchow, Hunan

On February 19th the first hospital of foreign construction in the southern half of Hunan was opened at Chenchow with considerable display for a city so far in the interior. Letters of invitation had previously been sent to the Governor at Changsha, more than 700 *li* away, and to the Taotai at

Hengchow, more than 300 *li*, simply wishing them to know of our work, and never hoping for anything more than letters of congratulation. But these wide-awake officials, wishing to know of the real progress going on in the farthest parts of their province, each sent overland an official to represent them at our opening exercises. This was at a tremendous discomfort and considerable expense, as the former was ten days and the latter five, coming through an almost constant rain to reach Chenchow in time. The local Chow official did very much in making the day a grand success. The military official sent guards and a corps of buglers to furnish classical music for the occasion! The gentry of the place, as well as the teachers and large shopmen, turned out *en masse*; the former presenting a most beautiful silk banner, some 20 by 5 feet in dimension, and the latter presenting beautiful glass lanterns and other ornaments. The new hospital was gaily decorated with flags and pictures and presented a beautiful appearance when the assembly room was filled with the officials and gentry in their gay robes. The exercises began about 12 noon, with a few words of welcome by Dr. Lewis, the builder and physician in charge. Our Chinese evangelist then read several appropriate selections from the Scriptures and led in prayer, after which the Governor's and Taotai's representatives and our local Chow official in turn made very complimentary addresses, seeming to truly appreciate and hope for the continued success of our hospital work in this place. Mr. Locke, of our staff, and Mr. Han, of our school, explained fully our object in coming here and providing this very large field with the blessings that a hospital may bring. Mr. Scholes brought greetings from the Wesleyan Mission and Mr. Mitchell pronounced the benediction. The songs sung, which seemed to please the audience highly, should not be forgotten. They were, "All People That on Earth Do Dwell", "The Great Physician", and "God Save the Emperor".

Immediately after the exercises a foreign banquet was served to the officials, gentry and foreigners, numbering twenty-five in all, which all seemed to enjoy. After a minute inspection of the entire hospital premises by all these guests, and an assurance by the visiting officials that they would make a good report of the hospital to the Governor and Taotai, they departed, after one of the happi-

est days for us all since coming to China. The three following days guests from among the large shopmen, teachers and workers were invited to Chinese feasts.

The hospital, which is 85 by 55 feet, while not large, has had a grand opening, a good advertisement, and we all hope it may be a mighty instrument in the saving of men's souls as well as their bodies.

S. C. LEWIS.

News of a Preaching Tour.

Dr. Hunter Corbett, writing from Chefoo, says:—

I have recently returned from a preaching tour of two months. I had with me an average of about twelve Chinese preachers. We spoke in the open air in 602 towns and villages. In almost every place people assembled in large numbers and many listened well. In the majority of places the women came together in large numbers, often crowding the streets, and many listened as if the Gospel concerned them. In early years all the women fled at the sight of a foreigner. Now prejudice and fear have largely disappeared.

During February and March a Chinese pastor and an evangelist, assisted by 86 men (who volunteered each to assist in whatever way they could, from five to twenty days, or more), went in bands, headed by experienced preachers, and spoke and distributed tracts and books in 780 towns and villages. In these 1,382 places extending over parts of five *hsien* districts, less than 100 have Christians living in them. If this is true of districts where the Gospel has been extensively preached for more than forty years, what must be the destitution in interior provinces where as yet few have become Christians? Our preachers and Bible-women and all our church members are

greatly cheered by the change which is seen in the willingness of so many to listen to the Gospel and the disappearing of the reviling and hatred of Christianity so common in early years. All are praying that the revival which has come to the church in Manchuria may come to this province and to all parts of China.

An Awakening at Kalgan.

Rev. W. P. Sprague writes to the *Missionary Herald* from Kalgan: "The Lord hath visited His people in Kalgan. The Spirit has come upon us in power and revived his work here. Native helpers and pastors are working together in harmony as they have not for some time, and Christians are reaching out to bring others to the Savior.

"Mrs. Arthur Smith came here early in November and began daily meetings with the church, which she continued until Christmas. Several educated Christians came up from Yuchou and other out-stations. The Lord gradually moved the leaders to seek a fuller baptism of the Holy Spirit, and His work began so gently as to be scarcely recognized until some began to confess their sins; then we knew it was the Lord's work.

"It was a joyful Christmas Day for us all. The helpers initiated and carried out of themselves a good 'tea and cake meeting,' explaining the day to the children and newcomers and praising God for the blessing of a Savior given. We closed the day with a lantern exhibition of Bible pictures illustrating the coming of Jesus to earth."

United Methodist Mission.

Annual Meetings.

The annual district meeting of the North China Mission of the United Methodist Church was held at Tongshan on March 24th and the following days.

The principal meetings were preceded by the Chihli sub-district meeting,

which was attended by English and Chinese delegates from Tientsin, Tongshan and Yung-p'ing-fu circuits.

The chair was taken on March 24th by Rev. G. T. Candlin and reports were presented of the work in the three Chihli circuits and the two Shantung circuits of the Mission, viz., Tientsin, Lao-ling, Wu-ting-fu, Tongshan and Yung-p'ing-fu.

Encouraging reports were presented from all quarters and a gratifying increase of members was reported. The total membership was given as 3,092 members and 1,310 probationers. In the five circuits of the Mission under the supervision of 9 foreign missionaries work is carried on in 218 chapels and preaching rooms. Assisting in the work there are 79 Chinese helpers and 82 local preachers, whose labours have, during the year, resulted in the admission to the church by baptism of 175 men and 37 women with 34 children, who until they reach adult years are not included in the membership.

Owing to the cholera epidemic of last summer there were heavy losses by death, and the tide of emigration towards Manchuria is responsible for 83 removals.

After accounting for removals, discontinuances, and deaths an increase of 141 members was shown on the returns of last year.

In connection with the work 49 schools were reported as having been carried on during the year. In these 591 boys had been under tuition. A flourishing girls' school with 45 scholars has also been developed in Lao-ling and special evangelistic work amongst women has been prosecuted both in Chihli and Shantung.

The financial secretary reported a considerable increase in the native contributions; the amount raised from these sources and from foreign contributions in China having reached the sum of Taels 2,438 or £339.

The theological secretary announced that 25 preachers had studied under the direction of his committee during the year and his report showed that in the training institution and the

scheme of study for preachers on probation the Mission had most effective machinery for the equipment of Chinese preachers. Nineteen students had been under the tuition of the Principal (Rev. G. T. Candlin) in the training institution, and for the entrance examination for the institution and preaching staff 13 candidates, recommended by their quarterly meetings, had presented themselves.

Rev. G. T. Candlin was renominated as chairman of the district. Rev. F. B. Turner, after many years tenure of the position, retired from the office of financial secretary and Rev. John Hinds was appointed to succeed him.

Rev. W. Eddon was reappointed recording secretary and Rev. F. B. Turner as theological committee, secretary and manager of the native provident society.

A report was brought in by the school curriculum committee embodying important alterations and advances in the scheme of study for boys.

The report was adopted and steps taken towards bringing it into operation at an early date.

A special committee was appointed to consider and report upon the modification of the course of study in intermediate schools.

A special committee was also charged with preparing and arranging for the publication of a supplement to the Union Hymn Book, to be issued bound with this excellent publication of the N. C. Tract Society for use throughout the Mission.

Plans were submitted for new hospital buildings at Wu-ting-fu and were forwarded for the approval of the Home Board. It was announced that the George Innocent Memorial Schools at Wu-ting-fu had been completed and brought into use without expense to the Mission; the entire cost having been met by the memorial fund.

Representatives were appointed to the Chihli and Shantung Provincial Councils.

It was announced that an influential deputation from the English churches

would be coming to China in the autumn of this year and arrangements for their visit were discussed.

Rev. J. Hedley was expected to return to China in the autumn of this year and to bring with him a new clerical missionary and a lady worker.

Special interest attached to the meetings in the presence of Rev. S. Pollard of the United Methodist Mission, Yunnan, who at a special gathering in the Tong-shan reading room gave a most interesting account of the wonderful work which this mission is doing among the Miao and Nosu tribes of South West China.

The meetings next year are to be held in Lao-ling.

F. B. TURNER.

The Month.

The health of H. M. the Emperor is reported to be unsatisfactory, and a celebrated Chinese physician has been sent for to attend him.—The Emperor of Japan has presented a yacht, built by the Japanese, to the Chinese Throne. It is suggested that this is in the nature of an advertisement for Japanese shipbuilders.—H. E. Yu Shih-mei has been ordered to study the constitutional system of Germany and to report to the Throne.—The Peking Government has decided to despatch general Yin Chang, together with some students, to study naval affairs in various foreign countries.—Sir Walter Hillier has been appointed British adviser to the Chinese government, and his headquarters are to be in London.—The government has instructed viceroys and governors to establish councils in their respective *yamëns* to discuss provincial and local affairs.—The U. S. Minister in Peking is to interview the Dalai Lama.—Seventy-four Chinese students at the military college in Tokyo have received diplomas.—It is said that H. E. Yuan Shih-kai is to be appointed at the head of the proposed Navy Board and H. E. Tang Shiao-yi will succeed him on the Waiwupu.—The Waiwupu

intends to appoint a Director of Foreign Affairs at Shanghai in view of the many international problems constantly arising there.—Owing to continued droughts in the north, three Imperial decrees have been issued commanding prayers for rain.—It is feared that owing to the drought there will be a considerable scarcity of grain in the northern provinces.

A British journalist in Korea has been sentenced at Seoul to imprisonment for publishing seditious articles against the Japanese in Korea.—Insurgents are still giving trouble in various parts of Korea; agitators are engaged in spreading all sorts of stories against the Japanese, and incendiarism is being attempted.—Admiral Lambton has been an official visitor at Seoul and was presented to the Emperor of Korea.—The Chientao question is still unsettled; both Chinese and Japanese continuing to claim and exercise sovereign rights.—The foreign trade of Korea in the last year shows a decrease in exports but a considerable increase in imports.

A party of troops, supposed to be insurgents, attacked a body of French soldiers on the Yunnan frontier. China has expressed regret for this incident and asked for an enquiry into the facts of the case.—The dispersal of the rebels in Yunnan has created some difficulty in the relations between China and France. France has demanded that China shall place no further obstacles in the carrying out of the French mining concessions in Yunnan.—The question of the Fakumen railway is still unsettled; Japan maintaining the substance of her objections. In the British House of Commons Sir Edward Grey said that the Japanese were not insisting on preferential advantages in Southern Manchuria.—In a speech given at Princeton University Baron Takahira gave his personal pledge that the "open door" in Manchuria would be maintained.—The U. S. Pacific fleet will call at Amoy in the autumn.

Admiral Sah has arrived in Amoy on his flagship *Haichi* and is making preparations for its entertainment.

The immigration question is again being raised in Canada. Already the number of Japanese permitted by the recent treaty to land in one year has been reached. A Chinese immigration bill has passed the Canadian House of Commons, which restricts the admission of Chinese to students paying a poll tax of G\$300.00, which sum will be repayable after the completion of the course of study.—The Chinese Board of Trade at Vancouver has written to the Canton Guilds requesting them to stop the rush of Chinese to British Columbia.—The poll tax on Indian immigrants to British Columbia has been raised to G\$500.—The question of Chinese seamen on British ships has been raised by a deputation to the British Parliament and the language test is to be required from Chinese unless they can prove themselves British subjects. Facilities are to be provided for issuing birth certificates to Chinese born in British colonies and protectorates.

President Roosevelt has appointed three commissioners to represent the U. S. on the forthcoming International Opium Commission.—H. E. Lü Pao-cheng, who recently resigned office to attempt the anti-opium cure, died in his efforts to rid himself of the habit.—General Wang, commander of the troops in Peking, ordered the execution of one of his officers, who was found smoking opium. Sentence of execution was ultimately reduced to six hundred blows, given in public as a warning to others.—A resolution aiming at the abolition of opium shops and houses in Amoy has been submitted to the Kulangsu Municipal Council.—Several Viceroys have issued stringent instructions concerning opium regulations to their subordinates. It has been found, after investigation, that the Governor of Shensi, the Provincial Treasurer of Hunan, and the Provincial Treasurer of Kiang-

ning all have the opium smoking habit.—A table has been published by an official of the Hongkong government showing that about eight million Chinese are habitual opium smokers.

The Yunnan rebellion has been finally suppressed. Viceroy Hsi Liang states that he has received information that Sun Yat-sen, the leader, has fled to Europe.—A gunboat fleet is being organized for work on the inland waterways of Kiangsu. Eight light-draught river gunboats will patrol these waters for the suppression of piracy.—Hsinssukantsze, on the Sungari, has been opened for foreign trade.—Missionary troubles have been reported from Kiangsi. There has been a conflict between Roman Catholic converts and the people in the district of Pinghsiang. Troops were sent to restore order.—Attention has been drawn to the way in which students sent abroad for preparation as teachers seek official posts on their return to China. To obviate this it has been decided to give official rank to the higher grade of teachers in government schools.—H. E. Chang Chih-tung proposes to establish colleges for professional education in eight different branches in the Peking University.—Fifteen selected military cadets have left Peking for France to undergo a complete military training through a period of five and a half years.

The date to redeem the loan on the Peking-Hankow railway falls in July; otherwise the original loan will be continued.—A Chinese railway loan is to be issued for £1,500,000. Security is to be given from the surplus revenues of the northern railways.—The French Minister to Peking has demanded the concession for the Szechuan-Hankow Railway.—The question of likin on the Shanghai-Nanking Railway has been settled.—An attempt on the part of the French Minister to interfere in the operations of the railway between Pakhoi and Nanning is resented by the Waiwupu.

Missionary Journal.

BIRTHS.

At Kuling, 30th May, to Dr. and Mrs. G. A. HUNTLEY, A. B. M. U., a son (Wilfred Eliot).

At Shaohsing, 7th June, to Rev. and Mrs. H. BARTON, C. M. S., a son.

MARRIAGES.

At Chentu, 1st May, J. R. MUIR to Miss ELEANOR WILKINS, C. I. M.

At Tientsin, 7th May, O. CARLÉN to Miss G. WETTERSTRAND, C. I. M.

At Takhingchou, 20th May, Rev. E. C. MITCHELL to Miss L. WILSON, A. R. P. M.

At Kiukiang, 4th June, R. PORTEOUS to Miss E. FORSBERG, C. I. M.

At Shanghai, 21st June, JAMES WATSON to Miss EVELYN MINNIE RUSSELL, B. M. S., Sianfu, Shensi.

At Shanghai, 24th June, Dr. JOHN C. CARR to Miss DOROTHY HUNNYBUN, C. I. M.

DEATHS.

At Taocheo, Kansuh, 17th May, RUTH EUGENIE, wife of Rev. Frank A. Baer, C. and M. A.

At Shaohsing, 25th May, Rev. HORACE JENKINS, D.D., A. B. M. U.

At Durck Institute, Chicago, 14th April, Mrs. NETTIE K. BOOT, wife of Rev. H. P. Boot, A. R. C. M., Amoy.

At Hankow, 3rd June, Rev. FITZGERALD.

En route to Tsingkiangpu, 5th June, Mrs. E. C. LOBENSTINE, A. P. M., Hwaiyuen.

At Shanghai, 8th June, HERBERT E. POWNALL, B.A., of Nauchangfu.

ARRIVALS.

At Shanghai, 19th June, Miss E. MITCHELL.

At Shanghai, 22nd June, Miss NEWCOMB, M. E. M.

DEPARTURES.

From Shanghai, 29th May, Mr. and Mrs. H. H. TAYLOR and family, Miss R. L. SMALLEY, Mrs. C. T. FISHE, all C. I. M., and all for England.

31st May, Dr. J. R. WILKINSON, S. P. M.; Dr. I. M. HOTVEDT, H. S. M.; Rev. and Mrs. D. W. LYON and family, Y. M. C. A.; Mr. and Mrs. BROCKMAN, M. E. M. S., all for U. S. A.

2nd June, Miss T. E. ANDERSON, C. I. M., for Norway.

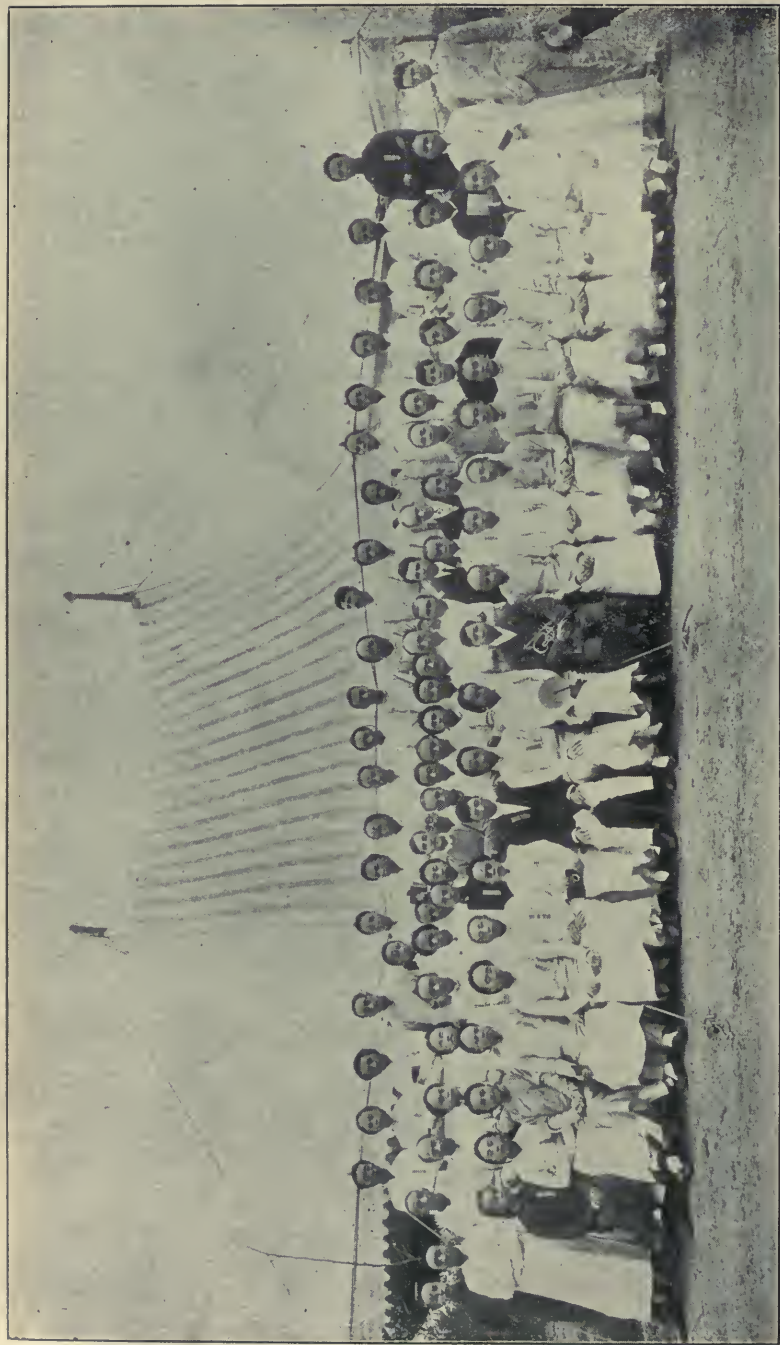
8th June, Rev. and Mrs. A. E. MOULE, C. M. S., for England; Miss E. E. DRESSER, A. P. M.; Dr. J. A. BEAM, Miss S. E. ZIEMER, R. C. U. S. M.; Miss E. DALE, F. C. M., all for U. S. A.

13th June, Dr. and Mrs. J. MENZIES, C. P. M.; Mr. and Mrs. N. GIST GEE, M. E. M. S., for Canada.

20th June, Rev. and Mrs. O. C. CRAWFORD and family, A. P. M.; Dr. and Mrs. CHAS. LYON, A. P. M.; Misses K. and M. MITCHELL, M. E. M. S.; Dr. and Mrs. JAS. BUTCHART, F. C. M.; Dr. A. Z. HALL, A. B. M. U., all for U. S. A.

23rd June, Mr. and Mrs. B. CURTIS WATERS, C. I. M., for Australia; Rev. and Mrs. ARNOLD FOSTER, L. M. S., for England; Misses MEAD, ANDREWS, and J. C. CLARK, C. E. Z. M., for England via Siberia.

30th June, Mr. and Mrs. G. MCINTOSH and family, A. P. M. Press, for Scotland, via Siberia.



CHINESE Y. M. C. A. CONFERENCE, SHANGHAI, JULY 11-19.

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

AUGUST, 1908

NO. 8

Editorial

A DEPARTURE from our usual custom has been made in our devotional page this month, following out the general line of the articles. The latter deal with the personal religious life of the missionary, and the subjects suggested for prayer and thanksgiving to the same.

The Sanctuary. Whereas formerly our readers have been called upon to pray for others, this month they are asked to pray for themselves. And it is right that they should do so; one cannot help to carry the burdens of others (even though his help takes merely the form of praying for them) unless he himself is in close touch with God. So for one month of the twelve the range of vision is limited. We venture to think, however, that to those who use the sanctuary this month a deep and wonderful spiritual truth will emerge from the remote into a vivid consciousness, for they will find that the page will lead to more prayer for others than that of any previous number has done. The very act of asking for these great gifts for ourselves will suggest some one else whom we should like to have receive them too; the suggestion of that some one will lead to thoughts of other things we should like him to have, and these thoughts will themselves become prayers. No *true* prayer for one's own self can fail to carry him to prayer for his neighbors. Knowing this we have been consistent in making every petition a personal one, and that in the face of great temptations. For who can read Bishop Tucker's really wonderful and inspiring sermon without wishing to use it as a basis of thanksgiving for what God has

done for the nations of the world and of prayer that He will stir into activity the passive potency of the Church in our home lands as well as increase day by day the great blessings He has already granted in the various missionary fields? And surely Mr. Pettus inclines us to pray for workers among the Mohammedans of China and the bringing of these people to God through Christ. These two—to mention no others. Yet, as we say, we have not included them. What will our readers do?

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WE believe it to be the almost universal experience of missionaries that the first two years of life in the foreign field is a most difficult period in the maintenance of the spiritual life. It may seem strange at first that this is so, for the new candidate

**The Spiritual Life
of the Missionary.**

comes with a clear knowledge of his call to a great task. He is not afraid of hardship, because he expected it when he accepted the call. He does not expect an easy time; rather the reverse. He has planned, perhaps for years, to get to the mission field, and he feels that once there he will be able to live a life of deep spirituality without much effort, whereas perhaps in the home land he has had a constant struggle. Why is it then that the first years are of such difficulty? We would say that there are a variety of reasons. First, the conditions are strange, and an entirely new adjustment to circumstances is necessary. Then, although coming to proclaim the Gospel to a needy people the new arrival finds himself, when at last he is on the field, unable to speak a sentence to the people and must remain for months giving his entire time to the difficult task of learning a language which is liable to appear at times to him an almost impossible task. Another element of the question is that the new missionary on the field misses his former environment and the "spiritual props" he has had at home such as the regular church service, old friends and spiritual advisers, the many forms of church life and, more than anything, the active Christian work that he himself has engaged in and the group of people who have depended largely upon him for spiritual leadership and assistance. Such stimuli to spiritual development are removed and the new stimulus of being able to work among the people does not come to him until he has been some time in new surroundings. At this period of the missionary's life he must again take stock of his spiritual resources and must fix his faith anew on the Rock that is

Inmovable. It is hoped that the articles on the devotional life found in this number of the RECORDER may be helpful not only to those who are older on the field but especially to the newer arrivals, of whom there have been so large a number during the two or three years past.

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THE problem of the missionary and the claims of his work in the hottest period of the year will be upon us when this number of the RECORDER is issued. Many of our brethren will be solving this by a short period of furlough in some of the sanatoria which have been recently opened in various parts of China. Meanwhile there are others who have found it impossible for them to leave the claims of hospital and evangelistic work and who will be striving to carry on such work as strength permits. It is not easy oftentimes to make the wisdom which the claims of health dictates, and the devotion which the work demands, square with each other. We shall all confess the necessity for a sound mind in a healthy body if our work is to be effectual. And for this result an occasional respite from toil is imperative. Yet, at the same time, it has been our experience that so far as evangelistic work in the ports is concerned, larger audiences can be gathered to preaching services through the hot months than at any other time of the year, while the claims of the sick upon the missionary hospital are certainly no less insistent in the summer than at other seasons. When mission stations are so adequately manned that a sufficient respite from work can be arranged for all the members of the staff and work still be effectively carried on, we shall have reached the ideal stage of missionary equipment.

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IN this vacation number of the RECORDER we would call attention to the work of the Summer Conferences of students which are being held in various parts of China under the auspices of the Young Men's Christian Association. Four such conferences have been or will be held this summer. In June a hundred delegates occupied the compound of the Union College at Tungchow, near Peking; it being the first North-China Student Conference. In July a similar gathering met at the New Baptist College near Shanghai; delegates being present from practically all of the Christian schools of higher learning in the two provinces of

Summer
Conferences.

Chekiang and Kiangsu. In September, just prior to the opening of the new term, two conferences will be held in Shantung and in Fokien. The purposes of these gatherings of Christian students are to deepen the spiritual life of students, to promote methods of voluntary devotional Bible study, to train in methods of Christian work and lead young men at a critical period in their life experience to give their lives to the ministry or to other distinctively Christian callings. The three morning hours of the conference are given to (1) Bible study in small groups, (2) a conference on methods, (3) an address on some of the fundamentals of Christian character. The afternoons are given to social features and to athletics and other forms of relaxation. At the twilight hour are held the Life Work Meetings which, in similar conferences in Western countries, have proven so effective in leading men to give themselves to Christian service as pastors, missionaries, or in other forms of direct Christian work. These meetings have also been effective in China in leading men to decision, and through them many have been brought into new experiences in the Christian life. One of the most encouraging facts noticeable in these conferences is the strong Chinese leadership that is being developed. Many of the addresses of power, leading students to decision for deeper things and to determination to spend their lives for the Kingdom of God in China, are given by Chinese teachers and pastors who are giving their lives to Christian effort. The results of these student conferences should certainly be to strengthen greatly the Christian manhood of our higher institutions at this critical period in the history of the Church in China.

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Two events of considerable interest to missions have been proceeding in London during the past month. To one of these, the Pan-Anglican Congress, reference has already been made in these pages, and we hope to be in a position in a subsequent issue to give the impression produced by these magnificent gatherings upon some of the representatives present from China. The other event is the remarkable missionary exhibition organized by the London Missionary Society, which has been attracting thousands of spectators daily for a period of over one month. In one of the largest buildings of London representations of the social and religious life and customs of the peoples of the world, and of the methods of missionary enterprise, have

been given with the most striking results. More than ten thousand voluntary helpers have been giving their services to the exhibition, and one of the most hopeful of all the features is the enthusiasm of these helpers.

At the opening of the exhibition Mr. Winston Churchill, formerly Under Secretary for the Colonies to the British Government and now President of the Board of Trade, delivered a notably sympathetic speech, in which he said that every penny presented to the cause of missions was a contribution to the King's government. Every penny spent by the missions saved the spending of pounds to an administration, for missions brought peace and law and order.

The educative force represented by these two events herein referred to must surely be of direct and lasting benefit to the cause of Christian missions.

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THE following is a translation of the interesting preface written by H. E. Tuan Fang, the Viceroy of the Liangkiang, for the Chinese edition of Green's Short History of the English People, prepared by Dr. W. E. Macklin. The Viceroy says:—

If you desire to learn the reason of a country's good or bad government, her prosperity or decline, it is preferable to study history rather than laws and ordinances. Laws and ordinances are written after the fact. For instance, you look at the ocean or the great river and see the rushing waves, but do not see the source or destination. But in history the abilities of men and the character of the administration, whether good or bad, are clearly discerned. The ease or difficulty of establishing the government teaches us the advantage or otherwise of the laws and regulations that have been used. . . Our Confucius visited seventy countries and secured their books, but sighed because the documents of Sung and Ki were deficient through the decadence of these places. Great was the historical sense of the sage. . . Later historians were infinitely his inferiors.

A few years ago I received the Imperial command to look into the matter of constitutional government and went from East to West, rounding the globe. In the various civilized countries my object was to select and compare their constitutions. Arriving in London I saw the excellent order of the constitution in ruler and people. In Japan's reformation she got much from England. Much more will our country by and by take England for her model. Though my home-coming was hurried and I hardly saw 'one stripe of the tiger' yet on train and steamer my writers and translators read the customs and the laws. In my own heart I pondered and sighed 'what a pity I do not know how the weaving was done and what were the struggles involved in this perfection'. Occasionally

one would explain to me, but I got only the chaff and the dregs. I ruminated, but hopelessly let it pass with a feeling of inadequacy. Now comes Dr. Macklin's translation of Green's History of the English People for a thousand years to show me the myriads of threads of politics and religion, the origin of the races and tribes, the losses and gains to constitutional government, the abilities of the men of the church, and the strong or weak foreign policy. Truly Green is a great historian.

Latterly young patriots all talk of a constitution, but they are ignorant of the principles of selection and know not what to follow or avoid in history, what to choose or refuse of custom. They would throw away the ancient as useless and follow only the new. This is to be as the 'dreamer of Han Yan' awaking and forgetting his destination and being laughed at as a failure. Excellent is the word of Dr. Macklin:—'If you desire to establish a constitution you must follow England. To follow England you must read English history.' It provides both the model and the materials and is a stream profitable to follow. . . . I write this preface therefore with great pleasure.

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CHRIST said: "I came not to send peace, but a sword." And wherever the Gospel has come, with its overturnings, its establishment of new forces, its uprooting of long cherished beliefs and implanting of new ideas, it has inevitably been a disturbing factor.

Education and Discontent.

And education is in many respects the right hand of missions. It exposes false learning, holds up new ideals, and, at the same time, unless rightly directed and controlled, leads to dangerous revolution. Hence it is not strange that there is coming into existence throughout China, and especially among the younger men, a feeling of discontent which is being begotten of the new education. One great trouble is that the new is not yet properly focalized before their mental vision, nor properly tempered with wisdom. They are turning away from the past, but to what? They are turning away from the old, and it is beyond question that the missionary more than any one else is responsible for this unrest. Not that he desires it, but it is an inevitable concomitant in heathen lands of the Gospel which he preaches. If only he can make this a divine discontent, which shall issue, not in envy and hatred and pride, but in a desire for the best that the world can give or that God has furnished, then the issue will be blessed, even if it comes through pain. It is the province of the missionary not first to make the people dissatisfied with the old, but to show them something so much more valuable that the old shall no more seem precious simply because it is old. He must implant within them what Chalmers

called "The Expulsive Power of a New Affection." And where this is done, the old, as such, must perforce go. But in the going out of the old and the coming in of the new, what throes, what convulsions must necessarily be experienced.

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OWING to the increasing pressure on our columns it has been decided to modify the custom of issuing a monthly list of Books in Preparation. The full list will hereafter appear quarterly, and, in order to secure a prompt announcement of new works being undertaken, a list of these will be published monthly for the information of translators. It is also desired to revise the old list since it is understood that some of the names on this list signify rather an honourable ambition than actual work in preparation, and that in other instances no progress is being made. We suggest that it would be well in such instances for translators to arrange to have their names taken from this list for the time being, since, it may be, their inability to proceed with the work they have announced is preventing others who have the opportunity from attempting the same work.

It is a pleasure in this connection to be able to announce that Dr. Henry M. Woods' *Commentary on the Analects* for schools and colleges is now in press and is expected to be published in the early autumn.

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WHILE we are on the subject of books, it would seem well to make some reference to the very valuable work being carried on by Professor De Groot, of Leyden University. Professor De Groot is doing for the Religious Systems of China a work similar in importance and quality to that undertaken by Professor Legge for the Chinese Classics in earlier years. Three volumes of this work are already published, and others are still in preparation; but the prohibitive cost of the volumes (although the publication has been subsidized by the Dutch government) makes the possession of these books almost an impossibility to the missionary. We trust that the publishers will before long see their way to reducing the price of this work from its present figure of \$11.50 per volume, and so make it possible for the missionary constituency to gain acquaintance with this exceedingly profound and exhaustive contribution to the history of the religious life of the Chinese.

**Prof. De Groot's
Publications.**

The Sanctuary

Trust in the Lord with all thine heart . . . and He shall direct thy paths.

—Prov. iii. 5 and 6.

"All holiness is contained in two points: knowledge of God and knowledge of self. Lord, make me to know Thee and to know myself. The prayer is short, but its meaning is infinite. Knowledge of God, elevates the soul; knowledge of self, humbles it. The former lifts it to the abyss of Divine perfections; the latter sinks it to its own abyss of nothingness and sin. And the great marvel is, that this very knowledge of God which lifts man up, humbles him at the same time by the comparison of himself with God; and self-knowledge, while it humbles him, lifts him up by necessitating his approach to God as the assuager of his misery."

Grou's "Spiritual Maxims".

PRAY

For such an arousal of receptivity that the Spirit of Manifest Reality may become a dynamic force within you. (P. 422.)

For the realization that prayer is the most important of all your duties. (P. 429.)

For grace to keep your meditation from degenerating into aimless revelry. (P. 430.)

That all your reading of Holy Scripture may reproduce God's thinking in your mind. (P. 431.)

For freedom from all misapprehension as to your life being too crowded to admit of time being taken for meditation. (P. 434.)

For grace never to lose the sense of the grandeur of Christian truths. (P. 435.)

That the Divine power may ever find you a fit channel for the putting forth of its mighty energies. (P. 437.)

For the death unto sin, the life unto holiness. (P. 439.)

For a fuller recognition of the work and place of the Holy

Spirit in all your mission enterprise. (P. 447.)

For the spirit of holy optimism based upon simple faith and trust. (P. 447.)

GIVE THANKS

For all the joys of your missionary life:

(a) The feeling that you are doing His will.

(b) That you are engaged in a great work with a glorious future.

(c) That you have been allowed to see the beginnings of the triumph.

(d) The privilege of having seen individual souls won to Christ. (P. 428.)

A PRAYER FOR GOD'S HELP

O Lord of souls, who hast chosen and called me to service in Thy Church, give me abundantly of Thy Holy Spirit and use me as it shall please Thee for the glory of Thy Name. Make my will patient, my conscience pure, my temper bright. Empty me of self, and fill me with the meekness of wisdom. Increase my faith, enlighten my judgment, stir my zeal, enlarge my heart. Let my life enforce what my lips utter. Do Thou choose for me the work that I do and the place in which I do it, the success I win, and the harvest I reap. Preserve me from jealousy and impatience, from self-will and depression. Make me faithful unto death and then give me the crown of life. All this I ask for Jesus Christ's sake.—Amen.



H. F. TUAN FANG.

See Editorial, p. 417.

Contributed Articles

Axioms of the Spiritual Life

BY REV. WILLIAM ARTHUR CORNABY

THE word *axiom* is applied either to a self-evident proposition, or self-evident principle, also to truths which rest upon irrefrangible evidence. Hooker (in his "Ecclesiastical Polity") uses the phrase "infallible axioms of sacred truth". And that there are truths concerning things spiritual which may be quoted and taught as definite axioms, no Christian will deny. Enveloped in mystery as the universe is, scientists have probed and demonstrated most of the essential facts that concern our practical life with regard to the material of which the universe is made up and the forces which fill it. And, enveloped in mystery as the spiritual world is, we may hope, under the guidance of the Spirit of God, and the experiences of the prayer-life, to become "mystics" in the old Greek sense of the word *mustees*, not revellers in a region of unfocussed mystery, but on the contrary, *those who are initiated into mystery*, able to tabulate our knowledge in axiomatic form.

With a view to the formation of an all-conquering Church, our Lord promised, and His earliest disciples afterwards received, in response to whole-souled and united supplication, the Spirit of Manifest Reality (*Pneuma tes aleethias*), Who is also the Spirit of Dynamic Force from on high. Thus arose the Church of Missionaries, composed of men of spiritual insight and assurance (perceivers and knowers as in St. John's Epistle), and radiators of the indwelling Spiritual Power,—types and patterns, in these respects, for all true Church-members, not to say "ministers" and "missionaries" in all succeeding ages. For the Spirit Who made them such was given to abide on earth.

That the phrase *Pneuma tes aleethias* may be translated "Spirit of Manifest Reality," is gathered from the essential meaning of the Greek word *aleethia* and from our Lord's description of that blessed Spirit. As to the question whether Jesus spoke Damascene (Aramaic) or Greek, the reply is, "Probably both", for the Galileans of His day were bilingual

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

in their speech. Whether or not His last discourses were uttered in the tongue in which St. John reports them, the description of the good Spirit which Jesus gave tallies exactly with the word there recorded. In the word *aleethia* the *a* is negative, and the rest of the word, familiar to us in the classical word *Lethe*, means *that which is concealed, eluding the observation, and also escaping the memory*. The disciples had shown a rather distressing lack of insight and failure of memory with regard to the spiritual side of their Master's words, and the office of the sacred Spirit, to themwards, was that of a Teacher-revealer and Remembrancer (John xiv. 26) and Certifier (xv. 26) concerning spiritual things, especially the things of Christ.

We ourselves have been their followers as regards lack of insight and failure of memory in their pre-pentecostal days. Blessed be God that still patiently abiding *with us*, there is the same Spirit of Manifest Reality awaiting the arousal of our receptivity in order to become *within us* a Teacher that will reveal spiritual facts, a Reminder that will keep those facts before our minds, and a Certifier that will satisfy us that we are dealing with matter-of-fact Reality. And, what is equally important, He is the Spirit of Dynamic Force from on High. Possessed of Him, we are to become in very deed Reality-graspers and Force-diffusers in a world of spiritual uncertainty and moral impotency.

Every century has had its own special need of the Spirit, and our century has its needs no less than those which preceded it. Our age is one of machinery, literal and metaphorical. Millions of our countrymen are content with the mechanical side of civilisation to the neglect of the worship of God, and our Churches and Missions—with their fine plants and premises, their well-elaborated organisations and methods—are assailed by daily temptations to forget that *their sole working-force, and their sum-total of success, is prayer-success*.

It is some years since Hyde (in his "Outlines of Social Theology") launched a new aphorism upon the world: "The good is the worst enemy of the best,"* but of all its numerous applications none seems to be more cogent than the one just mentioned. The early Church won its great initial triumphs with the minimum of apparatus; and we may win ours too, if purged from the fatal heresy of substituting so much excellent

* To be exact, his phrase was: "The worst enemy of the better is the good."

apparatus for the Power Divine, and so much "work" for the all-essential life of importunate prayer. Otherwise we shall have a succession of powerless Power-plants, of prayerless Prayer-meetings, of missionless Missions, and other good-natured shams; which will amuse the Powers of Darkness, and perhaps please ourselves, but will do next to nothing toward overturning the exceedingly real forces of evil entrenched and established in the heart of humanity. Oh! our Lord was right, a thousand times right, when He gave as His Last Great Commission the injunction (not "Go ye", but) "'Tarry ye—in ceaseless supplication—until ye be endued with power from on high". His sacred programme was that not until such an essential had been grandly fulfilled were any to presume to have any commission whatever. His little band obeyed; the Spirit of Manifest Reality became a Dynamic Force within them, convincing and compelling, wrestling with and overcoming the powers of evil wherever they proclaimed that "foolish tale" (see 1 Cor. i. 21, R. V. marg.), Christ crucified. And our pride of modern machinery must not be allowed to exalt us above the range of the Apostles' need of essential equipment. The last Commission still stands written, spite of all misquotation. It is now as then: "'Tarry ye"—in strenuous and united supplication.

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With this lengthy, but not un-called-for, introduction let us set down a series of elementary axioms, each of which can be taught in a junior Sunday-school class, and to our families at home; and may need to be, lest they should grow up unacquainted with the principles of an effective Christian career and the service of their Master. We ourselves may mourn the lost years of life, and with all humility seek an absolute grasp and a daily application of such principles of life and work.

(1). The earth on which we live is suspended in the midst of immeasurably vast space, which space is everywhere filled with the presence of the Infinite One. So that were we required to write down our full address, and not omit the chiefest item of all, we should have to set down, not only a certain road in a certain town or city and country, but include the all-enwrapping Presence. It is in God we live and move and have our being.

(2). Our food has not merely been bought at various stores and procured by the store-keepers from near or far; it has been produced under the play of gigantic forces, in beneficent balance,

acting upon the ever-wonderful phenomenon of animal and vegetable life, and not to be explained apart from the fact of a kindly Creator and Engineer of the Universe. These forces belong to Him; their delicate poise and gentle interworking* are the outcome of His wise heart of personal loving kindness. It is thus literal matter-of-fact that our whole life is supported upon Divine kindness translated into nutriment. Our literal life is spiritually supported for spiritual ends. And therefore godliness is not an optional condition to be attained to by the few; it is a binding obligation and privilege that, whether we eat or drink, or whatsoever we do, we should glorify our God. Not to do so is to oppose our Maker with the very forces He has lent us, and hence the exceeding rascality of sin.

(3). The Presence of God everywhere (His omnipresence) is as much a fact as any fact of science; and to have no realisation of that Presence argues that (from neglect of prayer) we have dulled an inner sense of ours, naturally belonging to all who are in any wise godly.

(4). For a soul to commune with its ever-present Father and Redeemer is as natural as for a little child to converse with his father and mother. Not to do so is utterly abnormal.

(5). The grand message for practical life, declared in the Scriptures, is that by a certain soul-attitude toward God, and the persevering outflow of soul-energy toward God, there is gained an actual addition of dynamic force for the personality, character, and conduct.† This is a blessed axiom learned by all who really pray to God, especially those who pray in the name of the Redeemer Christ.

(6). The calmest communion with God is a soul-attitude of great blessedness; but *prayer*, as distinct from such passive communion, denotes the definite outgoing of real soul-energy, induced by the mighty yearning of the divine Lover of the soul; and in its working ("The supplication of a soul that is right with God availeth much in its working", is the axiom of James v. 16) links itself to the mighty forces of the Spirit of God, as, on a steamer, the

* For the subject of the "maladjustments" see an excellent book, "Evil and Evolution" (Macmillan & Co.).

† On this point, it may be added that the Science of Comparative Religion may be narrowed down to the consideration of the fact that the promise-law: "They that wait upon the Lord shall renew their strength" marks off the Book that contains it from all the classics of other religions,—where goodness is always assumed to be a sort of stock-in-trade bestowed at the start and never divinely-augmented afterwards. Hence for sinners and the morally-powerless there is but one religion in the world—that of the Old and New Testaments.

few pounds of energy put into the wheel of the steering-gear become translated into hundredweights or tons of steam-power.

Note. A prayer-meeting is properly not only a time of communion with God, but of strenuous supplication on the part of all present.

(7). Prayer is the chosen channel for the dynamic forces of the Spirit of God. Put forth on behalf of the person praying, such prayer is *always* receptive; put forth on behalf of another person, it affords the required facilities for (or becomes a medium for) the special play of those divine forces upon the soul of that person.

(8). It has been amply demonstrated that, in the case of those who are spiritually minded, and with whom the praying soul has any close affinity, there may be a recognition of the actual moment such prayers are offered (geographical distance being no drawback whatever); and, under favourable conditions, a distinct effect produced upon the mental and physical vigour of the person or persons prayed for. But, apart from such a faculty of definite recognition (which may involve a special sensitising process), there is *always* an augmenting of spiritual force in any receptive soul prayed for.

(9). Furthermore, there is a greatly added power in united prayer, over and above the power in prayer of souls in unsympathetic isolation one from another. That being so, the attainment of unity of soul—the interfusion of soul-energies in the Love Divine—such as was the 'outcome of the ten days' united prayer which ushered in the first Pentecost, must become the chief enterprise of those to whom the Kingdom of God is the chief business of life, as it is normally of every Christian life.

(10). The true Christian life is the prayer-life.

Conclusion. It being an axiom that every real prayer, for anyone near or far, *really gets there*, and may quite double the working-power of the worker prayed for; it is perfectly possible, and therefore our bounden duty, to enormously increase the working-force of our ministry at home, or our mission-staff abroad, by multiplying the number of those who will make it a definite enterprise to pray constantly and strenuously for the various workers for God anear and afar.

God is adequate for the sum-total of human need. God's adequacy is at the disposal of a united band of intercessory souls. Pentecost is a perfectly normal phenomenon. It has appeared historically, and always does and must appear on the fulfilment of the axiomatic principles involved. *God and we, as a praying Church, are adequate to save the world.*

The Place of Joy and Thanksgiving in Missionary Work

BY REV. C. GOODRICH, D.D.

IN one's outlook on life very much depends on the view point. There are at least two ways of looking at the life of a missionary. One is that it holds tremendous sacrifices, constant trials, and intense disappointments. To begin with, all one's dearest ambitions must be surrendered, home ties sundered, and a voyage endured that puts the world between one and the dear native land. And all for what? To be buried up in some remote corner of the planet, to be despised, doubted, perhaps ill-treated, possibly martyred. At the best there is a great language barrier, and one must stumble and falter and be laughed at instead of being eloquent and persuasive, admired and loved. Ah! these things are very real. By and by the first converts are gained, and alas! they prove false. (This was the writer's experience.) Strange, uncomplimentary words are heard as one walks the street. The years come and the years go. Trials are sometimes met that may not be written with pen and ink.

At length there comes a Boxer experience that rocks one's life to the centre. As a sequel a little family is parted, and wife and children go to the home land. Two summers and winters pass, and the missionary finds a lovely breathing place on the top of the world. What long full breaths he takes! And what joy he finds between the missionary visits and addresses! One day he meets a lang syne friend. Suddenly the question is asked, "Are you going again to China? You're a *fool*, Chauncey, *you're a fool*".

Another view of missionary work we heard at the first China Conference in the closing words of an address which was a poem for its beauty. "It is a work fit for the hands of an angel, and it holds a joy fit for the heart of an angel." In what startling contrast is this outburst to the gruesome view pictured above? Is it the truth, or is it enthusiasm? Perhaps it is both. It does not deny the trials and the cross, but it seems to say that the suffering may be far undervalued by the joy which so far overmeasures and conquers it, and which, it would seem, must be filled from some hidden and perennial springs. Was it so that the Great Missionary, with the cross before Him, could say, "I delight to do Thy will, O my God"?

What now may be some reasons for joy and thanksgiving in the missionary work? Shall we mention first this word of the Master?

IT IS A JOY TO FEEL THAT WE ARE DOING HIS WILL

We can learn to say, "I delight to do Thy will, O my God". There was a time when we heard the word—addressed as it seemed to us—"Go ye into all the world". The message grew to be very personal and insistent, almost as if we heard the Lord's own voice calling us "far hence to the Gentiles". It cost some heart-wrenches before we could say, "Lo, I come, I delight to do Thy will, O my God". But ever since it has been very sweet to feel that here, in the unterwelt, we were *doing His will*. It is indeed a joy fit for the heart of an angel.

Having heard the Lord's call, there began to be some new stirrings of heart toward our newly adopted country. China gained our heart as well as our service, our love with our life, and we began to sing,

"Bear me on thou restless ocean,
Let the winds my canvas swell,
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land, farewell, farewell!"

Since that time, as the years have lengthened into decades, the new country has grown more into our heart. Native land is never a whit less dear, but a new affection has grown up for the once strange people.

IT IS A JOY TO BE ENGAGED IN A GREAT WORK WITH
A GLORIOUS FUTURE

And where is there a greater work on the planet than in bringing a resurrection life to this continental land? The heaven of the Gospel, which, with prayers and toils, and sometimes with many tears, we are putting into China, shall work and work "until the whole is leavened". Sometimes *we* become seers, and behold "these coming from the land of Sinim". Other work may fail; this will triumph. Does it seem impossible for China to be lifted up into a new life? And what, pray, were our ancestors fifteen hundred years ago when they drank the blood of their conquered enemies from their skulls?

A new ambition and a deep joy take possession of us when we see the coming glory and triumph of the work into which we are pouring our lives. The heavens of the Bible are filled with brilliant constellations of promises awaiting their fulfillment.

IT IS A JOY TO SEE THE BEGINNINGS OF THE TRIUMPH

The old philosopher, with a sense of joy and power, cried out, "Give me where I may stand and I will move the world". We have found the place to stand—it is hard by the cross—and with one end of the Gospel lever under China we are beginning to move *this* land; this land, which by and by is to move the world, and which, by the grace of God, shall yet help to lift up the world.

In times past we have pounded on this rock when it seemed to laugh at our hammering. And even in those days we "rejoiced in hope". What a blessing that hope did not escape from Pandora's box! But now we are already seeing the fruitage of our labors—Christians, schools, churches, pastors, revivals, and a gradual uplift in Christian sentiment and Christian ideals. How different is the Church in China to-day from the Church of forty years ago! And what is it but the beginning of the end? May we not rejoice to have some share in these successes?

IT IS A JOY, AN EXQUISITE JOY, TO SEE INDIVIDUAL SOULS WON

Paul wrote, "my joy and crown". And what wonder when the harps of heaven are struck and all the bells of heaven set ringing when a single soul is saved. This joy is given again and again to us. To be sure it is not a joy of which the missionary has the sole patent. It is given everywhere to soul winners. But it is a joy very sweet on this side of the world, and especially after long labor and travail pains.

And the present joy of winning souls links itself with the joy of the future. "He shall see of the travail of His soul and shall be satisfied." Only a few months since it was written of one China missionary to whom the gates of pearl had just opened, "She has made a shining mark on the young life and the homes of this entire province and beyond. To have done such a work, to have left behind such a blessed memory, and to have turned so many feet into ways of purity and peace, is joy and glory enough for any one."

HOW CAN THE JOY IN MISSIONARY WORK BE
GREATLY INCREASED?

It is easy to write that we do but need to catch more of the spirit of the Master, to have such love for the lost that we could not wear a crown if it were placed upon our heads, for the one consuming passion to win souls. Then we too could cry, "I have one passion, only one". And we could say with Livingstone, after innumerable toils and sufferings in the dark and then unexplored continent, "I have never known any sacrifices".

One day when our feet tread the streets of gold, and the light of heaven is on our faces, we shall be filled with wondering joy and thanksgiving that to us was given the unspeakable privilege of bringing to the so called 'Celestials' the tidings of a truly Celestial country and heavenly citizenship.

"Consider," "Remember"

(2 TIM. II. 7, 8)

BY REV. P. J. MACLAGAN, M.A., PH.D.

WHEN I was asked to write upon the place of meditation in the missionary life, my first thought was, What does the New Testament itself say? Others, beside myself, may have been surprised to find there hardly any explicit directions on this subject. The contrast in this respect with the subjects of the two previous papers is very marked. "Pray without ceasing." "In everything give thanks." If any one were to challenge us to prove that prayer and thanksgiving are essential elements in the Christian life, these and other like precepts at once occur to us as a sufficient answer. But if we are challenged to prove the claim of meditation to a place in Christian practice, to what text can we appeal? What are we to reply if one whose life is a constant bustle of self-forgetting activity were to say: "Preaching and teaching and prayer I find enjoined on us by the apostles. These are practical things. In them we look out from ourselves to the sinful and dying world which God loves and to which we hasten to bring the love of God. But how can we find time for this inactive and therefore selfish meditation? Of what use is it? At least of what use is it to others? And where do we find it laid down as a Christian duty?"

This challenge is one that we must meet. I have never indeed heard anyone so speak, but do we not act as if we so thought? The challenge comes from our own un-meditative selves, and if we do not directly decry meditation it is because we have always something plausible to say of pressing duties and urgent calls to work.

To begin with, we must admit that for many of us there is no real force in the plea of lack of leisure for meditation. "Are there not twelve hours in the day?" They may not be sufficient for all that we would desire to see done, but they exactly suffice for all that it is our duty to do. Each day they are filled up somehow, and their filling is largely at our option. For our experience is not determined for us by fate, and we should not allow it to be determined for us by chance. If of anything a man says that he had no time to do it, he only means that he chose to do other things which he thought more important. And if in our "twelve hours" there is no room found for meditation, it is just because we think that it is not so important as those other duties we do find time for.

If we would vindicate to ourselves the importance of meditation we must first know what meditation is. In its broadest sense it is thinking. It is not an exercise peculiar to Christianity or even to religion. The philosopher meditates on metaphysical problems and the scientist on questions of physics. Their meditation indeed comes nearer to being "dry" thinking than Christian meditation is likely to do. But Christian meditation is equally thinking. It is much more than "dry" thinking because the matters thought about appeal to our conscience and affections as well as to our intellect. But the thinking should not be less intense and clear because it is not "dry". The Christian religion appeals to the whole man. Christian meditation is therefore the whole man deliberately applying himself to the Christian facts and truths and duties that he may know clearly and feel deeply and act wisely.

A word or two will suffice here to distinguish meditation from some of its counterfeits. It is not the aimless reverie into which it is so apt to degenerate. It implies attention. Nor is it, on the other hand, the fixed contemplation of some mental image, or the inwardly murmured repetition of some phrase, even though the image were the sacred symbol of our Lord's sacrifice and the phrase some golden text of Scripture. Meditation is not self-mesmerism. In meditating we should be think-

ing deliberately and intensely, so that the thing thought about may make all the impression it can upon our whole nature.

"Consider," "Remember." These two words may serve to indicate two phases of meditation, the second of which, however, rises out of the first. In the first we apply our minds to some fact or truth that it may by our thinking about it expand for us into all that it means. We may be analysing it into its elements or comparing it with other ideas. We may, in more figurative language, "brood over it" until it germinates as a seed might, or "revolve it in our minds" as we might turn a gem this way and that and note the varying gleams it throws off from its facets. Whatever the exact mental process it is an application of our minds—thinking. In the second phase of meditation we recall some fact or truth already thus thought about and known, so that what it was seen to mean may at the same time be recalled to us or be revived by reconsideration. For facts and truths are like that strange plant called by some "the heath of the desert," which, so often as it is laid by, dries up and curls itself into a brown ball, but placed in water it again opens and reveals its inward greenness. So a fact or truth not thought about but laid away in our memory is apt to become a dry thing, but recalled and placed again where our thinking can play upon it opens to us and renews for us all its former meaning and makes once more its full complex impression on us.

With this understanding of what meditation is we shall feel but little weight in the objection that we nowhere find it enjoined on us in the New Testament. Meditation is nowhere enjoined because it is everywhere implied. The vindication of its place does not rest on special texts but on the method of the Christian salvation and on the nature that God has given us. Salvation is not a magical process, carried on in unconscious subjects. It rests on revelation. Meditation is the correlative of revelation. It is simply the attempt to apply ourselves adequately to the revelation made to us. For us that revelation has been preserved in a book. We cannot read any book without having in us some "induced current" of thought which is the reproduction of the author's thinking. Moreover in proportion to the worth of the book so do we find that which is first "induced" in us is but a faint and flickering reproduction of the author's mind. This must be intensified by the application of our minds to the book until there is in us a tarin

of thinking as clear, as complex, as vital as there was in the author. If this is true of other books, how much more of that book in which are made known to us thoughts inspired by the Spirit of God.

The Holy Scriptures are ours that we may read, mark, learn, and inwardly digest them. It is a mere matter of definition whether we shall include under meditation one or more of these stages. What it is important to hold is that though we should confine the term meditation to the final stage, it must still be preceded by the others. Let us beware of meditation that is not founded on the Word. Let us equally beware of meditation that is not founded on study of the Word. I grant that not all study of it is meditation. We may study it, for instance, simply as history. And yet as God is the God of order we are likely to find that the chronological sequence of the events through which He revealed Himself has some bearing on the meaning of that revelation. We may study it linguistically. And certainly for our meditation we need to know the meaning of its words and the connection of its sentences. There are, indeed, two errors to be avoided. The first is the error of premature meditation—meditation on something that we have too hastily assumed to be the Word of God. What profit have we any right to expect from meditation on a misunderstood text where a little "study" would have set it in its context clearly before us? The second error is that of stopping short at such "study". Some degree of such study is absolutely necessary. We reap the advantage of other men's studies in the version of the Scriptures into our vernaculars and in abundant "Helps" to the understanding of the Bible. The more we know about the Word the more fruitful is our meditation on the Word likely to be. But from all such special study of that Word of God which we may have chosen for any day's provender we must advance to a further study of it in its wholeness as *God's Word to me*. It is, I suppose, this last study of it that we commonly mean by meditation.

If any one object to so much stress being laid on this intellectual element in meditation I can but state my conviction that as we do not need to go beyond Scripture, which is "the true fountain from which the soul is watered," so it is only by study of it that we can guard against that pseudo-meditation which is either idle or fantastic, which results in nothing, or in extravagant imaginations, unfortunately not always unaccom-

panied by feelings and tempers equally lacking in sobriety. Let such an objector call to mind also all that is said of knowledge in the New Testament, and of the "riches of the full assurance of understanding," and ask himself whether he can be said to know or understand anything which he has not assimilated by thinking it for himself? Nor can this due place of hard study and serious thinking be denied by any appeal to the fact of the teaching of God's Spirit. There is no more contradiction between the call to think and the promise of the Spirit's guidance than there is between the call to work and the assurance that it is God who works in us. "Consider what I say ; for the Lord shall give thee understanding in all things." In our own teaching of others we guard against "cram." Our knowledge must enter the minds of our pupils through their own thinking if it is to become their knowledge. And so it is that God respects the nature that He has given us. Spiritual enlightenment is not supernatural cramming. The Spirit of truth leads us into all the truth. To be led is not to be carried to the journey's end, but to be guided in the patient traversing of the road. And so to be led into all the truth does not mean a miraculous injection of truth into our minds but rather a process of thinking through which the truth is gradually apprehended. So, too, in that other phase of meditation which is suggested by the word "Remember," the spirit brings to our remembrance the things which we have known and causes them to return to us with all their old wealth of meaning and with the perennial freshness of the Word of God which liveth and abideth for ever ; but as He does so He hides Himself in our memories and we are conscious only of our remembering. Prayer does not discharge us from the use of our minds ; and only he can afford to neglect meditation in its two phases who has exhausted God's revelation of Himself, so that he has neither anything new to learn from the consideration of it, nor any nourishing sweetness to draw from the remembrance of what he has already learned.

None of us will make any such claim. On the contrary we testify to the surprising fertility of the Word of God whenever we have dealt fairly with it. So soon as we gave heed to it, it became to us the Gospel of our salvation. And from that day to this all that we have known of God's grace has come to us through the Word. Nor in saying this am I unmindful of the sacraments of grace, for of them the Word is an essential

element. It is through the Word that we have in fact known the Lord. Here surely is a great incentive to meditation upon it. "Long for the spiritual milk which is without guile, that ye may grow thereby unto salvation ; if ye have tasted that the Lord is gracious." The spiritual or reasonable milk of which the apostle speaks is nothing else than the intelligible Divine Word which we have found to be the proper nourishment of our reasonable souls. Because of our experience of the Lord's grace in the Word, and because we hope for salvation through its nourishment, let us long for this spiritual milk ; remembering, withal, that the contamination to which it is most liable is the admixture of our own culpable misunderstandings.

It is possible, however, to admit the profitableness of meditation for ourselves, and yet to find no place for it in our lives, because of our engrossment in Christian work. We allow ourselves to look on meditation as a spiritual luxury for which we have no time. 'Here we must be up and doing. When God gives us leisure—by sending a colleague or an illness—then we will meditate.' So we argue. Now, no doubt, great wisdom is required to balance conflicting interests within the narrow confines of our crowded lives, if indeed a conscientious scrutiny allow us to call them crowded. Nor can we deny that meditation may become a form of spiritual selfishness ; for meditation may, like prayer, "keep us back from works of love". To many of us missionaries there is, moreover, a special force in the suggestion that meditation is spiritual luxury. All that we need to teach is so simple that we do not need to be entering deeply into Christian truth.

More than one error lurks in such arguing. Here it is enough to reply that meditation has other results than increase of knowledge. We are invited to meditate not only by the inexhaustible riches of the Divine revelation but by the very limitations of our nature. We cannot keep all truth, nor get the whole meaning of any truth always before us. We must "remember" as well as "consider." Timothy was to remember not the mere facts about Jesus Christ—His resurrection, His Davidic descent—but these, "according to the Gospel," as interpreted in the Gospel, weighted with all the worth of the Gospel. To remember is not to recall the bare fact or naked truth, but so to recall it that it becomes again the whole fact, the whole truth, with all its spiritual values attached to it.

These spiritual values are apt to fade away or wear off, and it is by meditative remembrance that they are renewed.

Or to look at the same matter from a different point of view. The impact of truth is made greater by the impact of faith. 'God maketh the reading but especially the preaching of the Word to be effectual unto salvation.' A believing man has a narrower range than the printed page, but is more effective within it. The truth made known is the same, but, as spoken, it goes forth with all the momentum of the speaker's emotion and of his will to persuade, and the will to persuade has in itself a persuasive power. Now without meditation we lose this advantage over the printed page. We are preaching the truth of the one living God. For that, we say, we do not need to meditate. Certainly it is easy to state this truth clearly enough with our usual arguments and illustrations. It is too easy to do this without that thrill of adoration, that holy scorn of idolatry that moved an Isaiah. How impossible without prayerful meditation to approach that lofty earnestness! I confess to feeling sometimes, after some days' evangelizing, that I was in danger of profaning the truths I preached, and I have intermitted the work that I might have time to renew in myself the impression, not of their truth, which I did not doubt, but of their grandeur which I had ceased to feel.

So is it also with our teaching. In a recent home journal I find the following quotation from Dr. Dale: "Unless our Lord is spoken of with the reverence, awe, and wonder which His Divinity should inspire, I think that to talk to children about His earthly history must discourage faith rather than contribute to it." But how shall we keep fresh in ourselves this reverence, awe, and wonder unless we take time to meditate on this mystery of godliness so that we may realize that He of whom we speak was indeed God manifest in the flesh? To meditate is to put ourselves in the way of such enriching and empowering realizations.

I close with one other consideration. Much of our work is not "in sacris", though it is "circum sacra". It does not in itself differ from what we call secular work, and in doing it we more easily forget that we are Christians, and so become weak as other men. We may guard against this danger by continually reminding ourselves that this work too is work for the kingdom. Another protection is to have each day some portion of the Divine Word so lodged in our hearts that it shall keep its

place there all the day long. This is not easy ; but the practice of meditation makes the meditative mind that can keep its hold of a truth amid, and even under, a bustling stream of other thoughts. There is a knack by which a savoury morsel can be retained in the mouth and made to flavour successive mouthfuls of the more insipid rice. And when by practice we have attained the meditative mind, we shall find it possible to attend to the importunate sequence of our secular duties the while "our secret souls a holy strain repeat".

The Witnessing Church and Her Divine Equipment.*

BY THE RIGHT REV. A. TUCKER, D.D., BISHOP OF UGANDA.

'But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.'—Acts i. 8.

MY subject to-night, as you will gather from the familiar words of my text, is the witnessing Church and her divine equipment. The scene is the Mount of Ascension. A crisis in the world's history has come. One dispensation has drawn to a close. Another is about to be inaugurated. The blessed Master's work is accomplished. He is about to leave this world of ours and to take His seat upon the throne of His glory, the throne of His Father and our Father. But ere He leaves His sorrowing disciples, He will entrust to them and to His Church a solemn charge. He will give them a work to do, a duty to fulfil. At the same time, lest their hearts should faint and their spirits fail at the thought of the immensity of the task entrusted to their hands and the weight of responsibility laid upon them, He will give them a promise of a power that shall fit them for their work and enable them for all that shall come upon them. And so, ere the cloud descends that is to hide Him from their straining vision, He gives utterance to the words of my text, 'Ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.'

* A sermon preached at St. Bride's Church, Fleet Street, May 4, 1908, on the occasion of the One-Hundred-and-Ninth Anniversary of the Church of England Missionary Society.

What wonderful words, words of the deepest and most profound meaning! Think of it, beloved, divine power—all that those pregnant words connote, all that they can suggest of equipment for the spiritual life! Divine power promised to the sons of men; that henceforth, through the channels of human nature, it might put forth its mighty energies; that every true believer, that you and I might have strength for our inner life of conflict with sin and Satan, and power for our outer life of service and of work.

This divine equipment was to be the coming of the Holy Ghost upon them. 'It is expedient for you,' said the Lord Jesus upon an earlier occasion, 'that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.' This was a hard saying. How could His going away be for their gain? Could anything compensate for the absence of their beloved One? Could any explanation be so disappointing as that by which He strove to assure them that His coming again would more than make up for that absence the very thought of which well-nigh broke their hearts? He was going away, but He was coming back again; the world should not see Him, but they should see Him and their joy should abide. It was, however, to be a vision of faith, not a mere sight of the senses, not a return to the world for forty short days merely, but a coming by His Spirit to take up His abode in their hearts.

Henceforth the life of the Church was to be His ever-present absence. This was a truth of the very deepest import, but one difficult for the untaught to realize. But He would teach them.

By His coming and going during those forty days, He taught them lessons of deep, deep meaning. Those wonderful appearances and disappearances after His resurrection were a kind of preparation for that time when the physical would be exchanged for the spiritual presence. He would teach them that He was always at hand, though they could not see Him; that He was always thinking of them, oh, so tenderly, that He was always caring for them, oh, so carefully, though He might seem to be far away. Absent in the body, He was present in the Spirit and in the fulness of His divine power. Nor was the lesson thrown away upon the disciples. It was burned too deeply into their hearts and souls to be easily effaced.

And now He has really left them, the cloud has received Him out of their sight, and they return to Jerusalem with great

joy. For ten days they worship and wait at the footstool of the throne of the high and holy One. They give expression to their souls' deepest and most heartfelt cravings and convictions, to their faith in Christ as their Saviour, to their adoration of Him as their Lord, to their love of Him as their Friend, to their devotion and readiness to work for Him as their Master. In one word, Jesus Christ their Saviour, their Lord and their God, is the object of thought, of adoration, and of love. Thus tarrying, thus worshipping, their souls grow into living and loving sympathy with Him upon His Throne. Then, when they were prepared, then, but not till then, the blessing came—the promised power, the flood-tide of Pentecost, with all its living fulness. 'Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.' Then, in very truth, they realized what you and I so need and long to realize—what it is to be strong in the Lord and in the power of His might.

The power, the power of the Spirit of God in all His living fulness, came to fit and equip them for the life to which they had yielded themselves and to which they had been called—that of witnessing. 'Ye shall be witnesses unto Me.' With some the chief witness was to be that of a holy life, revealing the source from which it came. With others, it was the happy consecration of themselves entirely to the work of proclaiming by word of mouth the glad tidings. But all needed and all received the gift of power, as an indispensable equipment both for their life and for their work. Jesus Christ had now received the Kingdom, and all power in heaven and on earth was given unto Him and was by Him to be bestowed upon His people just as they had need, whether for a holy life or for effectual service.

And this divine equipment was not bestowed solely or exclusively upon the apostolic band, but upon the whole Church, upon all assembled together at that supreme moment. They were to be, all of them, a chosen generation, a royal priesthood, a holy nation, a peculiar people. It was an endowment to be enjoyed by the whole Church down through all the ages, a vivifying power that should henceforth breathe in all the varying circumstances of the Church's history, a tide of light which should roll—aye, and shall roll from shore to shore, till 'the earth shall be full of the knowledge of the Lord as the waters cover the sea'.

This power is the Church's divine equipment, her glorious inheritance. In its possession she is unspeakably rich whatever her outward condition may be. She may be stripped of all her earthly possessions, she may be persecuted, despised, cast down—yea, to all outward seeming, destroyed, even as the Church of Uganda five-and-twenty years ago. But if she hold fast the gracious gift of the risen and ascended Lord, she is invincible and the gates of hell shall not prevail against her. In the mightiness of this power she went forth, in the primitive age, to do battle with the idolatries and immoralities of Heathendom. Her conquests were world-wide. Jew and Gentile, pagan sorcerer and wonder-worker, all alike were powerless to resist the all-conquering Christ, as proclaimed by the empowered messengers of the Gospel; and thousands everywhere, through apostolic preaching, gathered around the foot of the Cross.

Beloved, is there one of us here to-night who does not look back to Pentecost with wistful eyes, longing for a ministry of pentecostal power for the fulfilment of the task entrusted to our hands—the evangelization of the nations? Mere physical miracles are not what we crave; we crave the greater works which Christ promised that His believing followers should do. We crave the quickened soul, the changed life—the death unto sin, the life unto holiness. The power of the Spirit of God, the Church's divine equipment, is with her still; still it is placed at our disposal. But—and this is the question that I would fain press home upon you and all our fellow-workers in the mission-field—do we claim it? Do we use it? Or do we not trust in other strength, in mere intellectual capacity, in personal influence, in meretricious attractions, in the forces of so-called civilization, in the fetish of organization, in natural strength, instead of in this great supernatural power, the power of the Spirit of the eternal God?

I. First, as to the Church in her work at home, how is it with her in this respect? Beloved, I am only too sadly conscious of the tendencies of this human nature of ours, the strength of the temptation to walk by sight and not by faith, to believe in the material rather than in the spiritual, to trust to the natural rather than to the supernatural—I am too conscious of all this to speak in aught but the deepest humility and in the most tender sympathy. But I must speak, and what I have to say is this—it seems to me that a widespread yielding to this

most powerful and most subtle of all temptations is one of the characteristics of the Church of the age in which we live. In no other way can I account for the phenomena which, as one watches from the far-off land of Uganda, one sees accompanying the evolution of events in the home land : the unhappy divisions in our beloved Church, the alienation of the masses, the awful fact that something like twenty millions of our population never enter a place of worship, the consuming passion of the multitude—the classes and the masses alike—for amusement and pleasure, the desecration of the Sabbath, the impending destruction of the home. All this seems to me to point in one and the same direction : the utter helplessness of the Church in battling with the materialism of the age, owing to her failure to realize her true mission, the greatness and the glory of the task entrusted to her hands of witnessing, in season and out of season, by life and word, to her risen and ascended Lord, of proclaiming, as in primitive days, the Christ who has come and the Christ who is to come again, a living, loving, personal Saviour. And so she has been unable to claim the fulfilment of the glorious promise of the text, ‘Ye shall receive power, after that the Holy Ghost is come upon you’. As a Church she is half-hearted in her witness, and therefore as a Church she is, comparatively speaking, without the power.

Beloved, I have this to say further, and I say it with the very deepest conviction of my soul, and with all the earnestness which the solemnity of the occasion demands (and, believe me, I regard it as a very solemn occasion indeed): that nothing, absolutely nothing but this divine power can avail to deal with the materialism of these Mammon days of ours with their heartless plutocracy and pretentious philanthropy, and so to save our country from impending disaster and ruin. Her safety lies, it seems to me, in the Church of the living God realizing her true position, character, and mission, shaking herself free from that narrow ecclesiasticism which is hampering and hindering her in her work, ridding herself of all mediæval accretions, and, returning to the ideals of the primitive age, laying hold of that power which has been promised to the witnessing Church as her divine equipment and without which she cannot but fail in her God-given task.

For what, after all, is a Church which claims divine sanction without divine power? A mere cumberer of the ground. What are ordinances in themselves? What is worship

without the Spirit? What are creeds without convictions? Words, words, words, nothing but words! But *with* the witness, a witness, clear, distinct, and definite, a witness to Christ as the Saviour not only from the penalty but from the power of sin, a witness to Christ as the Deliverer from all that is vile and debasing, not to a dead Christ but a living Christ, risen, ascended, and glorified; and *with* the power—for the witness and the power will always go together—then all is changed. Ordinances are vitalized, creeds become the expression of the heart's deepest convictions, worship a reality, Missions have a new light thrown upon them. Instead of being regarded as an inconvenient adjunct, they are looked upon as *the* work of the Church, the *raison d'être* of her existence. Deficits become a thing of the past. Church Conferences and Congresses become realities. Our unhappy divisions are healed, because all such petty questions as ecclesiastical vestments fall into their proper place; and at once it is seen, with heartfelt humiliation, how pitiful, not to say cruel, it is to be thrusting such questions upon the Church, when millions, in this so-called Christian England of ours, are going down to their graves un-Christianized and unevangelized, heirs of immortality undignified with the consciousness of divine descent and uncheered with the hope of a happier hereafter.

II. Then, secondly, as to the Church in her work abroad, how is it with her in this respect? So far, we have been thinking of the Church of to-day in her home work, and we have seen much to weary and to depress us in her failure to realize her high and sacred mission (that of witnessing), and her consequent lack of power, the one great essential of her work. But when we look abroad into the great harvest field of the world, we are bound to admit that the prospect is brighter, the outlook more hopeful. It is true that we see not all we wish to see. We watch with the angels at the open gates for the coming of the nations; but still, still they come not. Christ is still the despised and rejected of men. Those who love Him we can almost count; while those who love Him not are as the sand upon the sea-shore for multitude. Some there are that slander Him, more to whom He is utterly unknown. Some there are who are sick and tired of hearing His name, and others who hate Him with a hatred fierce as death.

But yet, notwithstanding all this, there are streaks of glory and signs of morning in our sky; a century ago there was

practically none: While Western Civilization seems to be more and more rejecting Christ, heathen lands in a remarkable way are responding to missionary effort. The Gospel, blessed be God, is going forth to all nations, is being preached as a witness, and divine patience shall yet see of the travail of her soul and be satisfied. The power of the Spirit of God is working through His servants who, in obedience to His command, are witnessing for Him even to the uttermost part of the earth.

Look at China. Can we see unmoved the stirring into life of that vast empire from her age-long slumber, and not recognize the fact that the quickening power is that of the Holy Spirit of God? Can we listen unthrilled to the story of the centenary of Protestant Missions in China, with their joys and sorrows, their trials and difficulties, their persecutions and blessed martyrdoms? And then that coming together of the Shanghai Conference. I know not whether in all the history of Christian Missions there is recorded an incident which, to my mind, is so evidential of the presence and power of the Spirit of God working through His witnessing servants, as the assembling of that historic gathering. And then that crowning Resolution on unity. Listen to those seven hundred representatives of fifty Protestant Missionary Societies as, with one voice, they make their solemn declaration :—

In view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship, one in regard to the great body of doctrine of the Christian faith, one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost, one in our testimony as to sin and salvation and our homage to the divine and holy Redeemer of men, one in our call to the purity of the Christian life and in our witness to the splendour of the Christian hope.

Can we wonder that, as that Resolution was unanimously passed, the whole Conference rose to its feet, as one man, and broke forth into the song :—

Praise God, from Whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

And then, look at India, if you would see further evidence of the gracious working of the Spirit of God through His witnessing servants. What great heart-throbbings are there, what deep soul-questionings, what yearnings after a better life,

a higher and a holier life than Krishna, Buddha, or Mohammed can lead men to ! Can we read unmoved that prayer offered at the commencement of the National Congress at Calcutta last year ? 'We seek Thy blessing, O Heavenly Father ; give the guidance of the Holy Spirit to the President and all the speakers, that nothing may be said or done that is not in accordance with Thy divine will.' Surely, surely the Spirit of God is moving the hearts of men who, without professing Christianity, can offer such a prayer as that !

Then, look at Japan, her uprising among the nations, the providential breaking down of all barriers to the entrance of the Gospel, and the remarkable spirit of inquiry that is abroad. Look, too, at the hermit kingdom of Korea, her spiritual awakening, her acceptance of the Gospel to such an extent that it is seriously questioned whether, after all, the Far East may not be evangelized through her instrumentality.

And then, lastly, turn your gaze to that great continent of Africa from whence I come, and with which I have been associated for more than eighteen years of happy, blessed service. What a changed condition of things are we permitted to witness there, compared with that of this day five-and-thirty years ago, when in his grass hut at Ilala, wasted and worn with sickness and privation, and upon his knees, Livingstone yielded up his spirit into the hands of his Saviour and his God. West Africa, with its constituted Church and native bishops ; Central Africa, with the Congo Missions, the Missions of Nyassaland—the Universities' Mission to Central Africa at Likoma, and the Presbyterian Mission at Blantyre, with its wonderful educational work ; East Africa—Zanzibar, Mombasa, Ussagara ; and, 'last but not least, in our dear love,' Uganda : all alike tell a wonderful tale of blessing vouchsafed to the witnessing Church since this day five-and-thirty years ago, when Livingstone died, the witness faithful and true.

In Uganda, to which one's thoughts naturally turn, what marvellous things have we been permitted to see there, what a quickening into life ; what a multitude of souls, dead in trespasses and sins, have heard the voice of the Son of God, and have come forth from the grave of sin and death, and are now living in the light and liberty of the sons of the Most High ! Eighteen years ago, when first I visited Uganda, there were but some two hundred baptized Christians there ; but well do I remember the deep impression made upon me by all that I saw

and heard of the work of the Holy Spirit of God, and the anticipations that one formed of a rich harvest of souls. Nor have we been disappointed. The little band of two hundred has grown into a mighty host of 62,867. Of these more than 36,000 have been baptized within the last five years. In other words, during the last five years in succession over 7,000 souls each year have been baptized into the Church of Christ in Uganda.

But this is not all. During the years of my ministry in Uganda, I have been permitted to lay hands in Confirmation upon no fewer than 20,000 men and women. What the training and instruction of this multitude of precious souls required in the way of sustained effort and service on the part of the missionaries, native and European, clergy and lay-readers, men and women alike, would be hard to tell. Practically every one of the adult candidates for baptism and all the candidates for confirmation have been taught to read the Word of God in their own tongue, have been taught the fundamentals of Christianity, have been taken through one Gospel after another, have been examined, tested and tried in every kind of way as to their knowledge of the way of salvation and of their living faith in Christ as their God and Saviour. Nothing but the divine assistance could have enabled the servants of God for such a gigantic task as that, and that assistance has not been lacking. 'Ye shall receive power, after that the Holy Ghost is come upon you.'

And that same power which enabled the primitive Church for her God-given task of witnessing, and which, as we have seen, is blessing our own beloved Church in her missionary enterprise in India, China, and elsewhere, has also prospered the Church of Uganda in her missionary work, and so the stream of blessing flows on.

The Church of Uganda commenced her career of witnessing in the earliest days. Toro, Bunyoro, and Ankole were successively occupied not by Europeans but by Baganda missionaries, and at once the stream of blessing commenced to flow. Twelve years ago I paid my first visit to Toro and baptized the first converts, all of whom had been prepared by the Baganda witnesses who had preceded me. It was the same in Bunyoro and Ankole. Ten years ago, there were but some sixty souls baptized in all those countries. Now there are more than 6,000, of whom nearly one-half are communicants.

In July and August of last year I visited all those Lunyoro-speaking countries, and never shall I forget the deep impression made upon me by all that I saw and heard of the work of the Holy Spirit of God. As I drew near to Kabarole, the capital of Toro, some 3,000 men, women, and children came out to greet me on the road. It was not a personal greeting. Wonderful to relate, it was rather a demonstration of joy at the news which had recently reached them, that the whole Bible was to be translated into their beloved mother tongue. But the supreme moment came when, a few days later, two men, natives of Toro, tested and tried, were solemnly set apart as deacons for the work of the ministry. Thus the foundations of the native ministry in Toro have been laid. And just as the Church in Uganda in the early days went forth to witness on behalf of her Lord, so the Church in Toro, in her turn, is giving herself to the same God-assigned task in the regions beyond, and the power of the Spirit of God is being manifested through His servants who, in obedience to His command, are witnessing for him even to the uttermost part of the earth.

III. So far, we have been thinking of the working of this power as it quickens, cleanses, unifies, and builds up. Let us now briefly glance at one or two wonderful instances of the working of this same power in what are called matters of providence, but which really constitute a vindication of the sovereignty of the Lord God Almighty.

Call to mind the days of the persecutions in Uganda. The king, Mwanga, attempts to stamp out Christianity with fire and sword, and scores of young lads are cruelly done to death. He knows not then but he learns later how vain it is to fight against God. Twenty years pass by, and, while the bones of those valiant soldiers of Christ have been whitening under the scorching suns and drenching rains of heaven, the Church, watered by the blood of those martyrs, has increased and grown until she numbers some 50,000 members. Then, in the providence of God, one is sent to the margin of that dismal swamp where those young lads died. Their whitened bones are found and, with praise and thanksgiving to God for the faithful witness of that martyr band, they are consigned to their last resting-place, in sure and certain hope of the 'resurrection to eternal life'.

Again, Hannington, the lion-hearted, is slain by the hand of Luba, the instrument of Mwanga's fears and cruelty, and for a

while his bones lie whitening beneath that fierce Busoga sun ; then, being gathered up, they are carried on and on until, some seven years later, they find their last resting-place beneath the shadow of the great cathedral on the hill of Namirembe, 'the hill of peace.' And as they are being laid to rest, the king—wonder of wonders!—stands by the grave-side. He seems to be a penitent ; we know not. However, a few more years pass by and, as an exile in a far-off isle of the Indian Ocean, Mwanga yields at length to the power of the all-conquering Christ and, ere he passes into the unseen world, is baptized into that Name which is above every name and to which every knee shall bow.

Then comes the final scene of that awful tragedy of '85 when Hannington, delivered from the burden of the flesh, enters upon that life which has 'no blot or smudges, no incoherence, but sweet converse in the presence of the Lamb'. Twenty-one years go by, and Luba, unbaptized but not untaught, follows his master Mwanga into the unseen world ; but, ere he passes away, he learns that his own son—Timothy Mubinyo—has been baptized by the son of his victim, the murdered Bishop. So wonderfully does God work through His witnessing servants.

In all these various ways we have seen the Spirit of God working, quickening, cleansing, sanctifying, unifying, and, last of all, vindicating. But, and this is the first of two thoughts I would fain leave with you in closing, we see not this power manifested apart from the witnessing. The witness and the power will always go together. It was so in the primitive Church. 'With great power gave the Apostles witness of the resurrection of the Lord Jesus ; and great grace was upon them all.'

Even now our own beloved Church lacks power because, as a Church, her witness is so feeble. The fact is—and the sooner she recognizes it the better—she is simply wasting her strength and consuming her energy upon trivialities, instead of rising up in all the might and majesty of the Lord her God and going forth to do battle with Satan and all his hosts, in the spirit of him of old time who said, 'Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, Whom thou hast defied.'

IV. And so I come to my closing thought, the one great truth which I desire, above all others, to press home upon you

and all the members of our beloved Society, and that is, that the missionary work of our Church can only be done in the power of the Spirit of the eternal God. You may call it, and you probably will call it, a commonplace, a mere truism. It may be so, it is one that I shall never be weary of repeating, one that I would proclaim from the very housetops, one that I pray may never cease to ring in the ears of every worker for God, whether at home or in the mission-field, one that it seems to me it is specially necessary for us to remember in these materialistic days of ours, in which organized appeals to the senses (even in missionary work) play so large a part.

My plea, therefore, to-night, is for a fuller recognition of the work and place of the Holy Spirit in all our mission enterprise, whether at home or abroad. In theory I know we acknowledge it, but do we do so in practice? I doubt it. I do not know that anything distresses me more than to hear those wonderful changes that have come over such countries as that of Uganda ascribed to any and every other agency rather than to the Spirit of our God. A thirst for intellectual knowledge, a craving for being in the fashion, a desire to get on in the world—such are some of the forces to which, not infrequently, these wonderful miracles of divine grace are ascribed, even by professing Christian men. Beloved, let us beware. One remembers how, in the old days, there were those who ascribed the works of the Lord Jesus to Satanic agency. 'He casteth out devils through Beelzebub the chief of the devils.' And one remembers with awe what Christ thought of the dishonour thus done to the Spirit. And it seems to me that we are approaching perilously near to the awful sin of those blasphemers, when we dare to refuse to the Spirit the honour due to His gracious work.

Oh, beloved, let us honour the Spirit, ever seeking to see His work, ever trusting His almighty power, ever giving Him His proper place in all our mission enterprise. Let us pray, and plan, and work in a spirit of holy optimism, an optimism based upon simple faith and trust in this gracious promise of our divine Lord and Master, 'Ye shall receive power, after that the Holy Ghost is come upon you.' Let us arouse ourselves from our slumbers; and with the battle-cry of the saints of old upon our lips, 'Our all for Jesus, and Jesus our All,' let us go forth to the conflict, our one aim and object this, and nothing less than this—*Christ for the world, and the world for Christ!*

Mohammedanism in Nanking

Notes on a Winter's Reading. Observations and
Conversations among the Moslems

(Concluded from p. 402, July number.)

BY WILLIAM BACON PETTUS, B.A., NANKING

THE economic condition of the Mohammedans in Nanking averages about the same as that of the Chinese. They seem to be just as good business men as the latter, and there is no reason why they cannot engage in any business which does not necessitate their handling or eating pork. I believe they do not consider it right to have anything to do with wine or tobacco, but here they sell both. Among them one finds Confucian teachers and even officials, though the latter have to compromise themselves by bowing to the Confucian tablet. They have tea shops and restaurants, are jewellers and dealers in gems; they are cloth merchants and mat makers, they farm and do coolie work. Many of the donkey boys are Mohammedans. A few of them are servants in foreign employ. They have a complete monopoly of the beef business and handle nearly all the ducks. But their prohibition of pork has very greatly limited them in a business way, because with the Chinese system of living, by which employees sleep and eat at their employers' stores, the Mohammedans cannot find employment except at Mohammedan places of business, and the result is they cannot learn any trades except those in which their people are already established.

China moulds and changes everything which comes to her. The following are some of the ways in which she has moulded the Mohammedans :—

1. They use the Chinese clothing and wear queues, though they always tuck these out of sight under their caps during prayer.
2. Their women appear on the streets without veils and observe the custom of foot-binding.
3. With the exception of pork, they eat Chinese food.
4. Their observance of the rules of prayer is most slack.
5. The percentage of those who make the trip to Mecca is very small, though this is supposed to be essential.
6. Their missionary zeal has been so weakened that Mohammedans from abroad declare "These are not Mohammedans".

When I visited the mosque on Canton Road in Shanghai, where a number of Mohammedans from India worship, they jeered at me. This has not been done at any of the mosques for Chinese Mohammedans to which I have been.

But in spite of these modifications they live here a separate and a marked people. They are in more respects a separate people in China than are the Jews in England or America. For instance :—

1. Those who are descended from the Arabs, Persians, and Turks are taller and straighter than the Chinese, and differ from them in the shape and color of their faces. They wear mustaches at an earlier age than the Chinese and besides have a custom of clipping them, which enables one to pick them out at a glance when walking along the streets. Since learning of this custom I seldom take a walk in the city without recognizing several Mohammedans. They also tear out by the roots all the hair in their nostrils and armpits.

2. Their homes can easily be distinguished from those of the Chinese because they never have any Chinese characters either on or above the doors, and do not use the protecting wall which is so often found opposite a Chinese door. I have found the usual difficulty which one encounters in trying to get into their homes and so can tell very little about their home life. They can have only four wives, though they may have all the concubines they are able to support. In cases of plural wives all are of equal rank and not divided into tai-tais 太太 and i-tais 姨太, as are the wives of Chinese.

3. They do not commonly intermarry with other Chinese. In all cases of such marriage of which I have learned, the Chinese, whether man or woman, becomes Mohammedan.

4. Mohammedan food shops have signs indicating that they are Mohammedan. The signs are either the picture of the pitcher, or the characters "tsing djen" (清真) or "giao men" (教門). I have been told that in Hangchow they sometimes used the characters "hwei hwei" (回回).

5. They do not contribute to the building of temples, to processions in honor of idols, or to the theatricals held in temples.

6. They recognize only one God and do not worship him through any symbols, though all prayers to him are sent by way of Mecca.

7. They practice the rite of circumcision.

8. In addition to his Chinese name every Mohammedan has an Arabic name, which is bestowed by the Mollah.

9. Their burial customs are very distinctive. The dead are kept only three days after death according to the oriental methods of computing times, which means two days of actual time, and are carried from the home to the grave in long cases kept for the purpose at the mosque and used repeatedly. Enclosed only in a long cloth the body is placed on the ground in a deep grave with the head toward the north and the uncovered face turned toward the west, where lies Mecca. The sides and ends of the grave are supported by heavy timbers, and still heavier ones are placed on top for a cover. There is thus enclosed a space two feet wide, six feet long and four feet high. This is in order to provide room for the dead to kneel and pray toward Mecca. The mound over the grave is shaped up square and never round like the Chinese grave. When there is an enclosure it also is square. The graves are placed in straight rows, with the older generations to the north. Evergreens are usually found in the cemeteries, and these also are in regulated rows.

10. They regard themselves as an alien people and not as Chinese. This is true even of those who are descended from a Chinese ancestry. To go to Arabia is to return to their native land. They speak with great contempt of the Chinese and of Chinese customs. At present they are trying to regain the extraterritorial powers which they once possessed but lost centuries ago. Recently representatives were sent by the Mohammedans in Peking to the Sultan of Turkey, who is recognized as the political head of the orthodox Mohammedan world, asking him to send officials to China to examine into the conditions of Moslems here with a view to helping in their bettering if possible. Several of the leaders in Nanking and in other cities which I have visited tell me that the commissioners sent by the Sultan reached Peking last year, coming via Russia and Siberia. At Peking, where they remained several months negotiating with the Foreign Office, they were assisted, according to the account given me by one man who claims to have been their interpreter, by the German diplomatic representatives. I do not know the results of their efforts to secure consulates. At the time of writing, these commissioners are in Kansuh and are expected to come to Nanking in October. It is interesting in this connection to remember that the great Mohammedan rebellion in China in the middle of the nineteenth century was incited by Turkish emissaries. The leaders of the mosques are very anxious to have consulates established because they claim that the present laxness of the Mohammedans in the observance of their Moslem customs is due to the fact that the religious leaders have so little power over them. That they will succeed in securing extraterritorial privileges for all Mohammedans is not probable. Since many of them are native-born Chinese with little or no Arabic blood in their veins, the granting of such privileges would be the

surrendering of sovereignty over Chinese subjects because of their having embraced a foreign religion. Under the "favored nation" clause this would be immediately extended to all Christian converts. It is interesting, however, in showing the close connection between the Moslems in China and those in other parts of the world, and indicates that the Pan Islamic movement is striving to make itself more than a mere name.

At Nanking University and at the Christian College there are a few Mohammedans, and some of these have accepted Christ. No missionary in Nanking has been designated to work among the Mohammedans, and I believe none has set apart any of his time to work among them. Their traditions are such that one who is to work among them should receive special training, and a special literature should be prepared for them. They have developed a considerable vocabulary for things spiritual, in Chinese, and literature intended for them should be free and prepared only after a study has been made of what they themselves have. Christian literature in Arabic can no doubt be used, and I understand some tracts in Arabic have been distributed. Here and there in this part of China there are one or two who have become Christians, but they are very rare. At the Shanghai Conference one missionary from Kansuh reported that in that province, where there are about 10,000,000 Mohammedans, only one had been won to Christianity. I have found mention of a few missionaries of some of the societies at work in the western provinces having done a little for them, but so far as I have been able to learn not one worker, either European or Chinese, has been set apart for this field of nearly 30,000,000 people. In India many missionaries have given a part or the whole of their time to work among the Moslems, have learned the language and literature of Islam, have prepared suitable printed matter, and converts have been numbered by the thousands. There are now in India more than two hundred Christian evangelists and pastors who have been won from the ranks of the Mohammedans. There is an old belief that there is no use working for the Mohammedans and that none ever become Christians. Nothing could be more false. There was a convert from Islam before the death of the prophet and there have been converts ever since when the Gospel has been faithfully declared to them.

Mohammedans in China have a feeling of kinship with Christians, though they are not slow to tell us that we have

departed from the true faith in accepting the New Testament which they declare is false. It warms the heart of a Christian to find this large body of rigid monotheists. In this land of idolatry, where the priests are such frauds, knowingly deceiving the people, where the idea of a personal, omnipotent, omnipresent God is so difficult to inculcate, where the people are so ready to hold to several religions at one time without reference to whether they harmonize, it is refreshing to come into contact with this people, who have a definite faith to which they really hold, and who bow to none but the one God. One of their simple, clean mosques has more in it that appeals to one's prayer instinct than have all the temples. But when a Christian comes to learn from their lives and from their teaching what they conceive to be the characteristics of the God they worship, then he realizes that even on this one point on which they are apparently at one with us, they are really very unlike us. Their God is an immoral and terrible monster animated by hate and jealousy and not capable of unselfish love. Judging by what I have learned among them, Palgrave's famous description of Allah is absolutely true.

Alfred Austin wrote at Constantinople :—

“ Now vesper brings the sunset hour,
And where crusading knight trod
Muezzin from his minaret tower
Proclaims, ‘ There is no God but God.’

Male God who shares His godhead with
No virgin mother's sacred tear,
But finds on earth congenial kith
In weddings of the sword and spear.

Male God who on male lust bestows
The ruddy lip, the rounded limb,
And promises at battle's close
Houri—not saint or seraphim.”

They have, however, gotten a firm grasp upon some truth, and it is the positive good rather than the negative bad on which we must build. In a recent book issued by Longmans entitled “ Mankind and the Christian Church, Being an Attempt to Estimate the Contributions of the Great Races to the Fullness of the Church of God ”, by seven bishops of the Church of England, Bishop Lefroy, the writer on Mohammedanism, after speaking of Islam, says :—

"There is an even larger, deeper, more vital principle which lies behind it, and which is indeed the secret alike of the extraordinary power for conquest and advance which Islam has in its best ages evinced, and of all that still remains of true life and health in the system. Not so much that God is One, as that God *is* . . . this is beyond question the truth which sank into the soul of Mohammed . . . this it is which has been the strength of Mohammedan rulers and armies alike . . . this it is in so far as it is still in any true sense operative among Mohammedans, which gives at once that backbone of character, that firmness of determination and strength of will, and also that uncomplaining patience and submission in the presence of the bitterest misfortune which characterize and adorn the best adherents of the creed . . . Deeper even than the unity goes the reality of the existence of God—of His presence and His power—and this I put unhesitatingly as the fundamental truth of Mohammedanism . . . We greatly need to be recalled to that deepest note of Mohammedan teaching, and to hear again that ultimate declaration of the existence of God:—'I am that I am'. This then is the first contribution which I believe Mohammedan races will bring to the Christian church as they are themselves gathered into its fold."

Correspondence.

"TRANSLATIONS WANTED."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your correspondent "Y" has asked some interesting questions (in the July RECORDER) to which others may have already replied for the August number, not yet published as I write.

There is no difficulty about the word "characteristic", and the only difficulty in the word "historical" is that it suggests a written collection of records, but really refers to *attested facts of the past*. In rendering the word "moral", the characters 道心 (much used by Chu Hsi) are useful as regards the individual and 道德 as regards the moral realm generally. It is

hardly possible to distinguish between such synonyms as "rights" and "privileges". There are "privileges" which are not "rights" (as in question b) and "rightful privileges" (as in question a). "Emotional" must be dealt with in a somewhat round-about way. "Personality"—human—has a new set of terms to express it;—Divine, can be suggested, if not fully expressed.

I beg to submit the following, for emendation by your various sinologue readers:—

Moral.

(a). The result has been claimed as a moral victory.

(其事雖似敗) 彼謂其結局亦實由道德界中獲勝.

(b). The moral condition of the people was deplorable.

其民敗德之行誠爲可惜。

Characteristic.

(a). The characteristic features of the country were—

其地勢特別之處卽云云

(b). The chief characteristics of the people were—

其民特別情形之首要者卽云云

Privilege.

(a). The rights and privileges of the people.

其民所應有之利權。

(b). To rightly appreciate our Christian privileges we should—

我曹由基督教所獲之利權，
欲核計其價值，則須云云

Historic or Historical.

(a). The special revelation of Christ has been individual and historic (taken in the sense of subsequent history).

基督特顯之處有二，一在本
身示人之模範，一在歷代感動
人之事。

(b). We will first treat the subject from a historical standpoint.

今之所先論者，卽由歷代實
事而言之。

Emotions or Emotional.

(a). His emotional nature was manifest in his tears.

彼易受感情，以其流淚所證。

(b). He was a man chiefly governed by wrong emotions.

彼尙來易爲非宜感情所動。

Personality.

(a). He was a man with a striking personality.

其品格不凡(令人可訝)。

(b). The personality of the Spirit.

聖靈實在之體格。

Yours very truly,

W. ARTHUR CORNABY,

(Editor of *Ta Tung Pao* and
Chung Si Chiao Hui Pao).

SUNDAY SCHOOL EXAMINATIONS.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: I was greatly interested in an article by my friend, Dr. Seymour, in a late RECORDER, in which he describes a recent development in his Sunday School work. No one who is acquainted with him will be surprised to hear of the progress of this great work under his care. His experience in the matter of examinations on the S. S. lessons is of special interest to me, as we have tried a similar plan with encouraging success.

In the summer of 1905 the writer made up his mind to propose such a plan. At our annual Association the plan was laid before the brethren and heartily adopted by them. The scheme called for a course of lessons extending over a period of seven years, with examinations annually. All the members of the churches are to be urged to continue the study till the full course is completed. All members received after the adoption of this scheme are to be required to give a promise that they will persevere until the course is

finished. Public recognition is to be given to all who complete this course and from them are generally to be selected the officers and teachers of the Sunday Schools. They are also to have first place in the classes for teacher training which it is proposed to conduct in the future. For the purpose of putting this scheme into effect two committees were appointed. One was to secure the immediate adoption and superintend the study of the lessons recommended on the part of all the members of the various churches and also to conduct the annual examinations. The other committee was to prepare annually the questions to be asked on examination. Of course in introducing an entirely new scheme more or less time was consumed. But at the close of the first year some eighty-five per cent. of the enrollment of our Sunday schools stood the examinations. I have not yet heard the results of the second year's work on this scheme. While we labored under the disadvantages of poorly trained workers, insufficient organization and inadequate lesson helps, still we had a larger number engaged in the study of the Bible, and they have done better work than ever before.

We had a series of the most helpful lectures on S. S. work here a few weeks ago that it has ever been my privilege to hear. Such great specialists as Marion Lawrence, M. A. Hudson and L. P. Leavell were among the speakers. The Southern Baptist Theological Seminary is the first school in the world to establish and put into operation a chair of Sunday School Pedagogy as equal to, and co-ordinate with, the other chairs of the institution. I can bear testimony to the real

helpfulness of the lectures delivered by Dr. DeMent of this chair.

With best wishes for the success of the S. S. work of China,

I am,

Yours sincerely,

J. C. OWEN.

Louisville, Ky.

CONCERNING THE PAIR OF BUDDHIST MONUMENTS AT SINGAN
(653-4 A.D.)

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit me to ask through the medium of the RECORDER if there is any book giving any description of the pair of Buddhist monuments at the Great Pagoda (塔雁大) south of Si-an city here? An attaché of the German Legation, Herr Böerschmann, whom I directed to them a day or two ago, was much interested in them and their design, and took photos of the head of one (with Buddhas engraved thereon) and the foot (with a dancer in the centre and two luteplayers one on either side). He also made a drawing of the pattern that goes all the way round the monuments. These monuments are dated the fourth year of Yung Hui (永徽) of the T'ang dynasty, and as there is very good reason to believe they are the original stones, we have in them a pair of monuments some 127 years older than the Nestorian monument. Being built back into the wall of the pagoda, and so protected from the elements, they have suffered little beyond being somewhat frayed in the lower part. The lapse of some 1,254 years has made little impression on them. They speak of the translation of 657 books in order to wash away the dust

and toil, and to enlighten the gloom; of a visit to ask about the doctrine that occupied seventeen years, after which the traveler was thoroughly versed in the canons of Buddhism and had the desire to make it of profit. Then we read that because of China's lack, the true text of India was sought by crossing the Ganges. This journey seems to have been begun in the 19th year of Chen Kuan (貞觀). If there are two visits recorded, then the first may have been brought about by the advent of Nestorianism in 635 A.D., as seventeen years added to that date brings us nearly to the date of the monuments (653-654, A.D.). But I suppose conjecture on such a subject is almost sure to be wrong, not to speak of my own lack of skill in translating such records. I understand that the second tablet speaks of religions as being like snow, or dust or sand. To be like snow is not good, as it melts, nor like dust, as it is wafted away. To be like sand is said to be good, as it abides. What is certain is that India and the Ganges are distinctly mentioned. The visit to India referred to would be some 250 or so years later than the visit made by a native of this city (Si-an-fu) in 399 A.D. The text of the monuments is written by Ch'ü Sui-liang 褚遂良.

Believe me, yours sincerely,

FRANK MADELEY.

Si-an-fu.

GOSPEL WORK IN THE FAMINE DISTRICTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: During intervals in the distribution of later relief and after the completion of the

work in districts little affected by the distress of last winter, special effort has been made by the local missions to reach with the Gospel those among whom relief work was carried on. Foreign workers and Chinese evangelists have temporarily reinforced the local staffs, preaching in many centres to the throngs who flocked about eager to listen, and distributing hundreds of pages of Gospel literature, both at reduced prices and free of charge. Watered by the prayers of Christians in many lands the seed of the Word, thus scattered on such fertile soil, cannot be without the promise of a plenteous harvest of souls! The altruistic character of Christian missions seems to have dawned upon all classes in the famine districts, and it is not enough to say that they are favorably inclined toward the Gospel as the result, for many manifest a *real desire* to obtain the Bread of Life, who alone can satisfy the cravings of the human soul. The hearty reception everywhere had by the workers after the famine, augurs well for the future! The citadel of anti-foreignism in the famine work—Hai-cheo—recently opened its doors to the Southern Presbyterian Mission after years of exclusion and after steadily refusing foreign relief, which saved the hundreds of thousands from starvation in adjoining counties. Now the sentiment has happily changed. Elements of danger from those coming about from unworthy motives at such a time, are not to be overlooked but tactfully met, that the work of teaching the fundamental truths of Christianity to those who have, while partaking of its benefits, been not unmindful of the higher lesson to be learned

thereby may go on. A proof that, as the result of relief work, "a great and effectual door is opened" for the Gospel was given us during intervals in the distribution of the final \$39,000 of relief, ending in May, 1908. Meetings overflowed, the Spirit was outpoured, and the local Christians went through the district worked by the C. I. M. preaching the Word, seventy towns and cities being thus reached and many inquirers found. May the coming years gather an abundant fruitage of blessing as the result of the seed being dropped in the waiting soil, furrowed by the recent terrible suffering and distress of the famine districts!

C. E. PARSONS.

An-king.

—
A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you allow me the use of your columns to utter a protest and a warning against the specious and unfriendly propaganda of particular views of Church ordinances and government that is being carried on by the widespread circulation, gratuitously, of the book "The Church of Christ", by A Layman, and now again by the translation into Chinese, and gratuitous circulation of the same book.* As I pointed out to the publishers of the original work, who asked for opinions, the author sets out to prepare a scheme for a universal Church, but soon one finds that the Church can only be entered by those who believe in adult and immersionist baptism and the Congregational form of Church government. Both the features

of this illiberal view are retained in the translation, and while protesting against this narrowing of the union platform I would ask those who do not hold the view of the author and his translator to think carefully before they put into circulation a book with so fine a name and so narrow a view.

While writing thus I feel sure that this veiled propaganda has not the consent of the leaders among our Baptist brethren.

Yours sincerely,
PRESBYTER.

—
IMAGES OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With regard to Mr. W. H. Geller's inquiry concerning images of Confucius in China.

Two years ago the writer was visiting the province of Szechuan, and when in the city of Luchow (滬州) visited the Confucian temple, in which was an image of Confucius. It was of very dark colour, and was placed behind the Confucian tablet.

Believe me, yours sincerely,
T. WINDSOR.

(Of Kweichow province.)

—
QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In looking at the Chinese translation of "The Church of Christ" this morning, I came across this amazing statement: "凡認耶穌... 就不是出乎上帝的": I don't know who is responsible for the insertion of that "不", but trust there are no other errors of a similar nature.

You will find it on page 65b.

Yours truly,
WILSON H. GELLER.

* 基督教書。

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Islam: A Challenge to Faith. By Samuel M. Zwemer.

This is a text-book issued by the Student Volunteer Movement, dealing with the needs and opportunities of the Mohammedan world. The author has been some sixteen years in Arabia and speaks therefore with authority on the practical aspects of the question of Mohammedanism. Considering the limitations of the book (the whole volume consists of less than three hundred pages) this is the finest study of Islam in small compass that we have seen. So far as it concerns the Mohammedan world proper, it is apparent that Dr. Zwemer is thoroughly up-to-date and has read carefully the authorities on the subject. It was not to be expected that the work could deal in the same authoritative way with Mohammedanism in India and in the Far East. Still, even in these matters, the survey of the Moslem world outside the Near East is genuinely satisfactory.

The Christian world will have to awake to the fact that Mohammedanism in Africa is making conquests at an enormous rate, and provides the most serious opposition to the conquests of Christianity in the world that is to be found. We are quite sure that no one can read this work of Dr. Zwemer's, or any other fair survey of Mohammedanism, either in its origin or in its ethical results, without realizing that the Mohammedan world

needs Christ as sorely as the more flagrantly heathen and polytheistic countries of the earth.

Some of the passages of Dr. Zwemer's writing are of a very high order and the whole is delightful reading. The following appeal to Christendom to take on the missionary enthusiasm of the laity in Islam is an admirable example of his forceful, convincing style. He says:—

All ranks of Moslem society are propagandists. By the incessant pushing of their faith by the mass of their believers, and not only by the power of the sword, Islam grew to its gigantic proportions. And if they used the sword, so also can we. 'The Word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' *That* blade we can all wield. It is a better sword than theirs, and slays to give life eternal.

If they did so much with theirs, surely we can do more with ours. We can do it, if we will. We have a better message, a more glorious faith, a higher motive, a richer reward, a more certain victory, a nobler inspiration, a better comradeship, and a Leader before whose great white throne and great white life the mock majesty and the whitewashed immorality of Mohammed shrink in abject terror. *They* did it for Mohammed. Shall we not do it for our Saviour, and in the spirit of Christianity?

We presume copies of this book can be secured through the Y. M. C. A. headquarters in Shanghai, and would recommend it to all who are interested in this subject.

W. N. B.

Present-Day Conditions in China.
By Marshall Broomhall, B.A., Editorial Secretary, China Inland Mission. With maps, diagrams, and illustrations. Pp. 58.

The author states that the object of the book is to give in brief outline, not for the specialist, but for the general reader, some particulars of the great and rapid movements which are taking place to-day within the Chinese Empire. He points out that nearly every event to which he has referred, has happened within the last twelve or fifteen months. His hope is that within the pages of the book he may show the claims of China upon the sympathy of those who may desire the moral and spiritual welfare of the Empire. He believes that the time of China's visitation has arrived, and that only blindness to God's purpose for the world, and careless indifference to the immortal welfare of countless millions of souls, can permit a spirit of wicked apathy to exist in presence of such tremendous issues.

The wonderful progress of the Empire in material things is dwelt upon. While such is recognised as showing that China is moving, yet the question forces itself upon one, Do these things necessarily mean progress in the truest sense? Is the country moving onward to blessing, or backward to a worse condition than the past?

The great Reform Movement in its many phases is presented. The Educational Reform; The Opium Reform; Government Reform; Manchu and Chinese Equality. A chapter discusses the New Spirit of Nationalism, in which is shown how the country which has so long been merely provincial in sentiment as well as in government, is now being knit together and being

swayed as never before by united impulses and feelings. Within the Church this feeling of national independence is also manifesting itself, and it will require the utmost tact and wisdom on the part of the missionaries if they are to maintain a helpful influence in the years to come.

Other chapters discuss:

The Forces of Disorder.

China and the World.

From the Chinese Point of View.

The Recent Famine.

After showing that the great need of the land is moral and spiritual which can only be satisfied by a knowledge of, and belief in, God's Word, the Spiritual destitution of the people is set forth, and the book is concluded with a splendid Call to Sacrifice, in which is shown that the task before the Church is one that calls for the best we can give, "Unless Calvary be other than we believe, it speaks of immeasurable loss to the sinner who needs, yet knows not of its salvation; it speaks of unutterable love and sacrifice on God's part to make such salvation possible to man; and it appeals with deepest pathos, and yet with the commanding awe of God Himself to those men and women who profess his name to do all and to count no sacrifice too great, to let this mystery of Christ's dying love be made known to every creature."

J. W. P.

That Epoch-making Novel:—The "religious novel" of Rev. Wm. J. Dawson, D.D., called "A Prophet in Babylon", has now been before the public long enough to enable its readers to judge of its merits. (Dr. Dawson, it may be recollected, is a former Wesleyan minister who went

over to the Congregationalists and then went over to America.) Dr. Hillis, the well known pastor of Plymouth Church, Brooklyn (Mr. Beecher's former parish), who introduced Mr. Dawson to America, preached a resonant sermon on the book when it first appeared some months ago, cordially endorsing it and regarding it as a great contribution to current thought. On the other hand, Mr. Wm. E. Curtis, the famous correspondent of the *Chicago Record-Herald* (who has been everywhere and seen everything), wrote a long review of it from the advance sheets, showing its inadequacy and general futility, closing with the expression of his opinion that the author would be sorry that he ever wrote it. After somewhat mature consideration of the volume we are inclined wholly to agree with Mr. Curtis. We are glad to have a popular preacher who sees the folly of present-day club religion leave his 'tony' church and found a League of Service—"a league of those who love in behalf of those who suffer". This is very noble and quite the correct thing of course. But what we want to know is, *how he does it*, and on this we find very little light. There is an opening and a spectacular meeting where some twenty thousand people listen to Mr. Gaunt's eloquence in Madison Square Garden, and there is a providentially opportune "able-editor" who backs the scheme up. But when we come to the work itself we find it merely a replica of any Salvation Army enterprise, and we are not told what comes of anything so boldly begun. When Mr. Dawson came to America four years ago his head and his heart were full of "The Evangelistic Note" which he said had resounded within

him in London, and he was willing to have it do the same in America. Thousands awaited his evangelistic campaign with intensest eagerness until they slowly realized that the "evangelistic note" was in reality a five hundred dollar bill. After that they lost their interest, and we do not think that "A Prophet in Babylon" will do much to revive it. (Fleming H. Revell Co. \$1.50.)

A. H. S.

Our Mission in North China—being a short record of Methodist New Connexion Missionary Work, by Rev. John Hedley, F.R.G.S. Pp. 188.

This Methodist body, now uniting with two other Methodist bodies, to be called the United Methodist Church, began its mission in 1859. The only fault we have to find with Mr. Hedley's book is that it is too short. In twelve very condensed chapters he fills 186 pages, but the pages are too small; of course, that is not his fault. He was limited in space and as limited in prospective readers, that is, he writes exclusively for those who recognize "Our Mission." Now a mission with a history of forty-eight successful and eventful years, ought to interest more than a single denomination. Mr. W. E. Soothill thought so about Wenchow and got a publisher to agree with him. Result—a volume read with delight and profit by thousands who never had even heard the name of the Methodist Free Church. Give Mr. Hedley a chance and he will produce something just as good as "A Mission in China."

These little chapters on How the Old Dreamer led them to Laoling, What the Boxers did for us, How a Missionary spends

his time, Our work among women and girls, and so on merely tantalise the missionary reader. He wants *more*, and so we think does the lay reader. The day is past for skeletons; we want them clothed with flesh. We are glad to note that Mr. Candlin is at work on a life of John Innocent, the revered pioneer of the mission. We hope it will become better known than the life of the other pioneer, William Nelthorpe Hall.

The Call of Korea. By Horace G. Underwood, for twenty-three years a missionary in Korea. Illustrated. F. H. Revell Co. 1908.

This volume of less than 250 pages consists of six chapters, of which the first three are descriptive of the country and the people and the later ones of the missionary work in its history, its present condition, and apparent prospects. With the story of this phenomenal development those who live in the Far East are measurably familiar, but that as yet it has made an altogether inadequate impression on the churches at home is shown by the insufficient number of recruits to the ranks of the workers. Mr. Underwood points out the influence exerted upon missions in Korea by a visit from Dr. and Mrs. Nevius in 1890, who strongly urged the adoption of the main feature of the plan known by Dr. Nevius' name, and which in Korea, at least, appears to have brought forth abundant fruit in a harvest elsewhere unmatched. Nearly sixteen pages take the place of an Index, and consist of questions on the text in the evident expectation that it will be adopted in mission study classes. There is no attempt at literary style and there

are numerous repetitions. The Tiumen (Tu men) River is misprinted 'Turnen,' and Mr. Clay appears for Maclay. The price of the book is only 75 cents (gold), which ought to have an extensive and fruitful circulation.

A. H. S.

The Marches of the Mantze. By P. H. Edgar, missionary on the Tibetan Border. Preface by Cecil Polhill. Size 5 × 8, pages 67, binding cloth. Mechanical work, first class. Handsomely illustrated. China Inland Mission, Shanghai.

In the Preface are these words: The Marches of the Mantze is the Chinese designation of that large tract of country situated to the west of Szechwan and east of Tibet. Of this country little is known at present and less has been published. As this district is now entering upon a new era in its history, the following particulars, by one who has resided there for many years, cannot fail to be of interest. Whether it be to the missionary who seeks to preach the Gospel where Christ has not been named, or the student of history and geography, all that pertains to a hitherto unknown land, must appeal with power.

The author is well qualified to write on this theme. Not only has he spent some years on the China-Tibetan frontier, but he is also an ardent explorer to the manor born, a keen observer, an interesting and graphic writer, and an original thinker on all the points and questions concerning the Tibetans and the hill tribes. We wish for the book a wide circulation and a careful reading. No one who obtains it and reads it, will regret it.

G. R. L.

Religion in Tientsin, by Frederick Brown, F.R.G.S. Methodist Publishing House, Shanghai, 1908. Pp. 61. Illustrated. \$1.10.

This is a paper read before the Tientsin Missionary Association, and in five chapters describes the Four Religions, Superstitions, Temples, Christianity, and Churches for Foreigners in Tientsin. One of the most interesting photographs is that of four Christians of the M. E. Church, Tientsin, who were gathered from heathenism after they were sixty years of age. Missionaries in Tientsin will of course find the book most useful, but those belonging to other branches of service would also profit by a reading of it. Mr. W. T. Ellis, the clever correspondent of the Philadelphia papers, who has done such good service in the Laymen's Missionary Movement, wrote several times about the *congestion of missionaries at the ports*. Incidentally Mr. Brown proves that Tientsin, with its million people, is *not* congested with missionaries. Only five men for evangelistic work, of course the institutions must have more, e.g., thirteen for schools, three for hospitals, three for Bible Societies, and three business agents. Even Shanghai itself, the centre of everybody's inspections, could show that instead of congestion, there is positive neglect of its people, evangelistically.

聖詩譜附篇. American Presbyterian Mission Press, Shanghai. Price 15 cents.

This little book is designed to supplement the book of the same name by Mrs. J. B. Mateer. This former book contained music to almost all the hymns in the Mandarin Presbyterian Hymnal. The present booklet supplies deficiencies, and also adds tunes

for the supplementary hymns subsequently added to the Hymnal. An index to the Hymnal is also added, giving first lines of all hymns in the Hymnal consecutively, also suggesting tunes which might be used with each hymn, indicating the same by the number of the tune in the tune book. It is hoped that this may aid in using the tune-book in church services.

Where the Book Speaks, or Mission Studies in the Bible. By Archibald McLean, President of the Foreign Christian Missionary Society. F. H. Revell Co., N. Y., Chicago, Toronto, London and Edinburgh.

This is a volume of twenty-one discourses on missionary topics by one who is an expert in their treatment. It would have been better to have called the book by its sub-title only, which is both descriptive and suggestive, neither of which is true of the words "Where the Book Speaks." As a companion to the numerous volumes on mission study it ought to have a wide reading. Its chapters might well be put into Chinese and published in our most widely circulated religious papers.

道理問答. Doctrinal Catechism. (Mandarin).

Those who have used this catechism will confer a favor if they will write me suggestions as to improvements in it. It is my object to make it a simple, concise, accurate, comprehensive statement of doctrine, specially adapted to teaching inquirers' classes and schools. The proof of the pudding is in the eating. I want to know how it tastes so as to revise for the third edition.

Very truly,

HUGH W. WHITE.

Hsuechowfu, via Chiukiang.

ACKNOWLEDGMENTS.

MacMillan and Company's Books.

Dictionary of the English and German Languages, by William James. Forty-first edition, entirely re-written and greatly enlarged. German-English and English-German in one volume. Price 4s. 6d.

Well arranged, with the usual lists of irregular verbs in both German and English. Also a full list of abbreviations commonly used in English, though this feature has not been repeated

in the German side of the lexicon. Type clear and not too small. A most convenient volume.

English Literature for Secondary Schools:—

Hawthorne's Wonder-book for Girls and Boys. Edited by J. H. Fowler, M.A. Containing all the tales in the Wonder-book, except "The Gorgon's Head;" and also omitting the introductions and epilogues to several tales. Price 1s.

A Book of Poetry. Edited by G. Dowse, M.A. Illustrative of English History. Part 1 (A.D. 61-1485). Price 9d.

Missionary News.

Women's Work Among Shansi Mountains.

Miss F. L. Morris, writing from Kie-hsiu-sha, gives the following interesting account of a visit to a lonely mountain village:—

"Six weeks have been spent in visiting the people in their homes, and it has been most encouraging to see that family worship and the daily study of God's Word is being given a more and more prominent place in the homes of the Christians. The Christians and enquirers are eager to be taught, and delight to have us visit their homes for the purpose of opening up the Scriptures to them. I visited one home away up among the mountains, over forty miles away from our Mission station, and though the wife and family had never been in to receive teaching, and we had never before visited the house, it was surprising to find that they could tell with wonderful accuracy many of the Bible stories. The husband, and father of the family, had certainly done all in his power to impart what he had learned while

in the Bible classes here, and in addition had read the Bible and explained the meaning of the portions read every evening to his family. I found, however, while staying in the home, that they were still under law, and that he had not won his family by love to believe in Christ, but had, because of being the head of the house, forced them to receive what he believed. As a result his wife had made up her mind not to believe and to do all in her power to hinder her children from believing, though they outwardly received the teaching. I explained to her the other side and invited her to come in for our Bible classes for women. She at once said she would like to come, but it seemed impossible for her to do so as she had a young baby, and the road over the mountains is so steep and rugged. To our surprise, however, she was one of the earliest to arrive for the first class for women, having come all the way on a poor stumbling donkey, carrying the baby in her arms. Several times when going and coming over this rough road I

had to dismount, as I dared not ride down the steep incline ; but she, with her small feet, could not do that, and in addition held her child. We thanked God when we saw her, for we felt that nothing but the influence and impelling power of His Holy Spirit could have induced her to come. She remained for seventeen days, and went back an utterly changed woman. One day in the class she burst into tears, and on being asked why she wept she replied that she felt so ashamed and sorry that she had hindered so greatly her children and husband from obeying the Lord when He had done so much for her and all of them. We were studying the life of Christ, and had come to the crucifixion. She has gone back to her home among the mountains to do all in her power to help both children and husband to follow Christ. Will you not pray for her and the family, as they are the only ones for miles around who know anything of the love of Jesus? They hope to send their little girl to our girls' school and their eldest son to our boys' school next autumn."

Mothers' Prayer Union.

The following account by Mrs. Edward Hunt of the establishment of a Mothers' Prayer Union in connection with the C. I. M. church in Wenchow, Chekiang, will, we think, be read with interest, and if we mistake not will prove of value to many engaged in pastoral or women's work as suggesting a plan full of promise for encouraging Chinese Christian parents in their duty of the prayerful Christian training of their children. Mrs. E. Hunt writes: "We have just

started here a Mothers' Prayer Union for the Christian women, who undertake to pray every Sunday evening for their own children and the children of all the other members, remembering definitely any special requests which have been brought to their notice. The subject was first broached to them at a prayer meeting for "families and relatives" during the first week of Chinese New Year. Those who were present then seemed very pleased with the idea, so it was mentioned and explained at the women's Sunday classes, and those who wished to join were invited to give in their names. Over thirty names were given in almost at once, so a card of membership was drawn up and printed in Chinese, and those who had joined were invited to meet on Thursday, March 19th, at 2.30 o'clock. Unfortunately the day was very wet, so only between twenty and thirty were able to come, but more than fifty names had been sent in by that time, and a few joined then who had not previously done so. The origin and object of the Union was again briefly explained to them, and they were reminded of the need of carefully training their children from their earliest years, both by precept and example, as well as praying for them. A special point was made of the strength and help that fellowship in prayer and sympathy with others gives, and the prayers that followed showed that this point particularly went home, as many confessed that they had neglected to pray even for the children of those who were well known to them.

"Those who have no children of their own can join as associate members. Up to the present date, March 26th, we have

eighty-six members, mostly from Uen-cheo city and suburbs, though a few belong to an out-station, where Mrs. Menzies has been holding a women's Bible school, and we expect some more additions from another out-station where she is at present. Most of these eighty-six are communicants, though some enquirers have joined. They have taken it up very heartily and seem to feel it a privilege to be linked with so many Christian sisters all over the world in prayer for their families. If any friends would like further particulars we shall be very pleased to furnish them, or to send a specimen of our card of membership."

Blessing in Pao-ning Boys' School, Szechuan

Mr. A. W. Large, principal of the school, writing in April says: "The Lord has been very gracious in again sending us a good many scholars; altogether fifty-four at the present time. The schools are divided, as they were last year, into three sections: (A.) The senior primary with twelve boys, (B.) the junior primary with twenty-four boys, and (C.) the preparatory school with eighteen boys. We have much to praise the Lord for in the continued apparent interest of the boys in their Scripture lessons and at the services and morning daily prayers. We very much desire of our friends their kind service of intercession: (1) that the Christians and catechumens may grow in grace and ever witness brightly for the Lord, (2) that those who have determined to follow the Lord may be led of His Spirit and confess Him in baptism, (3) for the unconverted, that they may be

brought to Christ, and (4) for the masters and the general work of the school, that the Lord may be glorified in it all."

Rev. C. B. Hannah in a letter dated June 8th also writes: "Besides the three women baptised in the afternoon of the same Sunday we received ten school boys and one adult man as catechumens. The Lord is working in the hearts of the boys and girls, and the majority of them have now decided for Christ. The boys of the two upper schools or classes, who now meet together three times a week for prayer, have asked to be allowed to institute a weekly Bible class. It is conducted by themselves in turn. Some twelve boys, I believe, meet for prayer regularly thrice a week; the burden of their petitions being the salvation of unconverted parents. About the same number attend the weekly Bible class. Attendance is quite voluntary at these extra meetings; the boys being left quite free to attend or not as they feel led. Though this is so, the numbers will, I think, increase. Mr. Large is much encouraged, and one is indeed thankful to the Lord for granting such blessing and setting such a seal of approval to the work of His servant."

C. I. M. Church Conference, Han- chong Plain, Shense.

Mr. A. B. Lewis writes:—"Now that our conference is over I write to inform those kind friends who pray for us, and others who are interested in our work, of the things the Lord has done for us. The date was first fixed for April 3, 4 and 5, but in the providence of God was

changed to the 17th, 18th and 19th, a very fortunate change, as it rained on the 2nd and 3rd. The Christians from the *hsien* cities controlled from Han-chong Fu all sent representatives, and we met together at Ch'eng-ku; in all one hundred and seventeen men and women were quartered at the Ch'eng-ku station. The total number present at the meetings would be about two hundred.

"Sin was the topic chosen for the first day. The second day was left open either for the continuing of the first day's subject, or for speaking on any other which the Holy Spirit might indicate. As a matter of fact, 'Sin', its awful character, its depth, its seriousness, and the way in which it displeases God, occupied practically the whole three days.

"On the second day we began to see a deeper work; after some very straight talking, conviction seemed to steal over most of those who were present. God seemed very near, and, to use the words of one of the Christians, 'He used the rod upon us.' Tears were in many eyes, and all seemed to realize the deadly seriousness of sin, and what a hindrance and grief it was to God. Confessions were made, especially during the evening meeting. They followed in quick succession, and seemed very much in earnest. On Sunday morning at the prayer-meeting hearts seemed to be melted before the Lord, sobbing could be heard in many places in the chapel and a good many of the prayers were interspersed with sighs and sobs. Altogether we had a very blessed season. Time alone will show what the permanent results will be, but I cannot but believe they will be great and far-reaching."

Power of Chinese Officials—A Chinese Cromwell.

The following extract from the journal of Miss F. Lloyd, C. I. M., Nan-pu-sze, will be read with interest:—

"Our new official seems very enlightened. He is strongly opposed to idolatry. He has put down prayers for the dead, and heavily fines those found practising them. Neither will he allow offerings at the temples. On several occasions he has confiscated the things offered. One thing he has done is the talk of the whole neighbourhood. For the last two hundred years, it is said, there has been a festival here in the spring to the God of Disease. It has always been a very big affair. This year he put out proclamations to say it was not to be. The whole city was in great consternation about it, and the gentry sent in a plea that it might be held, as it was good for trade. He consented at last, on condition that they gave a large sum towards repairing the river bank; this they did, and so preparations went on for the festival. The day of opening came, and a great number of people came into the city for it. There is always a procession on the first day. The official gave out that there were to be no personifications of devils. Just as the procession was about to start he sent out to see, and found they had disobeyed his orders. He was extremely angry, had the transgressors severely beaten, and the leader, who had a position in the Yamen, was dismissed at once and beaten 4,000 blows. He also stopped the whole festival, which was to have gone on three weeks. The gentry got the other officials to go and plead that they

might be allowed it for a few days longer, but he was obdurate, and by the next morning every trace of the festival was removed."

Mission Work in the New Province.

Mr. G. W. Hunter, C. I. M., writing from Ti-hua-fu, Sinkiang, on May 23rd, says: "From December, 1907, to February, 1908, I made an effort to sell books and tracts to the people gathered from all parts of the district so as to spend the winter months in Ti-hua. With the aid of a mimeograph I was able to print about 1,000 Chinese calendars, which the people bought readily. I also printed quite a large number of Turkish tracts and sold a number of Gospels in Chinese, kindly left here for my use by the B. and F. Bible Society. During the Chinese New Year I had some scrolls nicely written, with Scripture texts in Chinese, Arabic and Turkish, and pasted them on the large doors of the shop. This caused quite an attraction. Many came to the shop, and there were good opportunities for preaching. From March 1st eight or ten enquirers have come regularly, and continue to do so.

"On May 1st we had a snow storm, and for two mornings the mud on the streets was frozen. During the winter I have been busy preparing myself for further work in this province. This last week I have done work among Mohammedans in the morning and Chinese in the afternoon. I do not like to miss going out on the street preaching on Saturdays, for I know that many on that day are praying for me. Today, in spite of some little opposi-

tion, I felt especially helped. One man I had never seen before, spoke out boldly and wisely for Jesus. I hope (D. V.) to leave here in a few days to visit the Christians at Muh-li-ho."

"He gave some evangelists."

The following Resolution was unanimously passed by the Centenary Conference:—

"That we believe the time has arrived when there exists a door of great opportunity within our churches, and among large numbers who have some knowledge of the truth, for the ministry of men, both Chinese and foreign, who possess special evangelistic gifts, and that definite prayer should be made to God that such men may be raised up, who may be set apart for this special work among all the churches."

All those who have rejoiced in the gracious work of the Spirit of God, convicting, cleansing, and empowering His church in Manchuria, will be glad to learn that the Canadian Presbyterian Mission has generously set Mr. Goforth free for evangelistic work among the churches. He is expecting to conduct special meetings in Shansi from September 11th to October 19th. Your fellowship and co-operation by prayer are earnestly desired on behalf of this effort.

While gratefully giving thanks to God for the wonderful work now in progress in Korea and Manchuria, are we each doing our part by persevering prayer to make a similar work possible in all parts of China?

Chinese Evangelist, Dr. Yao.

Mr. A. Orr-Ewing, writing from Ho-kou in Kiangsi, says:—"The Lord has been working by His Spirit. The morning meet-

ing for prayer, mainly led by Dr. Yao, is a source of true blessing. We had sixty-seven enquirers up for examination, and a number who wished to be questioned were put off. Out of these, fifty-five were baptized on Wednesday, April 15th. The Lord greatly helped me. There was a wonderful time in the afternoon. Dr. Yao led a prayer meeting, and he commenced by pouring out his heart in prayer. No foreigners were in at the time, and they had a remarkable experience; the whole meeting being in tears or deeply moved. I was unable to go in at once, but when I did, I found some pouring out their hearts in a way I never remember in China. Surely the Lord was at work in the hearts of the people. I think it is safe to say I never examined so many with such striking and definite experience of conversion."

The German China Alliance Church Conference and Bible School, Cheh- kiang.

"We had a very blessed conference at Songiang. About three hundred gathered four times daily in the big chapel, and many outsiders came also. After the three days' gathering we had for a week Bible studies with all the helpers from the various stations and out-stations in the district. It proved to be a helpful time for them. One definite result of it has been the establishment of a Bible school for as many helpers as each station can spare for the time being. It is to be opened on the 21st March and to continue for about four months. May I bespeak your interest and prayer for me in this difficult task that the Lord may bless me and the helpers?"

J. A. BEUTEL.

The Month.

Beginning the last part of June and continuing throughout July, from first to last has been a series of calamities in various parts of China due to floods. In the first half of the month the rivers of Kwantung Province overflowed and sweeping away artificial dykes and drains the flood overspread the country causing dire calamity and destitution. Stories of the thousands drowned and the many thousands who lost their homes were printed far and wide in all the newspapers and awakened a benevolent response manifested by financial assistance. The leading officials of Kwantung province gave subscriptions. Hongkong responded generously; its Legislative Council forwarding \$30,000, and in various parts of China subscriptions were sent to the committees in charge of relief. The Central Government forwarded Tls. 100,000. One noteworthy subscription was from the Japanese merchants of Tokyo and Yokohama who are engaged in trade with South China. One other

serious loss besides that of life and property is that the rice crop which was not ripe was in most cases completely destroyed. Floods of a less serious nature occurred later in the month in the Yangtze Valley near Chungking and Hankow, causing suffering and loss. Traffic has had to be suspended for several weeks on the Peking-Hankow railway because of the overflow of the Yellow River and the sweeping away of bridges and sections of the track.

Construction on the German section of the Tientsin-Pukou (Nanking) railway was begun with public ceremonies at Tientsin the first of the month. Many prominent Chinese officials were present at the function and several hundred foreign guests were invited. Congratulations were read from Emperor William of Germany. Of importance in the connection with the railway is the appointment by Viceroy Tuan Fang of Mr. A. H. Collinson,

until recently Engineer-in-chief of the Shanghai-Nanking Railway, to be Advisory and Consulting Engineer of the Liangkang Provinces.—Baron Goto, President of the South Manchuria railway, has been in Peking and was received in audience. The questions involving the conflicting interests of the Japanese and Chinese railway interests in Manchuria have not as yet been definitely settled.—American merchants at Mukden have protested to the Consul-General of that place against alleged preferential treatment by the South Manchuria Railway and the matter has been referred to Washington.—The Chinese government is doing all it can to encourage the building of railways. A special deputation is being sent to Hankow and Szechuen to encourage the building of that most important proposed line of West China and another deputation to Canton to hasten the completion of the Canton-Hankow line. It is said that the southern section of the Pukou-Tientsin line will be built with rails made in China at the Hanyang Iron Works.

Each month records advance steps in the anti-opium campaign. Reports appearing in the Shanghai papers from missionaries in certain parts of Szechuen say that the opium cultivation in those parts appears to be reduced from one-half to one-fifth of what it was formerly.—Viceroy Chen Kuei-lung, of the Hukwang provinces, has appointed eighteen subordinates to investigate and report the names of all expectant officials who smoke opium so they can be summarily dealt with.—The Commissioners appointed to deal with the opium question as it concerned officials have reported that there are still many metropolitan officials using the drug secretly and it is announced that they will be punished if they do not break off the habit within the period granted, namely, three months from May 1, 1908.—It is said that a number of Censors will be dispatched to the various provincial centers without knowledge of the authorities of the provinces to examine and report as to whether the edicts on the opium are being observed.—The first anniversary of the closing of the opium dens in Hangchow was observed by a large meeting the middle of this month and the speeches on the occasion declared that there would be no abatement in the campaign until the smoking and growth of the drug were abolished.—The important question of making up for the revenue lost by the restriction

of the opium traffic has been taken up by the authorities at Peking, and the Ministry of Finance requests that permission be given to increase the price of salt throughout the Empire by four cash per catty. It is estimated that this will raise about Tls. 5,000,000, which amount is to be divided half and half between the central and the provincial treasuries. Sentiment against opium in Canada has caused the passage by the House of Commons of a bill prohibiting the importation, manufacture and sale of opium within the Dominion, except for medical purposes.

Tibetan affairs continue to receive considerable attention from Chinese sources, due no doubt in some measure to the presence of the Dalai Lama who tarries in Shansi. It is considered probable that this distinguished representative of Buddhism will visit Peking in the early fall. Chang Ying-tong, who recently arrived in Peking from Lassa, has made elaborate proposals for the reorganization of Tibet involving the protection and revivifying of commerce, the construction of telegraphs, establishment of post offices, and the general education of the people.—Seven Chinese monks and nuns have been deported from an interior city in Kwantung province because they were engaged in preaching Japanese Buddhism, and violence from the people was feared. The matter is to be adjusted by officials in Canton.—An event that caused considerable disturbance in Indo-China was the attempt to poison by the use of arsenic in food of two or three hundred of the Hanoi garrison. No doubt it was inspired by the anti-French party who are dissatisfied with foreign rule but as far as known the movement has not reached large proportions and no further trouble is expected for the present.—The Ministry of Finance has provided a large sum of money, reaching up to several hundred thousand taels, to turn over to the Viceroy of the Minche provinces to contribute toward the reception of the United States fleet which is to visit Amoy next fall. Instructions have been forwarded that all the places of historic and scenic interest should be thoroughly repaired and prepared for the reception of the American visitors.—The demands of the French for damages sustained on the Tonking frontier have been peremptorily refused and a commission is being formed to investigate the whole affair.

The Pan-Anglican Church Conference in London closed with a thank-offering at St. Paul's Cathedral and a third of a million pounds was received. The Congress was a notable one in many particulars. The addresses covered a wide range and the discussions were of a broad statesman-like character.—The exhibition in the Agricultural Hall, London, called "The Orient in London," which was held under the auspices of the London Missionary Society called forth many favorable comments. An attempt was made to portray by means of various exhibitions the life and character of the people of the Orient, and to bring to those who have not visited the mission fields and to many who have not even thought seriously of missions a graphic representation of mission life and work and in this way make a distinct contribution to the general interest in mission work which is necessary for carrying out the large program for the foreign fields now demanded by the conditions.

A plan is being perfected for a four-weekly steamship service between Melbourne and Shanghai with a view to increasing the Australian trade.

The transshipment of goods at Hongkong as demanded at present is considered a barrier to development, hence this move for direct service.—The Chinese government, it is reported, will soon purchase three cruisers for the Peiyang squadron and two cruisers, two gun-boats and four torpedo boats for the Nanyang squadron; the ships to be delivered in five years. A great change is being made in the channel of the steamers between Shanghai and Woosung as the result of the work of the Conservancy Bureau. The plan to change the channel from one side of Gough island to the other is meeting with success. The work at this point is to be completed within two months.—The Allan Line of steamships is to open a service from the terminal port of the Grand Trunk Pacific Continental Railway, Prince Rupert, to Hongkong. The passage, it is said, will be a day and a half shorter to Hongkong than from Vancouver. The *S. S. Empress of China* sailed from Vancouver July 6, and arrived in Yokohama, July 18 and in Shanghai, July 21. This record of two weeks (counting out the day lost in the trip West) establishes a record between Vancouver and Shanghai.

Missionary Journal.

BIRTHS.

At Siangyang, 4th June, to Rev. and Mrs. I. W. JACOBSON, Sw. Am. M. Covenant, a daughter (Alfhild Helena).

At Shanghai, 8th July, to Rev. and Mrs. W. A. ESTES, M. E. M. S., a son (Morris Wilbur).

DEATH.

At Peitaiho, 6th July, MARY CAROL, infant daughter of Rev. and Mrs. John Griffith, C. P. M., Houan.

ARRIVALS.

AT SHANGHAI:—

2nd July, Rev. H. R. CALDWELL, M. E. M.

21st July, Mr. and Mrs. G. W. CRAM, Misses EDITH GUMBRELL and L. H. KEYES, all unconnected.

DEPARTURES.

FROM SHANGHAI:—

28th June, Rev. and Mrs. W. CHRISTIE and family, C. and M. A., for U. S. A.

7th July, Mrs. F. C. COOPER and daughter, A. C. M., for England; Dr. and Mrs. O. T. LOGAN and child, Rev. and Mrs. G. L. GELWICKS and child, all A. P. M.; Mrs. J. GOFORTH and two children, C. P. M., all for U. S. A.

9th July, Rev. and Mrs. C. F. MCRAE, and Miss E. W. GRAVES, A. C. M.; Mrs. T. D. HOLMES and family, A. B. M. U., all for U. S. A.

15th July, Miss M. MACDONALD, C. I. M., for Canada; Rev. D. T. HUNTINGTON, Miss M. C. HUNTINGTON, Dr. E. L. WOODWARD, and Miss I. PORTER, all A. C. M.; Miss W. H. KELLY, A. S. B. M., all for U. S. A.

FROM TIENTSIN:—

26th May, Mrs. I. F. DRYSDALE, B. and F. B. S., for England, via Siberia.

23rd July, Rev. and Mrs. A. ARCENTO and two children, C. I. M., for Europe, via Siberia.





UNION MEDICAL COLLEGE BUILDING, PEKING, CHINA.

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NO. 9

Editorial

It is generally conceded that among the first of the administrative problems which missionary enterprise and statesmanship have to solve is the linking up of the forces of the Church of Christ for its enlightening and saving work among the non-Christian peoples of the world. We draw special attention in this number of the RECORDER to what is being attempted and accomplished. Federation is the reply that China missionaries are making to the demand of the Christian world for the unification and systematization of the forces of the Christian Church. While it does not attempt the solution directly of the great problem of the Unity of the Church, it is a practical application in the sphere of Christian work of the unifying principle which lies behind all that is most effective in life, and in laying the foundations of such a work we are building bigger than we know. We are glad to be able to link up the question of Federation with the problem of the indigenous Church by the insertion of an article upon the National Church of India. While this article deals with the National Church problem from the Anglican point of view we believe its sympathetic tone and its breadth of treatment will help to provoke and clarify thought upon a topic which we in China cannot afford to neglect.

The record of what is being achieved in the Northern Provinces should prove a great incentive to the cause of Federation elsewhere.

It would seem fitting in this issue of the RECORDER, devoted more especially to topics of Federation, that we should consider some of the conclusions which have been drawn from the most successful meetings of the Pan-Anglican Congress. These meetings were remarkable in their evidence

**The Pan-Anglican
Congress and Re-
union.**

of a spirit of sincere sympathy with the problems confronting the Church of Christ in the world. It is a matter of unanimous comment that the Anglican Church has herein marked its progress from the old spirit of exclusiveness into one of considerable sympathy with the whole body of the Church comprehensive. At the outset it was feared that an insistency upon the essential nature of certain Anglican doctrines, such as the Historic Episcopate and the use of Sacraments, would mar the fairness of the prospect, but as the deliberations of the Congress proceeded, it became evident that the leaders of the Anglican Communion were alive to the fact that they represented but one of the Christian forces advancing upon the heathen world. We are profoundly thankful for this fact. It is an omen of the very highest importance. No one who realises the component nature of the Church of Christ to-day can help but acknowledge with thankfulness that from each of the distinctive and historic bodies within the Church has come a special contribution to the great body of Church doctrine. What all churches have to avoid, if the Universal Church is to stand as one against the world of darkness, is the claim on the part of any of its members that its peculiar contribution is an essential of the Christian life of the whole; that is to say, when the distinctive tenets of any of the religious bodies is made a test of religious validity, then the sense of fraternal union must perforce disappear. As Bishop Graves well said in his speech at the Congress: "While the Anglican Church must stand for the Historic Episcopate and the Sacraments, everything will depend upon the way in which that stand is made." If the Historic Episcopate is to mean Apostolic Succession and no Sacrament be real without this seal, then we have to dig again the foundations of our common order ere the one Temple of the Faith can be built. It is as we have said, a reason for the deepest thankfulness, that this exclusive spirit seems waning, and the prospect of that brighter day, when we may recognize ourselves and one another as one in Christ Jesus, is brought distinctly nearer.

THE report of the 15th Conference of the Foreign Mission Boards of the United States and Canada has reached us a little late this year, but its contents are of more than usual interest. The topics treated at this conference were the forces needed for world evangelisation ; the place of the native Church in evangelisation ; a report by the Committee of Reference and Counsel ; and aggressive work among Moslems.

On the first topic ten questions were asked of the leading missionary boards, and the results of the replies are summarised thus : that there is at present on foot a great world evangelisation movement ; that it is possible for a denomination to lay out with a reasonable degree of definiteness its responsibility for the non-Christian world ; that the fact which made a profound impression upon the Committee is the demand for more native workers, and that in the opinion of the Committee no exact statement can be made as to the number of missionaries necessary to evangelise a given number of the population. The newly-appointed Committee of Reference and Counsel has certainly magnified its office. Thus it has served as a means of communication between the various boards and the U. S. Government and as a general clearing house for everything not delegated elsewhere. It certainly means much to have a body of intelligent, experienced, and influential men in the conning tower of the missionary ship.

At the dinner given in the St. Denis Hotel, presided over by Mr. Mott, the addresses were admirably keyed to one rising and progressive note. A consideration of the immense problem before the Christian Church as to how to discharge its duties towards Mohammedan lands shows how little has been accomplished or indeed attempted and how stupendous is the task before us. Encouraging reports were made of the progress of the Laymen's missionary movement and the Young Peoples' missionary movement, showing what vast potential forces these are for establishing the Kingdom of God on earth.

* * *

FROM this same report we cull the following statement made by the Rev. I. M. Cummings. He said, speaking on methods of language study : "I have been told that out of the hundreds of missionaries in China only a few speak in such a way that they are acceptable to the native brethren, but when

Can Missionaries
Speak the Lan-
guage?

they do so speak they hear them gladly." This statement is surely something in the nature of a corrective to the chorus of indiscriminate praise with which the deliberations of the Shanghai Missionary Conference have been greeted in many quarters, but the water in the douche seems somewhat unduly iced. We feel as if we had been wounded in the house of our friends, and though the wounds of a friend are sometimes faithful and of service, it is also well that they be given in the cause of truth. Mr. Cummings is considerably misinformed as to the language conditions prevalent among the missionary body in the field of China. If this paragraph should meet the eye of his anonymous informant, we shall be glad to offer him the use of our pages for an article in substantiation of his most remarkable statement that more than ninety per cent. of the China missionaries are unable to minister acceptably to the native brethren.

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ATTENTION has been drawn at various times during the past year or two to the remarkable growth of the progressive idea throughout the whole of the Asian continent and its concomitant spirit of unrest. In **Unrest in Asia.** many instances this spirit of unrest has expressed itself at one and the same time in a desire to throw off the yoke of Western politics while intensifying the demand for the attainment of Western learning. How this subtle dissatisfaction with things as they have been first arose, whether from the rise to power of Japan, or the dissemination throughout Asia of Western learning and modes of thought, or from any definable combination of causes, it seems impossible to say. The fact remains that this spirit is generally hostile to Western political influence. Whatever this thing may portend for good and for ill, it has certainly come to stay, and if it causes the inconsiderate spirit of conquest and aggrandizement on the part of Europe and America to cry halt and to re-consider its attitude towards the Eastern nations the result may be for the good of the world and its lasting peace. Eastern passion though not easily roused is, once roused, most difficult to repress, and the symptoms of the day call for the most careful handling of Asiatic problems on the part of the powers of the Western world.

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A RECENT visitor to India, who has travelled considerably over the country and has made searching enquiries into the

methods of the government and the conditions of the Indian peoples, has published a most interesting account of his impressions. He says that the administration of British law in India could scarcely be improved upon, that, as a whole, it is doubtful if the Indian peoples were ever so well off in their long history as they are to-day, that honesty of administration and justice in the law courts are fully acknowledged by the people, and yet dissatisfaction with existing conditions of things is a great and growing factor. He proceeds to say that it is of little avail to govern the Oriental in accordance with the highest ideals of justice and honesty unless you have the ability to get inside his skin. The externals of life which count for so much in Western administration do not touch his real being, and until the British Administrator in India can touch the Hindoo on the plane of sentiment, and by identification with the aspirations of the Indian people ally himself with the Hindoo spirit, his good government will avail him little.

Is it not one of the most conspicuous failures of Western influence in Eastern lands that we have too often brought with able administration and honest commerce a scorn of the Oriental, *per se*, which has more than annulled all the good that we might have done? You cannot kick a man into a new condition of mind. Western administration in the East has been too full of a spirit of the impatient loftiness which consents to drive, but is unwilling to lead. When to our more highly civilised and comprehensive condition of life we have added the attitude of sympathy with the less developed races of the world we shall have learned the secret of the world's uplift, but not until!

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A STUDY in contrasts in the matter of Constitutional Government is being provided at the present time by events which are occurring in Persia and in Turkey.

The Growth of Constitutionalism. For the past two years there has been much talk of the granting of a constitution on the part of the Shah of Persia to his people. When the time came to realise his promises, the Shah attempted evasion, with the result that the military are ruling in Teheran, and something like civil war is going on throughout Persia. On the other hand, almost without warning, the Sultan of Turkey has thrown himself whole-heartedly into the arms of the Constitutionalists, known better as the Young Turkey Party, and, from the telegrams which have so far come to hand,

something like a golden age appears to be reinging in what has for generations been the black spot of Europe. A government is being formed, the old corrupt officials are being turned from office, salaries are being reduced, and crime is said to have decreased ninety per cent. since the dawn of this new day. At the same time the Young Turkey Party are repressing the revolutionary elements in their midst and maintaining order. The Sultan has created a furore by walking unattended in the streets of Constantinople, a thing before unheard of. We hope Peking is well informed upon the topic of Turkey. H. E. Wu Ting Fang has drawn special attention to what has occurred there as an object lesson for the Chinese government. It does not need the eye of the visionary to see that we are living in in days full of tremendous import to races that have for long sat in darkness. We cannot but feel that here is striking evidence of the growth in the hearts of men of progressive ideals traceable almost directly in their source to the mighty educative force of the Christian Gospel. How tremendous is the responsibility these remarkable awakenings to new social and political life are laying upon the Church of Christ.

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THE Christian cause in China has sustained a severe loss in the death of Dr. Li Soh-tsing, which occurred at Mokanshan on August 14th. Dr. Li was a graduate of St. John's College and of the Imperial Medical College in Tientsin. After graduation he felt a clear call of God to leave his medical career and devote himself to evangelistic work, and for almost ten years he has been greatly used as a preacher and Bible teacher. At the time of his death Dr. Li was a young man, but by his devotion to his life purpose—the deepening of the spiritual life of the church in China—he had accomplished a great work. His guiding motive was absolute devotion to God's will. This will be found revealed in the Word of God which he loved and studied as few men do. He was pure in his own life and allowed no compromise with sin in the lives of those with whom he dealt. He was fearless in his presentation of truth. Christians of all classes and experiences were affected and uplifted by his teaching. There is hardly a mission station in Central China that has not directly or indirectly felt the power of the message that burned in the heart of this man's evangel. Several of the missionaries who spoke at the memorial service held at Moka-

**The Death
of Dr. Li.**

shan testified to the spiritual uplift they had received through Dr. Li. This is the testimony of hundreds of church members in China. To us, as missionaries, it seems that the cause of Christ in China can ill-afford to lose a man of spiritual power presenting, as he did, a message to the church so much needed in the forward movement of the kingdom of God in this empire. It is a matter for thanksgiving, however, that his deeds and his example live in many quickened, spiritual lives and in a clearer apprehension of the power of God to use men who give themselves absolutely to His will for mighty service.

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It is to men of this mould that the Church must look for the final success of the work of Missions in China,—men learning their Christian faith at the knees of their parents, brought up under Christian influences, educated in Christian schools, able, perhaps, like Mr. Li, to enrich their knowledge and teaching from the boundless stores of English religious literature, and then, filled with the Holy Ghost, going forth as evangelists among their people. We question whether any foreigner, from England or America, will ever be able to compare with such a man as Dr. Li in success in the direct work of evangelizing the Chinese. Two most important conclusions are to be drawn from the consideration of Dr. Li's life and work as typical of what men of his stamp may accomplish for China. The first is that a fairly thorough education in Western knowledge adds considerably to the effectiveness of a man who lays his gifts upon the altar of God's service. A few more men like Dr. Li will more than justify, even from the purely evangelistic point of view, the educational work of our missions. The second conclusion is that a few outstanding men of this type will soon solve the question of a working federation of the Chinese churches, even should they not go on to solve the problem of organic church union. It is noteworthy that such leaders of Chinese Christian life make short work of ecclesiastical divisions and are almost unerring in their recognition of the simplicity of the essentials of the Christian life. "All who love Christ are in their Church embraced." When God has used His missionary servants for the upraising of a class of men such as this, many of the most difficult of missionary problems will solve themselves. It is for a succession of men like him, therefore, that the church should continually pray and the missionaries unceasingly labour.

The Sanctuary

*The effectual fervent prayer of a righteous man availeth much.—James v. 16.
For where two or three are gathered together in my name, there am I in the midst of them.—
Matthew xviii, 20.*

VENI, CREATOR SPIRITUS

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but one;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

PRAY

That every Mission may be led
away from "its own appointed path"
so that each may be led nearer to all
the others. (P. 479.)

That harmony and constant progress
may be granted to all efforts
that are being made towards union in
educational work. (P. 479.)

That the Union Training Classes
held in Peking and Shantung last
Summer may grow from year to year
in both numbers and good works, and
that they may be followed by many
others in various parts of China. (Pp.
480 and 485.)

That the Independent Church in
Peking may be guided ever by the
Holy Spirit in all its work. (P. 481.)

For the various committees of the
Shantung Union Conference, that they
may do wisely and well the work for
which they have been appointed. (Pp.
484, 485.)

That the right man may be found
to take up the work in Vladivostock.
(P. 485.)

That the Home Churches may be
guided to withdraw all such restric-
tions as interfere with the establish-
ment of national Churches. (Pp. 486-
493.)

That the Chinese—chiefly servants
of missionaries—who, during the con-
vention at Kuling, have publicly de-
clared their intention to serve Christ,
may be kept by the power of the
Holy Spirit, and that they may be

made wise to win others to faith in
our blessed Redeemer.

That all Christian people through-
out the world may be given wisdom
to distinguish clearly between the
essentials and non-essentials of their
religion, and grace to yield gladly all
differences in non-essentials that they
may unite firmly on the essentials and
so overcome the impotency of the
Church's battle against "the world,
the flesh, and the devil".

"That they may all be one; even
as Thou, Father, art in Me, and I in
Thee, that they also may be one in
Us: that the world may believe that
Thou didst send Me". (St. John
xvii. 21.)

A PRAYER FOR UNION

O God, the Father of our Lord
Jesus Christ, our only Saviour, the
Prince of Peace; Give us grace serious-
ly to lay to heart the great dangers
we are in by our unhappy divisions.
Take away all hatred and prejudice
and whatsoever else may hinder us
from godly union and concord: that
as there is but one Body and one
Spirit, and one hope of our calling,
one Lord, one Faith, one Baptism,
one God and Father of us all, so we
may be all of one heart and of one
soul, united in one holy bond of truth
and peace, of faith and charity, and
may with one mind and one mouth
glorify Thee; through Jesus Christ
our Lord. Amen.

GIVE THANKS

For the increase of Christian fellow-
ship that makes it possible to discuss
freely the means to the greater unity.
(P. 479.)

For this fellowship as manifested in
the meeting at Ch'ing-chow-fu. (P.
484.)

For the evident spirit of, and desire
for, Christian Union that is daily be-
coming more prominent throughout
the world.

For the devoted life and unceasing
labors of our Chinese brother, Dr.
Y. S. Li, now passed to his eterna
rest.

Contributed Articles

Federation in the Province of Chihli

BY THE REV. W. S. AMENT, D.D.

THE Pan-Anglican Conference which met in London, on June 15th, was significant and unique in the history of Christianity. Among the topics discussed were: The Co-operation and Co-ordination of Missions; The Building up of an Independent Church or Churches; The Unity of Christendom, and particularly of the Anglican Churches. The first and second topics are to be specially noted, as there seems to be a logical relationship between them. The more missions co-operate the more ease there will be in the formation and support of independent churches. This does not mean the disintegration of Christendom, but the gradual development of that greater unity which is the aim of all Christian activity. A few years ago such topics for discussion would hardly have been introduced; now a conference which ignores them is behind the times. In the Province of Chihli previous to 1900 there was little, if any, co-operation among the missions. The Term Question was still unsettled (except in the minds of certain veterans) and each mission kept on in its own appointed path. Each one knew but little and seemed to care but little for the welfare of the others. The way of intimate approach had not been opened. But since that notable paper was read by a layman member of the Peking Missionary Association, a change has come which challenges the attention of all who are interested in the growth of the spirit of unity.

The remarkable educational union has been described in a previous number of this magazine. The next step should be to approach in evangelistic union, which is not, however, so easily achieved. Each mission has its own field, defined as to its boundaries, with ample space for the exercise of evangelistic zeal. Different standards of preparation obtain in different missions. In some missions ordination to the ministry is granted only when there is support from native sources, while others ordain with no such support in view. Some exact a full

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

theological training from those expecting ordination, while others are satisfied with a course of study and examination thereon. While the time does not seem to have arrived for the co-ordination of these and similar questions, an important step in advance has been taken this year by four missions in the organization of a union summer school, or training class. Individual classes have been held by different missions in past years. This year the proposal (now an accomplished fact) is to unite in this instruction, and in this way the students receive the instruction of *four* men rather than that of a possible *one* as in the past. The missions interested were the American Methodist, American Presbyterian, London Mission, and the American Board. The sessions have been held in the buildings of the Union Theological Seminary, owned by the Presbyterian Mission. About eighty men have gathered there and the school continued for thirty-one days. The men have not represented the highest grade in mission employ, but were rather chapel-keepers, colporteurs, and short course evangelists. The men have been formed into two classes and have had different courses of instruction. The lecturers have been : Dr. Pyke, for the Methodists ; Dr. Fenn and Mr. Cunningham, for the Presbyterians ; Mr. Dawson, for the London Mission ; and W. S. Ament and Pastor Jen, for the American Board. The immense advantages of this union have been apparent to the most ordinary observer. The men become acquainted with the members, foreign and native, of other missions. The instruction is broad, catholic, and magnifies the universal elements of Christianity. Several men, not in mission employ, are glad to come at their own charges, thinking the opportunity too good to be lost. Doubtless another year will see a much larger number of such men. A defined curriculum will gradually be evolved and this work will doubtless become a regular part of mission operations, and annual preparations will be made for it. The interest will be cumulative and should become a positive force in the promotion of church life and growth. The men have come from Paotingfu, Peking, and Tungchou stations, and if proper accommodations can be provided the number can easily be doubled another year.

THE INDEPENDENT CHURCH IN THIS PROVINCE

It is a logical conclusion from honest discussion and harmonious action to a form of church life which shall be self-supporting and self-governing. The dawn of self-consciousness in a church,

a nation, or an individual usually takes shape in the form of an intensified self-respect. It discards outside manipulation and looks to self-support and independent action as its inherent right. In this province soon after 1900 the Chinese began to hold meetings for the formation of an independent church. Meetings were held in all the three cities above mentioned. In Paotingfu the church organized by the American Board Mission is now, and has been for some years, self-supporting, and owns its own property, grounds, and the fine building in which they meet. In Tientsin the independent church is fairly well organized and has money to purchase a preaching hall of its own. The writer is not informed as to its present status. The aim is not to interfere in any wise with existing churches, but to open work in needy regions and do work which would otherwise be left undone.

In Peking the Tzu Li Hui, or Independent Church, has an organization composed of members from five missions and has held many meetings, elected officers, collected money, and purchased property in the southern city. The men at the front seem to work in perfect harmony with their foreign brethren, and do not seek separation but co-operation. They have met with the usual result in the initiation of such enterprises and some members have fallen away through dissatisfaction. They have prepared a memorial which they expect to hand in to the Board of Civil Affairs, presided over by Prince Su, and secure official approval for the establishment of churches. They plan wherever a church or hall may be opened to inform first the local official and secure his aid, if possible. No one is to leave the organization with which he is at present connected, and anything which would tend to friction with other churches is to be strenuously avoided.

The sentiments of the organizers are not anti-foreign and they contemplate continued association and labor with their foreign colleagues. In the memorial which has been prepared the object of the organization is stated to be "To establish a church in China with Chinese members, which is to be self-supporting, self-governing, with the Holy Scriptures as the foundation, and to spread abroad the truth of God as revealed in Jesus Christ. It will aim to make men better members of the state by arousing the true spirit of patriotism. We shall aim to cultivate the love of truth, to make men hate all that is evil, and develop the spirit of brotherhood. We shall aim to promote

better relations between the Christians and other people, to destroy superstition and bad customs, and, in general, to do all we can to bring in the reign of righteousness and truth."

Among the Rules for the governance of the church the twelfth one reads: "It is the duty of all, whether members of the Christian church or not, to obey the laws of the country. No one, because of his entering the Christian church, shall consider that he is freed from any obligation in this regard, but as the support of theatres and temples and idol worship is contrary to the teachings of the religion of Jesus Christ, we humbly beg that members of the church may be free from any obligations in that line. Any law-suits resulting from persecution or outrage are to be undertaken only by the persons appointed by the church and never to be undertaken privately." The Rules and Regulations of this organization are expressly stated to be only tentative and they reserve to themselves the right to make changes or additions in the future.

At the last meeting of the Provincial Council, held in Peitaiho last August, a committee was appointed to prepare a Constitution. The committee has done its work and the Constitution will be presented for acceptance at the next meeting of the Council, which will take place on August 5th at Peitaiho. The third article is the one which may have some public interest and reads as follows: "This Council shall exercise no authority over missions or churches represented in its deliberations. Its discussions and conclusions will only have such weight as their wisdom entitles them to receive. They will have only the authority of order and not of law, but the conclusions reached, it is hoped, will command the approval of the missions and churches and secure their assistance in realizing results that are for the common good."

This province is mighty in its geographical area, having one hundred and forty-four walled cities. Of the eleven fu cities all but two are occupied by Christian missionaries, though, in some cases, the occupation is not much more than nominal. Many chou and hsien cities are still waiting for the Christian preacher and teacher. Few of the missions are properly manned for the work which they have to do. The native population is fairly friendly and our relations with the Roman Catholics are on a better footing than a few years ago. The removal of rank from the Catholics will diminish their influence in the yamên and will tend to make their relations with the common people more friend-

ly. The French Legation has taken no public notice of this reduction of bishops and priests to the ranks of ordinary religious teachers, seeming to regard this as a step in the right direction. The decree which gave to the Catholics their official position has been posted in every chapel and school-house in the empire, but there has, as yet, been manifested no special zeal in posting up the decree which reduces them in rank to ordinary people. It has been suggested by the author of the edict that the government should see that it is published in every city of the empire.

Federation in Shantung

BY E. W. BURT, M.A.

THOUGH the actual movement towards federation in Shantung is but of recent date, the relations between the various missions have always been of the friendliest. With growing knowledge of one another, has come growing respect, sympathy, interest. The memorable events of 1900 only hastened a process that had long been going on steadily and quietly in the direction of unity. That year brought refugees—native and foreign—from distant parts of the field into closer touch than ever before. The solidarity of the Christian forces in China was learnt in that school of common peril—and so learnt that it will never be unlearnt.

The first conference of the Shantung Church was held at Chinanfu, September, 1907, when the aims, advantages, and scope of the proposed federation were frankly discussed and certain tentative plans drawn up, printed and circulated among the leaders of the Church in Shantung for their approval or otherwise. It is important to note that these plans were mooted and shaped not by foreigners alone, nor by Chinese alone, but in a joint conference, consisting of forty Chinese and twenty foreigners. These plans were submitted in due course to the various sections of the Shantung Church at their annual conferences, presbyteries and associations, and at these regular assemblies representatives were appointed to convey the sense of each body to the second conference. This has just been held at Chinchowfu (July 1-6, 1908). Each mission was invited to send two delegates (whatever its size), and, in addition to these two, one other delegate for every thousand communicants. The first evening a pleasant social reception was held in the garden of Mr. and Mrs. Bruce. Lanterns were lit and hung

among the trees, and tea and light refreshments were served on little tables, at one of which members of five nations might be seen happily chatting together—Chinese, German, Swedes, American, English.

The regular sessions began each morning at 6.00 a.m., with a quiet hour of worship. Then at 9.00 o'clock the roll was called and delegates were asked to report the action of their churches re the question of federation. The recommendations made in 1907 were unanimously endorsed, and, through their accredited representatives, the following six missions entered into federation :—American Presbyterian, American Board, American Methodist, Anglican (S. P. G.), English Methodist, English Baptist. A German and a Swedish Missionary were also present as interested visitors, though not yet authorised to commit their churches to federation. A delightful spirit of harmony prevailed throughout the meetings.

It is too early to speak of accomplishment. It is the day of promise, rather than achievement. Yet it is not too much to say that a century hence the Church may look back on this conference at Ch'ingchowfu in 1908 as an epoch-making event. Meanwhile the aim of the federation goes far beyond mere talk ending in smoke. It is nothing if not practical. By its fruits it must be judged. It is getting to work at once through a number of strong committees, each of which will be responsible for some aspect of the work. Thus, one strong committee is to make revival of the spiritual life of the church its special care, considering the desirability of choosing out certain men and sending them to those places where great religious awakenings are in process, e.g., Korea, so that on their return they may peradventure be used of God to spread the sacred flame. Also, to consider the wisdom of now and then setting apart special workers—whether native or foreign—for such work throughout the province. Also, to invite workers from outside who have been markedly used in this way. In short, to keep in living touch with all that is helpful and hopeful in other parts, and by prayer and preparation and united use of means to seek the blessing for which all are crying out.

Another committee will undertake the arrangement of Summer Classes (or Biblical Institute) for preachers, a need that is felt by all. They will be held at different centres and continue for a fortnight or longer—and aim at the double purpose of spiritual refreshment and of bodily and mental recreation.

In ordinary years two or more neighboring missions will unite at some convenient local centre—but *triennially*, in the year of the Federation Conference, a larger summer school to include the whole province will be arranged for. (I may add that at this very time, July 1908, such a school is being held, attended by nearly thirty pastors of the A. P. M. and E. B. M.)

A third committee is striving to establish a Christian newspaper for Shantung, which should help greatly to consolidate the scattered work and educate public opinion in all things that make for Christian progress and union.

A Shantung Prayer Union recommends definite daily topics for prayer, and through the paper or otherwise will provide channels by which requests for mutual prayer may be made known.

Christians from many parts of Shantung have drifted to Vladivostock in search of employment and there is no provision whatever for their religious welfare. A missionary from Chefoo has recently visited that port and reports strongly in favor of united Christian effort being begun there at once. The pressing need is to find the right man. This matter also engages the earnest attention of a committee. The preparation of an evangelistic map of Shantung has been entrusted to Mr. Mason Wells of Tsingtau. The Executive Council of the Federation consists of the six elected officers (chairman, secretary, etc.), and of six others—one from each of the uniting missions—appointed by the chairman. At present the council consists equally of Chinese and foreign members.

This has from the first been a leading feature of the Shantung Federation—to give the Chinese an equal voice in all church affairs. There has been no tendency to abuse this confidence; neither Chinese nor foreign has gained undue prominence. On the one hand the Chinese have not shown any desire to overrule the missionary, nor has the missionary attempted to “engineer” or “dictate” in any way. Each has much to learn from the other, and it is doubtful whether federation can be safely and soundly established on any other basis.

For fear of misconception it may be well to point out explicitly that the federation does not in any way interfere with the ecclesiastical liberty of any of its constituent bodies nor put any strain upon the loyalty of each to its own denominational witness. It seeks to emphasize the great central truths on which all agree, and each conference brings home as a glad

surprise to those who take part in it how much nearer we really are to one another than is commonly supposed. Isolation spells misunderstanding. In personal fellowship we come to love and honour one another—and, leaning not on our own understanding, we learn needed lessons from other members of the One Body. I write this advisedly, fearing there may be some who stand aloof from this movement from an undue sensitiveness lest they should be asked to surrender something they regard as vital principle. Such fears are groundless. No such demand is made. The writer on his own behalf and that of others, would humbly testify to the manifest Presence and Blessing of God at the recent conference, where the last question any one dreamt of raising was whether any belonged to this or that branch of the One Church. In Common Praise and Intercession and Counsel for the spread of the Kingdom such distinctions were forgotten, and we all realised Eternal Oneness in our Lord and Saviour Jesus Christ.

A National Church of India.*

BY THE REV. H. MCNEILE, M.A.

THE Church of India is a splendid thought that as yet exists only as an ideal. Christians of many churches, and from many countries, have poured into that land and settled themselves promiscuously over the length and breadth of it without system or co-operation ; and now a large number of societies publish each its own annual report of work done in different localities, the sphere of which is, in most cases, wholly undetermined by reference to the sphere of any other. The net result is bewildering and wasteful. If all Christian evangelisation throughout the country had been carried on by one society, or by a group of societies under one central direction, we should have no converts leaving a mission when they find that their powers of suction are exhausted, and joining another where they are welcomed as inquirers, provided with fresh supplies, and baptised over again ; we should have no districts traversed and re-traversed by antagonistic evangelists, while others are left untrodden by the foot of any Christian preacher ; we should assign a suitable proportion of our workers to each

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linguistic section and not throw away years of good work by sending a man who has learnt one language to a part of the country where he must begin again and learn another. However this is all fancy ; our actual methods are appallingly wasteful and unharmonious, but we must take things as they are ; we cannot try back and put less unwisdom into past work. Still though we have no choice but to go on from the existing state of things, we have a choice whether to aggravate the mischief or to diminish it ; we may take the idea of the Church of India as unreal as that of the Church of Europe, or we may so far withdraw from enforcing our Western peculiarities upon our Indian fellow-Christians as to help them in building up a true National Church.

Christianity is not a European production. Missionaries often have occasion to insist upon this when combating the objection to it that is raised in India on the score of its having been introduced from the West. But Christianity is not an Asiatic production either, in any but the merest technical sense ; the Author of it was neither Son of the East, nor Son of the West, but Son of Man ; and the truth He taught was, and is, as suitable for Indians and Chinese as for English and Americans. This cannot be said without modification and reserve if we are speaking of Christianity as it is taught and promulgated. Questions of church government, of discipline, of finance, symbolism and ritual are mixed up with what is more essential, and it is not always easy to distinguish between what is regarded as essential and what as accessory. Someone has said that the Smithate of truth is not always identical with the Brownate of truth ; certainly the Episcopate of Christianity is not always identical with the Congregate ; and all of us who have grown up in the midst of these varieties—sects as we call them—must perforce make choice among them and decide to which of them we will adhere. Is it necessary to impose upon our converts in India or elsewhere the same system of variation and division ? Missionary experience answers Yes, so long as the work of evangelisation is carried on by missionaries who cling to their sectarian peculiarities. Scripture teaching answers No ; “I beseech you brethren that ye all speak the same thing, and that there be no divisions among you”. By this beseeching St. Paul has taught us that sects and schisms are not right in the Church of Christ. But as things now are, each sect has its own society or its own group of societies, and each

society has its own independently drawn boundary line among the converts. Happily the Christian conscience is waking up to the incongruity, and in India, as elsewhere, there is coming into existence a movement towards the formation of a National Church. A National Church must be a genuine Indian growth and not a mere transplanting of a European slip. As the Church of Christ was planted long ago in England, Ireland and Scotland and Rome all contributing to the common result, and a National Church was ultimately formed, so there can be no impossibility now in the way of the formation of a National Indian Church, though the contributing agencies are gathered from England, Scotland, Ireland, America, and elsewhere.

Our Presbyterian brethren have set a splendid example of unification so far as their societies are concerned. As they introduced their version of Christianity into India they did so through eight or ten different societies, and these were distinct from each other not only in their home committees and financial arrangements, but also in their Indian organisation. They have now retired their several peculiarities and distinctions, so as to form a united Presbyterian Church of India. The European and American missionaries still belong to the societies that sent them out; but the Indian Christians are neither Scotch Established, nor United Free, nor any such denomination; they are Indian Presbyterians. This Church has its complete organisation with a full program of synods, local and general. Thus a decided step in the right direction has been taken, and we ought not to have allowed others to take such a step so far in advance of ourselves. We are much more backward in this matter in India than in Japan. Let us suppose that the disorderly mass of societies and missions now at work were to gather themselves together on this Presbyterian model, and that at some future date, not very remote, our Western subdivisions become paralleled in India only to the extent of having one Church belonging to each denomination—one Episcopalian, one Wesleyan, and so on. The healing of schisms will then have begun—only begun—and the much more difficult task will yet remain of welding these denominational Churches into one National Church. Is the task hopeless? Our Lambeth Conference of 1897 did not so speak of it even in England; and if it is not so in this country, it certainly ought not to be so in India.

How far we Anglicans are prepared to amalgamate among ourselves it is not easy to say. The attempt has yet to be

seriously made. The troubles now current in Bombay, consequent upon the late Bishop's Visitation Charge, do not augur well for the prospect of coalescence. But a still more formidable difficulty confronts us when we look forward to the larger unification that lies beyond. The time may come—and who can but hope that it will come soon?—when the Presbyterian, the Congregational, the Baptist, and other Churches of India, with the Episcopalian, will hold a Conference; the end in view being the levelling of all denominational barriers and the erection of a Church that shall be truly National and inclusive. Let us suppose delegates to have assembled to discuss the matter. They will have been elected in some sort of proportion to the numbers of the various bodies represented by them; unfortunately if those numbers are relatively anything like what they are now, the Episcopalian delegates will be in a hopeless minority. Nevertheless these Episcopalians, mindful of the decisions of the Lambeth Conference of 1888, will maintain that there are four great essentials which they must insist upon at all costs—Holy Scripture, the Creeds, the Sacraments, and the Historic Episcopate. These will be their irreducible minimum. Rubrics may be altered, Acts of Uniformity cast aside, but these fundamentals are colours nailed to the mast. No difficulty will be made, let us hope, over the acceptance of Holy Scripture as of the Word of God; the question of the Creeds and Sacraments, let us also hope, will be satisfactorily answered; and then our delegates will urge that the Indian Church must be linked with the Historic Episcopate; in other words, its ministers must accept Episcopal ordination in order that it may be launched upon its career with full authority to ordain rites and ceremonies suitable to its needs. The other delegates, let us trust, will be animated by a spirit of primitive love and forbearance, not of mediæval jealousy and strife; they will yield the point and join in a resolution requiring Episcopal ordination after congregational election according to the pattern set before us in Act vi. Then it will be necessary to determine the form of words to be used and other details incident to canonical ordination. Will the Church of England have to stand aside and see the Church of India go on its way wholly dissociated from our usage and communion? Or will it be possible for the Indian Bishops and clergy to take commission from our English? The answer to this question must depend mainly upon the exact form of service for Ordination and Consecration which we offer them; at least

to this extent that if we offer them only one which they cannot loyally and sincerely use, they will have no choice but to reject it. And this is the actual case with our Ordinal in its present form. No Indian Bishop, in being consecrated to the oversight of the Church of India, could possibly accept our office. If he did he would be Bishop only of the Anglican Church in India as our English Bishops in that country are at the present time. For our Ordinal is drawn up with strictly defined limitations which make it Anglican only, not Catholic. Its heading is:—

The Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the Church of England.

The preface declares that:—

To the intent that these Orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the Form hereafter following.

The second question put by the Bishop to those who are being ordained is:—

Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

The first question put to those who are being ordained Priests:—

Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the order and Ministry of Priesthood?

The third is even more closely restrictive; it has these words:—

Will you give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same?

In the Consecration of Bishops the Rubric provides that the Archbishop shall “demand the King’s mandate for the Consecration and cause it to be read”. In the oath of due obedience the Bishop promises “all due reverence and obedience to the Archbishop and to the Metropolitan Church of N. and to their Successors”.

And the first question put to the Bishop is :—

Are you persuaded that you be truly called to this Ministration according to the will of our Lord Jesus Christ and the order of this Realm?

This form of Ordering and Consecrating is not adapted for any Church but our own, and when used in India can only confer Anglican Orders. So it is with the deacons and priests already ordained by our Bishops in India ; they are ministers of the Anglican Church and are qualified for service in England if any English Bishop thinks fit to license them in his diocese. They are not ministers of the Indian Church, nor do their Anglican Orders necessarily qualify them to become such. But if all reference to our country and our National Church could be omitted from the Ordinal, the Orders then conferred by it would be Catholic, not Anglican. Of course the Greek and Latin Communions would continue to reject, or at least decline to recognise, such Orders ; but their approval is wholly unnecessary and need not be asked, what we are concerned for is the nascent Indian Church and its true connection with the Church Catholic, of which we are a branch.

There are various points in our Prayer Book which are now being mooted afresh, and the Letters of Business issued to Convocation have made the question of the revision of our services a living one. The present therefore seems a suitable opportunity for making the necessary alterations in our Ordinal if Convocation can be moved to see the necessity. If the Letters of Business are not in terms comprehensive enough to allow of the Ordinal being revised, there can be no absolute impossibility in the way of enlarging their reference.

And the requisite alterations may be introduced simply and briefly. We have already an omission provided for by the Rubric which accompanies the Oath of due Obedience to the Archbishop in the Consecration Service. The Rubric is—"This oath shall not be made at the Consecration of an Archbishop". If the words of an oath may be omitted in some particular cases, the words of a solemn declaration may be varied in other particular cases, and the questions quoted above may be made to run thus :—

Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the Ministry of His Church?

Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the order and Ministry of Priesthood in His Church?

Will you give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as His Church hath received?

Are you persuaded that you are truly called to this Ministration according to the will of our Lord Jesus Christ?

Then there would be nothing to stamp our Orders as exclusively Anglican, and ministers ordained by them would be ministers of the Catholic Church competent to serve in any branch of the Church which would recognise and accept them; competent therefore to serve in the National Church of India when it comes into being. Furthermore if Convocation will promote a permissive alteration of the Ordinal in the sense now advocated there would be nothing to hinder the Moderator of the Presbyterian Church in India from becoming the First Bishop of the Episcopal Church, and the two Churches will be one.

It will be necessary also to omit all reference to the King's mandate, as has been done in the Prayer Book of the Irish Church. In that Prayer Book, instead of our demand for the King's mandate, the Rubric runs thus :—

Then shall the Archbishop demand the Certificate of the Bench of Bishops of the election and fitness of the person to be consecrated, and cause it to be read.

And in place of the above question we have :—

Do you think that you are truly called to this Office and Ministry according to the will of our Lord Jesus Christ and the due order of this Church?

Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of Ireland, to the Order and Ministry of Priesthood?

Will you then give your faithful diligence always so to minister the Doctrine and Sacrament and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same?

Are you persuaded that you be truly called to this Ministration according to the will of our Lord Jesus Christ and the order of this Church?

Say that in our Prayer Book, as revised A.D. 1908 or 1909, a new Rubric was introduced in this form :—

At the ordering of the Deacon or Priest, and at the consecration of a Bishop, for the Church of India, all mention of this realm or Church of this realm shall be omitted; and no demand shall be made for the King's mandate; but instead thereof the mandate of the Representative Body of the Indian Church shall be called for.

With such a rubric and the verbal alterations sanctioned by it, men might be ordained free from allegiance to the Anglican Prayer Book as such. A synod of such men would be competent to adjust their service books to the circumstances of their new branch of the catholic church and to adopt as much or as little of our Prayer Book forms as they might find advisable. They would be at liberty also to draw up new forms of subscription, such as would impose upon their ministers no obligation to use a book which was never intended for them.

At present the non-Episcopal bodies of Indian Christians do not desire amalgamation with their Episcopalian brethren; at least they are not putting forward any such wish with insistence, but the more they approximate towards unity among themselves by successive combinations such as Presbyterians have initiated, the more they must surely come to desire to make the unification complete, and not leave an influential minority aloof from their community. So long, however, as we insist upon making our ministers exclusively Anglican, we give the non-Episcopalians no choice but to continue the aloofness and let our section go its own way. They must remain non-episcopal, or else seek ordination from bishops other than ours. But if we show ourselves really in earnest in desiring the formation of a truly National Church of India, and remove the obstruction which at present our Prayer Book throws in the way, they may, for the sake of attaining that splendid ideal, agree to our terms and bind themselves with the Historic Episcopate.

The Centenary Conference Committees and Their Work

First Report

BY REV. G. H. BONDFIELD, Hon. Sec. Conference Executive Committee

THE discussions at the Conference, as is well known, were summarized in resolutions, and where these resolutions called for particular or general action, committees were appointed to carry them into effect.

It is often said that the relegation of resolutions to committees is only a decent way of burying them; the following notes and reports, however, show that this is not true of the Conference resolutions.

In all twenty-four committees were appointed by the Conference. The duties of seven of these committees were of a temporary character, and, with two exceptions, were carried out successfully without unnecessary delay. The committees that have thus completed their work are :—(No. 1*), On the Chinese Church in Japan ; (No. 4), On 'Translation of Resolution *re* Chinese Church ; (No. 16), On 'Translation of Memorials ; (No. 23), On Memorials ; (No. 24), On Publication of Conference Records. A few notes on the work of these committees may be added.

The first of them completed its labours by presenting a report to the Conference, recommending the appointment of a small permanent committee (No. 2).

The translation of Resolutions, the 'Memorial to the Chinese Government' and the 'Letter to the Chinese Church' was carried out with expedition by Committee No. 4. Copies of the Resolution and Letter (in Chinese) were sent by the Executive Committee to every mission station in China—to Formosa, Honolulu, the Straits Settlements, and other places. It is not too much to say that these translations, especially the 'Letter to the Chinese Church', have made a deep impression and have been everywhere well received.

In this connection it may be well to state that the 'Memorial to the Home Churches', as well as the Conference Resolutions, have had a wide circulation throughout Great Britain, the United States of America, Canada and Australia. Both in Great Britain and the United States the Memorial was reprinted in many papers and magazines either *in extenso* or in a condensed form, whilst the Mission Secretaries' Association in London printed and distributed amongst the churches no less than 75,000 copies of an abstract of the "Memorial".

The two exceptions referred to are :—

(1). The Committee (No. 8.) On the Preparation of a Message to the Literati of China. Through an omission to name one of the committee as convener the message has not yet been published. (2). The Committee on a Form of Prayer (No. 15) has issued the result of its labours in a tentative form, but desires to revise its work after criticisms have been received.

*The numbers attached to committees denote their place in the list of committees given in the Conference "Records".

Over 8,000 copies of this tentative Form of Prayer were sent out by the Executive Committee.

Of the seventeen committees appointed for more permanent work most are able to report satisfactory progress. One or two were late in organizing or appear to have found exceptional difficulties in getting into working order.

Taking these committees in groups we are now able to present the following particulars, supplied by the Convener or Secretary of each committee, of the group that had to deal in some form or other with the subject of Union or Federation.

Committee of Friendly Relations between Churches in China and the Chinese Church in Japan (No. 2). Convener, the Rt. Rev. Bishop Roots:—

"I have to report in the first place the lamented death of one of our three members, the Rev. Dr. S. R. Hodge. Before Dr. Hodge's death, however, we were able to accomplish the main part of the work entrusted to us by the Conference. We aided a committee appointed by the Chinese Church in Tokio (which was then quite independent of any mission whatever) in securing as their pastor the man in all China whom they considered best suited to become the pastor of their church in Tokio. This was the Rev. Mark Liu, who was then the pastor of a Methodist Church in Tientsin. Acting in our capacity as mediator between the churches represented in the Conference and the independent Chinese Church in Tokio we presented the situation to the authorities of the Methodist Mission, and they agreed not only to allow Pastor Liu to accept the call of the Chinese Church in Tokio, but also to send a foreigner—one of their ablest men—to assist in the delicate and difficult work of bringing the Chinese Church in Tokio into full fellowship with the Methodist Mission and to do this work in the spirit of charity and helpfulness to all other missions in China which was contemplated by the resolutions of the Centenary Conference. I have every reason to believe that the work done by the Methodist Mission in fulfilment of its undertaking has been of great service to the cause of our common Christianity amongst the Chinese students in Tokio, and I anticipate that it will more and more benefit all the missions represented in the Centenary Conference."

Committee on Religious Literature Societies (No. 14). The Rev. S. I. Woodbridge, convener, wrote in April that the committee met soon after its appointment and organized by appointing a Chairman, Vice-Chairman, two Secretaries and an Executive Committee. One meeting of the Executive Com-

mittee had been held ; the Shanghai Tract Society had appointed a representative to further plans for federation, and it was hoped that steps towards union or co-operation would be taken during the summer.

Committee on Federation (No. 21). The Secretary's (Rev. W. Nelson Bitton) report is follows :—

“ Considering the enormous nature of the work that this committee is appointed to do, viz., to arrange the formation of a Federal Union under the title of the Christian Federation of China, it will hardly be expected to present anything beyond an *ad interim* report. Still, certain advances have been made, and many provinces have already provided some form of organization with a view to the establishment of provincial federation councils. Certain of the provinces are much ahead of the others in this matter, especially Chihli and the West China group. Shantung has also moved thoroughly. Honan and Hunan have likewise responded with vigour to the request made through Conference, and in other provinces the work has not been neglected.

In 1907 the Peitaiho Conference, representing the Chihli Provincial Council, decided “ that each Mission working in this province, including the Y. M. C. A. and the Bible Societies, should elect two representatives—one Chinese and one foreign—to be members of this Council, and that each Mission should elect one additional representative for each five hundred baptised communicants or major fraction thereof ; such additional delegates to be alternately foreign and Chinese. Two secretaries are to be appointed, one foreign and one Chinese.” Further steps along the direction of provincial federation are being taken while this report is being written.

The steps taken in West China in connection with the last West China Conference are well known through the published reports that have been presented. Their conference adopted without a dissentient voice the ideal of one Protestant Christian Church for West China, and steps are being taken to realize this.

In Shantung the movement to secure provincial organization has been made by the arrangement for a series of representative conferences to be regularly held in various parts of the province. Great enthusiasm has been shown by the Chinese pastors and Christians, and it is evident that in Shantung the question of federation has been taken up seriously.

In Honan meetings were held last year on Chi Kung Shan and the resolutions of Conference concerning federation were discussed and acted upon. A resolution approving of the method of representation recommended by Conference was proposed and carried. Further discussion upon the work of federation in Honan took

place in a conference in Chinchowfu, a report of which has not yet reached the secretary.

In Anhwei a tentative constitution has been adopted and a committee appointed to advance arrangements for the appointing of a provincial council. Resolutions adopting the ideals of Conference and arranging for further advance were also accepted by the Anhwei representatives.

In Hunan the missionaries have made the Hunan Missionary Association the Hunan Provincial Council by bringing into it Chinese representatives on the basis recommended by Conference. They have decided that all sessions of the federation in which Chinese members take part shall be conducted in the Mandarin tongue.

In Hupeh a committee has been appointed to press forward the matter of federation and to discuss possible plans for development.

In Chekiang the missions at work have been asked to nominate representatives for a provincial council, and it is expected that a report of their plans for work will be available during this year.

A committee has been appointed in connection with the Missionary Associations in Kiangsu and a report is expected from them in the autumn.

In Canton an existing representative committee appointed for Sunday School and Bible study work has been requested to take up the problem of co-operation and make its report in the autumn. It is hoped that this committee will be enabled to take up the question of federation so far as the missionaries at work in the Canton province feel able to go along federation lines, and in this way realize some of the ideals set before Conference.

In presenting this report I would suggest that a good deal may be done by the dissemination of information through the pages of the *RECORDER* or through correspondence with the secretary, in order that the provinces which at the present time are somewhat lagging in matters of federation may have the benefit of the experience of the more highly organized provinces. A scheme of federation which concerns the whole Empire must of necessity move slowly, and the great distance of some centres from each other and the lack of means of communication make it impossible to arrange anything like an effective federation in certain outlying provinces. Yet on the whole I think it will be agreed that the report of progress consequent upon the Conference proposals after one year of work gives cause for much encouragement.

Committee on Promotion of Church Union (No. 22). The Secretary, Mr. D. E. Hoste, has forwarded an encouraging account of the work of this committee :—

In the late autumn of 1907, Dr. J. C. Gibson issued a circular to the members of the committee suggesting that, with a view to action, a Chairman and Secretary be elected, and that the eight sub-committees representing the various denominations should also elect each its own Chairman and Secretary. In response to this, Dr. Gibson was elected chairman and I was chosen as secretary.

At the end of February this year, Dr. Gibson issued another circular accepting the chairmanship and suggesting further action to be taken by the sub-committees.

(1). That the election of a Chairman and Secretary for each be proceeded with.

(2). That each Secretary of the Sub-committee collect at once, and send to Mr. Hoste, definite information as to any action towards intra-denominational unity already taken by those whom they represent.

(3). In case no action towards intra-denominational unity had been taken by the Missions represented by any Sub-committee, its members were requested to consider at once how the subject might best be approached, both in the originating Churches at home and in the daughter Churches in China, with a view to drawing the latter together in one united body.

(4). That the Conference results on Church Union should be brought before the various Churches at home as soon as possible.

In response to the above, the names of the chairmen and secretaries for four of the sub-committees have been received. Owing to the absence from China of several members of the other sub-committees, these appointments have not yet been made.

In regard to intra-denominational unity, letters received by the Secretary up to the present date show that a resolution in favour of the closest possible union of all Baptist Churches in the Empire was passed by the East China Baptist Conference at its annual meeting in September, 1907.

Steps have also been taken by the following German Missions towards the same end, namely : The Lutheran Berlin Mission, and the Rhenish and Basel Missions. The measures already adopted are as follows :—

(1). A conference of the members of these three Churches has been established, and will meet every two or three years. The first meeting was held in February of this year, when the subjects discussed were all with the view of bringing the three Churches more and more together.

(2). The missionaries of the three Missions have resolved to issue a Christian paper.

(3). It has been decided to use the same hymn-book.

No further information as to the other denominations has yet come into the Secretary's hands.

In July, the Secretary issued a circular letter emphasizing the importance of the Committee seeking to give effect to the desire expressed by the Centenary Conference that the donominational distinctions which prevail in our home countries should not be built up by the missionaries in China.

(To be concluded.)

The Ordinary Missionary—a Superfluity?

BY REV. F. W. S. O'NEILL, M.A.

PAMPERED by the flattering remarks of introductory speakers at home, his profession regarded with admiration by a credulous Christian public, the missionary is taken by surprise when assailed, as he has recently been, with the epithet 'ordinary'. In fact he inclines to the opinion, possibly due to his self-conceit, that the connotations of 'ordinary' and 'missionary' do not coalesce, that to be a missionary at all is, in some sense, to be out of the ordinary run. Of course this foolish opinion of his must be quite without foundation, for in the learned essays with which he has lately been favoured by a senior and much esteemed brother missionary, has he not had his ignorance exposed and his futility proved beyond dispute? Concerning the accusations hurled at his head he feels especially hurt when in a round-about way he is informed:—

- I. That his knowledge of philosophy, science and the higher criticism of the Bible is superficial or elementary;
- II. That he cannot speak the language well, nor adequately understand the thought of the people;
- III. That his lack of success is due in part to his not having studied the science of comparative religion and in part to his strange desire to proselytize;
- IV. Most startling of all that not being a teacher in the government service, but only engaged in crude evangelistic work, it would probably be a real gain if he left the country altogether, and indeed before very long his presence may not be required.

It is surely not remarkable that the 'ordinary missionary', when spoken to thus plainly, should be grieved at heart. He would fain hope to be allowed to exist undisturbed in his insignificance. But here he is clearly shown to be 'de trop'. In apology for his continued existence he submits his mild reply.

I. Possibly he has taken his degree in philosophy. To his evangelists he may have aspired to teach some fragments of science. More daring still he has perchance ventured to read his Bible in a modern way with such assistance from the method and results of the higher criticism as he has time and opportunity to obtain. Nay more he goes so far as to instruct

his preachers and people that the Bible was not written "by one author and in one age," possibly a presumptuous proceeding in one not belonging to the "superior class of missionaries" "capable of teaching the highest truths of Christianity". Nevertheless he at once pleads guilty to the charge; his only comment being that even if those desirable acquirements were perfected to such an encyclopædic completeness as was found in a Robertson Smith, he cannot, with his obliquity of vision, see how he would thereby be enabled to win converts "50 or 100 times faster than at present," or, let us say, with the speed which accompanied the "conventional methods" of a Charles Haddon Spurgeon.

II. To affirm that the "average missionary" cannot speak the language accurately is the merest truism. Mixing as he does with the dregs of society, among farmers and blacksmiths and coolies, he is unaccustomed to think in continents or reckon by millions. Thus he can only plod and grind and sweat. When he comes across an aristocrat and is complimented on his speaking powers, he is at least sensible enough to be aware that his interlocutor is a polite gentleman. When on a Sunday a packed audience of eager listeners faces our ordinary friend, he is apt to assume that his difficulty is as to how to be simple and his great temptation to be too learned. That the listeners can understand his speech, only shows that they too, poor people, are quite ordinary like himself. Well, let us be fair to him. He perhaps knows *a* language, though not indeed of the kind that would by a turn of phrase abolish "the sorrows of the world". His commonplace misfortune is to know a language fitted only to comfort a burdened sister or help an erring brother here and there.

Nor is he offended when it is suggested that of his converts merely a small proportion are due to his own efforts. Take a case. The writer of these remarks baptised 131 persons last year. Suppose it true that 13 alone of that number were directly influenced by the foreigner. Why, he would joyfully praise God because the couple of Bible-women and the score of evangelists of his district had been so diligent! For he has a belief that Asia is to be converted by the Asiatics themselves.

III. Though often impatient at the slowness of advance of the kingdom that cometh not with observation, the ordinary missionary has somehow a dogged dislike to taking a short-cut

to success by the path of compromise. For himself and for others he stupidly prefers one religion to the amalgam of all religions recommended for his approval as the panacea which will "save men from the sorrows of the whole world". Theosophy, for instance, he has read, aspires to be Hindu and Buddhist and Christian and anything else, provided it be eclectic and superior. Yet our friend is ordinary enough to regard theosophy as a pleasant recreation for those clever people who, with a leaning towards æsthetic religion, have a rooted distaste of clear thinking and a love for mental fog.

When confronted with alarming figures about the natural increase of population in China, the thousand odd rank-and-file missionaries are still inclined to be foolishly jubilant over the progress of the last 100 years in their adopted land. The ordinary folks gather together in a Centenary Conference. They have surely neglected to consider the meaning of their words—"profound thankfulness to God for His abounding grace". Or do these words seem ill-advised only to the seer who would write FAILURE in capital letters across the meagre fruits of their toil?

To cheer him on the average man is informed that most of the nations in early times "were converted in a generation or two to the main principles of Christianity". He pauses to scratch his head. In a blurred way he imagines he has heard, perhaps once when half dozing under the Church History professor, that to bring about even a skin-deep conversion in the Roman Empire some ten generations were required. Maybe the revised edition of this item of history would ignore the centuries when narrow fanatics insisted on remaining non-conformists at the risk of being torn to shreds and would win Constantine and his subjects about the year 100 A.D. by a parliament of religion to settle the rules of the new universal Delphic-Imperial-Pagan-Christian cult.

IV. "Missionary work in Japan is a generation ahead of us." In that case our notice to quit is then merely prolonged. But our time to pack up and go home is coming too. Some of the evil of our hapless condition might be avoided were we statesmanlike enough to accept appointments as government professors. Otherwise "we are in danger of creating an *imperium in imperio*," though, by the way, one of our elementary ideas was to the effect that this peril could not be removed until the extraterritoriality principle was given up by foreign nations and

China permitted to be mistress in her own house. But what government would employ a type of teacher whose education lags so far behind the times?

The average man then is doomed. For the deficiencies of his theological and general mental equipment render null and void the power of his moral and spiritual character, that power which in his untutored view seems the thing that counts most. The life he came to live among his brethren of China will soon not be needed when the era of Universal Peace shall have arrived! May we not thus interpret the splendid vision? The triumph of our cause is swiftly approaching. Yet till we actually hear the song of victory we can but hope and pray for more and always more of these simple-minded apostles, who by the foolishness of preaching are to-day saving the Chinese nation in the ancient unscientific style. Nor should we be ungrateful because to keep us low in the dust we are occasionally chastened by a reverend senior, whom we nevertheless cannot but admire and love. With due submission and respect, this apologist, proud to rank himself as ordinary missionary, would offer in final defence of his order the recent statement of Bishop Gore: "It is the chief test of the vitality of a Church of Christ in any country that it should be a community in which religion works upward from below."

Mission Federation. Chihli Provincial Council

BY THE REV. F. B. TURNER

THE second annual meeting of the Chihli Provincial Council was held at the Assembly Hall, Pei-tai-ho, on August 5th and 6th; a supplementary meeting being also called for Monday, August 10th, for the reconsideration of some special matters and the completion of business. There were representatives present from the American Board Mission, the London Mission, the Methodist Episcopal Mission, the United Methodist Mission, the American Presbyterian Mission, the China Inland Mission, the Y. M. C. A., the British and Foreign Bible Society, and the National Bible Society of Scotland; there being 33 delegates in all, representing a membership in this province of 12,300.

Rev. Meng Chi-tseng was asked to serve as acting Chinese secretary pro tem and the officers were requested to retain their positions, pending the decision of the Council on the proposed

constitution. After the reading of correspondence explaining the undecided position of the Anglican Mission in regard to the federation movement, and the difficulty in the way of delegates from the South Chihli Mission attending the Council, the Rev. F. Brown presented the treasurer's report, and the special committee appointed to draw up the scheme for the constitution and rules of the council presented its report, which was received and circulated amongst the delegates. A report was also received from the Mission Map Committee.

The following resolution was accepted by the meeting: "That this Chihli Provincial Council recommends to the various Missions in this province that as opportunity offers they incorporate the first 100 hymns of the 通用聖詩 in their ordinary mission hymn books with a view to securing a measure of uniformity in the use of Christian harmony."

The recently issued translation of the New Testament was made a subject of discussion, and it was *resolved*, "That this meeting recommends all missionaries in the province to carefully examine the revised translation of the New Testament and urges that each Mission appoint a brother to bring this matter before the Chinese members and to collect criticisms and suggestions and forward the same to the Bible Societies or the Revision Committee with a view to assisting that committee in the producing of a final revision generally acceptable."

This completed the labours of the Council for the first day.

The Council reassembled on August 6th, and in the absence of the Chinese president, Rev. Jen Ch'ao-hai, the Council requested Rev. 'Te Jui to preside, pending the election of officers.

The Council then proceeded to consider in detail the proposed scheme for the constitution and rules; this was discussed section by section and with slight modifications was adopted. The following is an English rendering of the original Chinese text as accepted by the meeting:—

THE CHRISTIAN FEDERATION OF CHINA.

CHIH LI PROVINCIAL COUNCIL.

CONSTITUTION.

I. *Object of the Council.*—This Council shall have as its end the realization within the limits of this Province of the objects for which the National Federation has its organization. (See Resolutions on Federation, II and VIII.)

II. *Representation in the Council.*—Each Mission conducting Christian work in this Province (including the Y. M. C. Association and the three Bible Societies) shall elect two representatives—one Chinese and one foreign—to be

members of this Council. Each Mission shall elect one additional representative for each 500 baptized communicants, or major fraction thereof; such additional delegates to be alternately foreign and Chinese.

The first business at the opening session of each Council shall be to record the names of delegates from missions or churches. At any session of the Council it shall require the presence of one-half of the total representation in the Council to constitute a quorum for the transaction of business. The Council shall have power to decide between claimants to the right of representation, but shall not fill vacancies for which missions and churches are responsible.

III. Duties of the Council.—This Council shall exercise no authority over missions or churches represented in its deliberations. Its discussions and conclusions will only have such weight as their wisdom entitles them to receive; but since the Council is composed of delegates from the various missions, it is hoped that the discussions and conclusions will meet with the general approval of the missions, and that they will unite in effort to realize results that are for the common good.

IV. Officers of the Council.—The permanent officers of this Council shall consist of two Presidents and two Secretaries for each of the two offices—one foreign and one Chinese—and a Treasurer. These officers shall be elected by ballot at the opening session of each regular Council, and shall continue in office until the succeeding Council. The Presidents shall preside at all sessions of the Council. If for any cause they are detained from the meetings of the Council they shall invite from among the members of the Executive Committee substitutes to preside in their stead.

The two Secretaries shall keep a full record of the proceedings of the Council—one in English and one in Chinese. They shall send each a copy of these proceedings to the Secretaries of the National Council. They shall also send copies—written or printed—to each of the missions included in the Council.

The Treasurer shall take charge of all moneys contributed for the uses of the Council, and shall pay out such moneys under the direction of the Executive Committee. He shall keep a careful record of receipts and disbursements and make report to the Council.

V. Standing Executive Committee.—This Council shall appoint a Standing Committee, of which the two presidents, two secretaries, and treasurer shall be ex-officio members. Two members shall be added to this committee by ballot. The Council shall also designate a chairman of the committee. The presidents, with the approval of the secretaries, shall have power to fill vacancies in this committee. Four members of the committee shall constitute a quorum for the transaction of business, but four votes must be cast for a given object to be carried in the committee.

This committee shall have power to carry out the will of the Council in all matters not committed to individuals or special committees. It shall have control of all moneys contributed for the use of the Council. It shall be responsible for arranging a programme for the regular meetings of the Council, selecting topics for discussion, appointing leading speakers and writers of essays. The committee shall make careful provision to give opportunity for the introduction into the discussions of topics not appearing on the programme, but such topics must be introduced with the permission of the committee. An appeal from the decision of the committee may be carried to the Council by a motion supported by seven members.

VI. Convening of Council.—This Council shall meet biennially at the call of the Executive Committee. The committee in its call shall fix the time and place of meeting. A special meeting of the Council may be called by the Executive Committee at the request of one-third of the delegates to the previous Council.

VII. Delegates to National Council.—The Council shall have power to appoint delegates to the National Council in accordance with the regulations determined by that body. It shall also appoint individuals or committees to undertake specific lines of work in harmony with the object of the union in Christian fellowship and service.



DR. Y. S. LI AND FAMILY.

VIII. *Revision of Constitution*.—It shall require a vote of two-thirds of the membership of any given Council to add to or modify this Constitution. Proposed additions or modifications must be submitted to the missions concerned through the secretaries three months in advance of a given meeting of the Council, to give time for due consideration.

After some conversation regarding the question of finances and the election of the officers of the Council, it was *resolved*, "That this Council expresses its gratification at the appointment of a Sunday School Secretary for China and its desire that he should come north as opportunity offers that the Missions in Chihli may have the advantage of his counsel and help."

The Council also recorded its thanks to the Bible Societies for their prompt compliance with the request of last year's meeting in the issue of the revised version of the New Testament with the new terms for God and Holy Spirit.

It was decided that the next meeting of the Council should be held either in Tientsin or Peking.

In Memoriam :—Dr. Y. S. Li.

BY THE REV. AND MRS. J. WOODBERRY

"What I do, thou knowest not now, but thou shalt know hereafter."

TO the readers of the CHINESE RECORDER we have pleasure in submitting a sketch of Dr. Y. S. Li's life as it has come under our own observation, through the blessing of God. Of his early life we have no record other than that he was the son and grandson of two well-beloved pastors in the American M. E. Church, South, and was born in Soochow. He was a graduate of St. John's College, Shanghai, and was sent, in early manhood, to the Imperial Medical College, Tientsin, where we were privileged to come into close fellowship with him from 1895 to 1900. Our call to China was received in New York in the Alliance Missionary Training Institute, near the close of the China-Japanese war. We had no knowledge of China, but had prayed for several months that we might become acquainted with a few Chinese who could speak English, in order that we might quickly teach them and send them out as "our substitute evangelists". We received a wondrous answer to that prayer. Immediately, on arriving in Tientsin, we became acquainted with the medical students, and as, owing

to the war, they had much liberty, they came to our home night after night. They had been studying English a number of years, so when we met almost before we were aware these bright young men were requesting baptism and longing to go forth as evangelists to China. Our "substitutes" were ready, and we rejoiced as those who rejoice over their "first born".

Dr. Y. S. Li was one of the first to renounce all for Jesus, and was baptized with fifteen of his classmates in a little stream near the Naval College. The direct question put to Dr. Li—"Are you *saved*?"—was the arrow that pierced his soul with conviction, and in a few days he was so gloriously saved that he became the foremost Christian worker in the Medical College. His example was followed, with one exception, by the entire graduating class.

A perfect revolution of ideas and practices followed. These young men astonished us by the missionary zeal and the literal way in which they interpreted the Bible and made it the one book of their counsel. Gospel sales began on the streets, in temples and stores, and the group of students on the streets explaining the Word of God became a familiar sight. They sent students to the Naval and Military Colleges and Tientsin University to expound the truths of the Gospel, and many trophies were won for Christ. Dr. Li was the comforter when they were persecuted, and he stood like a rock. On the day of their baptism the Holy Spirit worked mightily in their hearts. They decided to have a chapel of their own. We read the book of Acts together and tried to follow the example of the Apostles, for we had no other book. The Bible was our all. Dr. Li's time was occupied, out of college hours, in ministering to their souls' health. He quite abandoned his medical ambitions, although he graduated with success. The Gospel and the Church of China were his dream by day and night. He became noted as a theologian and led us into depths that quite inspired and awed us. He was the "Court of Appeal" on all matters in college and chapel. Yet several others were so closely following that we could hardly discriminate. Twenty-five evangelists were supported by the students and friends of Beulah Chapel until the Boxer war demoralized the work, and it was reorganized on a new basis in Shanghai. Tientsin was the home of the mother chapel.

After graduation the time seemed ripe to "go to the regions beyond". Dr. Y. S. Chang and his brother, Dr. Y. J. Chang,

returned to Foochow and opened a chapel there in their own home. They also purchased a missionary boat, with the help of the Tientsin chapel, and did good work on the rivers adjacent. Dr. Wong and Mr. Woodberry canvassed the China coast with Gospels from Tientsin to Canton. Others "worked" Peking with Gospels. Dr. Wong and Dr. Li came to Shanghai. Dr. Li was to preside over the Shanghai chapel, but his gifts did not suit the work. From the time of his conversion he had felt that he must specially work to "strengthen the brethren". The years in North China had seen the beginning of a series of efforts which culminated, in his riper years, in work in Central China. His desire to live "a life of faith" was also a prominent trait in his character. He dressed very plainly, and steadfastly denied himself. The crucifixion of self with Christ, and the Christ life as interpreted by Rev. A. B. Simpson, became the ruling passion of his life. And he was consistent.

Fearful of the responsibility of a street chapel in Shanghai he decided to resign, and accepted an invitation to teach in the Anglo-Chinese College. Also later, in the Soochow University. We feel led to speak very tenderly of his heart's experiences during these years of teaching. He was not satisfied, and a time of spiritual declension followed. He has often wept as he recounted to his fellow-students the awful effects in his own soul of not continuing in his divine calling. Even in Mokanshan, shortly before he died, he said, "when I was in Tientsin Christ lived in me in such a wonderful way that I could ask Him whatever I wanted, and He gave it to me; but, since my backsliding in Shanghai the old self has always troubled me; it has never been the same, although I have sought a place of repentance many times with tears". This knowledge of what he had lost by his own disobedience became the powerful incentive of his life to help others to a higher plane.

Of Dr. Li's life in recent years we need not speak. It is too well known by a host of loving and appreciative friends. Before our leaving on furlough, about three years ago, Dr. Li told us that he had made up his mind, at any cost, to resume the pre-determined career for Christ. When we returned to Shanghai the trumpet note had been sounded in Soochow, and Dr. Li and his brother were in union meetings in Shanghai, and a degree of interest was felt in missionary circles that stimulated the Li brothers to their best efforts. Our dear Dr. Li's "great door and effectual" was opened at last. He cared not

for salary, nor could any one denomination bind him. His views of Bible truth were singularly clear and convincing, and John 17 was the ideal toward which he was determined to bring the church of China. He loved the motto of our Centenary Conference, *Unum in Christo*, and his library abounded in the choicest religious literature. After the Gospel campaigns commenced, in which Dr. Li visited so many cities and provinces and became endeared to so many missionaries, foreign and native, he would come to our fireside and open his heart, revealing the longings for China's redemption. His face would glow with enthusiasm as he unfolded plans for the future. The idea of a Chinese Northfield seemed to engross him particularly, as bodily weakness and fatigue made so much travelling exhausting to his strength. The body of Dr. Li was too frail for the glorious soul within, and he realized his limitations. Printing the message was another favorite plan, and his little monthly magazine has already found a warm welcome into many congregations. Dr. Li lived in the joy of the Lord as his strength. As many know, Jesus was his only Physician. But all unknown to Dr. Li his earthly ministry was soon to be accomplished. He was, as it were, writing the closing chapters in his life story, and they were complete with proofs of his divine call to service and manifold blessing therein.

This last spring Dr. Li returned from the interior exhausted with recent evangelistic services. He found his three little children—Philip, Grace, and Faith—down with small-pox. He quietly accepted the situation, assisted Mrs. Li in her arduous duties as nurse and gave himself to prayer. Subsequently he became engaged on a work of translation, for which we had long waited. He was assisted by Mr. Yang, of Changsha, Hunan, then employed in the Y. M. C. A. for part of the day. The work progressed for 200 pages or more, and the Presbyterian Mission Press had the woodcuts in hand. He expected to complete the work by fall, but found it much slower than he anticipated. In May he was invited to attend a conference in Wuhu. Upon his return he at once resumed work, but soon came to us, asking for a rest, and stating physical symptoms that caused him some uneasiness. He also wished to rest in order that he might attend the summer Bible school in Soochow, to be held in July. He was excused from translating altogether, and the work was taken over by his brother-in-law, Dr. B. Y. Wong. However Dr. Li did not

improve with rest. Engagements for the Bible school and early fall were all cancelled, and we invited himself and family to spend the summer in Mokanshan. We arrived at Mokanshan July 17th, and found him still suffering from nervous exhaustion, as he told us. His relatives in Shanghai, previous to his departure, had consulted together and decided that his rest must be prolonged a year or so ere he again took up the journeying to and fro. He acquiesced in their decision. His heart was busy with devotion and his mind with visions of that future North-field which was to bring blessing to the church of China.

These dreams were not to be realized. The loving Father in heaven was soon to reach down and receive His faithful servant and loving child to His abiding home. The frail body, wearied to the point of prostration with a complication of disorders, gave way, and will "rest" until the Resurrection morning. We shall never cease to thank God for the privilege of ministering to Dr. Li the last month of his life. It seems but a "little while" since, thirteen years ago, we were blessed in leading him to the Glorious Light and saw him become a reflector of that light to his countrymen. Speaking of this reminds us of the faith of our dear Dr. Li in temporal matters. From the commencement of his Christian life he declined any stated salary, preferring to receive as from the Father's hand.

When he willingly devoted several months of this year to translating Seiss's Commentary on the Book of Revelation we importuned him to receive compensation, but with one of his rare smiles he made the characteristic answer, "Let it be a thank-offering to God for your having led me to Himself. I owe you a debt of gratitude I can never repay." And so the last work of his life, soon to be completed we trust, by Dr. Wong, is a tribute of his loyal heart to God. During his sickness nothing was left undone for his comfort. Tokens of loving regard poured in on every side. He fell asleep in Jesus on the 14th of August, at about 0.30 p.m., aged thirty-four years. He leaves, besides his wife and three children, a mother and brother (also Dr. Li) in Peking; two sisters in Shanghai and two brothers in Soochow, one of whom is closely following in his footsteps. Among the last words he said to us in our cottage were: "Living or dying I am the Lord's." Two nights later we repeated the first four verses of Psalm 103 in his ear, and bending low that he might surely hear the precious name—Jesus. An answering light shone from his face and

we whispered "good night". We expected to see him again in the morning, but a half hour later the word was brought "Forever with the Lord". He passed peacefully and painlessly away, unconscious of the death angel's hovering wings.

Two memorial services—one in Chinese and one in English were held Sunday, August 16th. Never was it our privilege to hear such testimonies of a pastor in China. The missionaries who spoke vied with each other in enumerating his recent efforts so crowned with benediction to the Chinese church. His body will be taken to Shanghai and laid to rest in the foreign cemetery on Bubbling Well Road by the side of his father. We express with confidence the expectation that the work done by Dr. Li will live on "till He come". And may we not also expect our Father to call out a new company of workers who will follow in his footsteps. "Except a corn of wheat fall into the ground and die it abideth alone. But if it die, it bringeth forth much fruit." We know the missionaries will mourn his loss as a true helpmeet in the Gospel. But over and above all this loss on earth is our dear Dr. Li's matchless GAIN, who "counted ALL things LOSS for CHRIST"! The crowning day is coming by and by.

Correspondence.

UNIVERSITY MEDICAL SCHOOL,
CANTON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Because of the many inquiries made during the past year regarding the origin, purpose and control of the University Medical School in Canton, I have decided to ask you to permit me to use the columns of the CHINESE RECORDER to send out to all missionaries in China a general statement about our university movement.

The University Medical School in Canton is the foreign mission work of the Christian Association (Y. M. C. A.) of the University

of Pennsylvania. The movement was begun in the spring of 1906, at which time the Christian Association appointed a Board of Trustees—all alumni of the University—to maintain and control this movement. The following well-known men are on this Board of Trustees:—

George Wharton Pepper, LL.D., Chairman,
Philadelphia.
Samuel F. Houston, Trustee of the University,
Philadelphia.
Charles H. Frazier, M.D., Dean of Medical
Department, Philadelphia.
Howard A. Kelly, M.D., Prof. at Johns Hop-
kins, Baltimore.
William Enggenheim, Esq., New York City.
Rufus B. Scarlett, M.D., Philadelphia.
William A. McKinney, "
William M. Schultzy, M.D., "
Edward C. Wood, Treas., "

The object of this movement has lately been tersely put by the chairman of the Board of Trustees:

1st. That the dominant aim of this work is to bring all within its sphere of influence to Christ.

2nd. That in bringing them to Him, they are coming, not to a God-like man, but to God Himself.

3rd. That medical teaching, as a means to an end, should be worthy of that end and therefore should be of the highest university standard.

These three propositions, in addition to the evangelical standing of the Young Men's Christian Association, constitute the religious basis upon which this work is to be established, and so long as this movement is controlled by the Young Men's Christian Association, its evangelical standing is assured.

For several years previous to 1906 the Christian Association of the University had partially supported Dr. A. H. Woods, the physician appointed to develop a medical department of the Canton Christian College, but in September of that year the University Medical School took over the entire support of Dr. Woods, bought the medical supplies from the Canton Christian College, and became entirely responsible for the founding and maintenance of an independent medical school to be affiliated with the Canton Christian College.

The policy of this movement calls for the establishing of a first class medical school in Canton where the Chinese may receive a thorough course in medical training at a cost within the bounds of their financial ability. The training of well-qualified leaders is the aim. Five thousand dollars gold for the purchase of land and ten thousand for a hospital fund has already been given by the under-

graduates, alumni, and friends of the University, besides a guarantee of the annual running expenses of nearly five thousand dollars gold per year.

During the past year the movement has received a heavy loss by the resignation of Dr. Woods, who having returned home because of the illness of his wife, has since found it necessary to resign from the movement. This is a sad disappointment to all interested in the work and to the many friends of Dr. and Mrs. Woods.

Two more well-trained physicians, graduates of the University, and with nearly three years' hospital experience, have offered themselves to this work. One is scheduled to arrive in January and the other in April. A trained nurse is also expected to join the work in 1909.

It is now expected that the doors of the school will be open for the entrance of students in February of 1910.

Since this movement is supported by an educational institution and owned and controlled by an interdenominational organization (the Young Men's Christian Association), it is the hope and prayer of many of those connected with the work that it may become the union medical school of Canton and South China.

JOSIAH C. McCracken,
Physician in Charge.

INTERDENOMINATIONAL UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am enclosing a letter and a list of questions which our committee is sending to all the missions of China.

If it will not be taking too much of your valuable space,

will you please publish these in the RECORDER. This may enable us to hear from some mission which has failed to receive our letter. It will be the best means of getting the questions promptly before the individual members of the various missions that they may have them under consideration and be ready to answer with a mature judgment when called upon to do so.

Most fraternally,

FRANK GARRETT.

Rev.

DEAR FELLOW-WORKER: The General Committee on Church Union appointed by the Centenary Conference is composed of eight sub-committees. The first seven each represents one of the larger groups of missions. The eighth represents the various missions not represented by the first seven. I am writing as secretary of this eighth committee.

Your mission may be in one of the larger groups and represented by a special committee, nevertheless we very much desire that you furnish us with the information asked for to-day. It will aid us materially in our work with the missions which we represent.

The interests of church union will be advanced by forcing or by over insistence on conformity to unwelcome methods or standards. But much will be gained when we fully understand how far we can walk together in willing acceptance of common truth and method. It will also be very helpful to know as accurately as possible the definite hindrances to our more perfect union. We can then address ourselves in the most effective way to the vital elements of the great problem.

It is in this spirit and for these reasons that we ask the following questions, and we trust you will give them your most careful thought, and that you will reply with as much exactness and clearness as possible, that we may do all in our power to hasten the day when our Master's prayer for unity may be fully answered.

Where it is not possible to give one statement which can be said to answer for the mission, please give the prevailing view and the chief points of those who may dissent from it.

Please reply without delay if replies can be made without presenting the questions to your mission in assembly or to its representative committee. If such presentation is necessary, please make it at the first opportunity and give us a reply as soon thereafter as possible.

Most respectfully,

Your fellow-worker,

FRANK GARRETT.

NANKING, July 25th, 1908.

QUESTIONS ON CHURCH UNION

For the Evangelical Churches of China.

1. Does your mission accept the resolutions on the Chinese Church as passed by the Centenary Conference? Rpt. Pgs. 437-442.
2. Do the reasons which led to the establishment, as a separate organization, of the church which your mission represents, obtain at the present time in the Chinese Church?
3. In order that you might approve of the Chinese Christians under your charge entering into a Union Chinese Church, what would you consider essential to this church (stated briefly) as to:—

- a—Doctrine?
- b—Ordinances?
- c—Government?

4. As a step toward a larger union, do you favor first a union with those near you geographically; that is, local or provincial unions; or do you prefer union with kindred denominations?

5. At present would you allow your Chinese Churches a free interchange of membership with all other Evangelical Churches? That is, if a communicant in full fellowship with another church comes with a letter of introduction and commendation from the proper authorities in his church and asks for membership in one of your churches, would he be received though in some respect you might not approve of the doctrine, method of observing the ordinances or the government of the church from which he comes?

It is recognized that the moral character of the bearer of the letter or possibly of the church granting it, may be a just ground for refusal. This does not enter into the above question.

It is understood furthermore, that you are at liberty, after his reception, to teach, administer the ordinances and govern, in harmony with the faith and teaching of your church.

6. If you cannot answer number 5 in the affirmative, please state briefly what you hold to be necessary that is omitted by certain other Evangelical Churches. (Answer on margin or back.)

7. Please state which one of the first seven sub-committees represents your mission.

8. If you are not represented by any of the first seven, will you please appoint one of your mission to be a corresponding member on the eighth committee?

Signed.....
Church name.....
Mission name.....
Field

SUNDAY SCHOOLS IN CHINA.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: At a Sunday School Convention held here the question was raised, Why have not Sunday Schools had better success in China? Some replies were that there had been all too little care for the young, that

the habit of the Chinese was to despise the little ones, that lady teachers cannot be secured here as in the West, and that preaching is generally directed to adults and not being fully understood even by them. This last point raises the question as to the *adaptation* of our work to those for whom we labour.

We foreigners, coming to an extraordinary country like China may, with the best intention, yet make great mistakes. I have noticed when at home that there is no opportunity of conferring with leaders on such matters. "Methods, it is said, are for missionaries to consider on the field." It is kind thus to give missionaries a free hand and leave them unfettered to work out their problems. Yet surely great good might be done if there existed amongst friends of missions a willingness to understand and provide for the many-sided situation. At ordination services missionaries are urged to "*preach* the Word," etc., as if the one need was to *talk*! Our Saviour truly won the hearts of men by the beauty and blessedness of His telling discourses, yet not less by going about *DOING* good. The late honored David Hill won the man who became Pastor Hsi as much by life and deed as by words.

One danger attending God's servants in China—those from the West—arises from the thought that they are superior beings, and that their *Western* methods ought therefore to be respected. It is the old, old question ever coming up, How can there be a better understanding between East and West? It is right for the Chinese to wish China for themselves; yet if there be heart estrangement between us, woe is the result. We strangers in a

strange land have great need of the spirit of kindness, humility and sincerity in dealing with men who know how to value these qualities and yet do not find it easy to live in accordance with them.

One lady at our S. S. Convention earnestly urged us to consider how in the early stages of Sunday Schools the little folk gathered together were taught to read. Her argument was that we expect too much from young Chinese and do not come down to their circumstances. This may apply to *all* our efforts for the Chinese. In my connection with theological students, I discovered the extraordinary interest they showed in a book on civilisation. It seemed as if the minds of the young fellows were wonderfully quickened and helped, and they mourned that no provision was made whereby the people might gain such knowledge. The late Dr. Talmage, of Amoy, used to say, God had prepared His home church by degrees for the most difficult field. China, may we not say, all the work yet done in China, is preparatory? Have we yet got to the root of our problems or touched the heart of this great people?

In a battle, it matters not how many thousands, or tens of thousands are sacrificed if only victory be secured. May this same spirit animate all the missionary world.

I am, etc.,

T. SADLER.

CHINA INLAND MISSION, }
SHANGHAI, August 21, 1908. }

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I ask the insertion in your columns of the enclosed correspondence, which

has been forwarded to me by Dr. J. C. Gibson, and which I think will be of interest to your readers, and I hope may serve as a stimulus to further prayer on behalf of the great cause of Church Unity in China.

I am, yours truly,
D. E. HOSTE.

KIRNAN, Bearsden, N.B., }
3rd May, 1908. }

To the Most Reverend, His Grace the Lord Archbishop of Canterbury.

MY LORD ARCHBISHOP: Your Grace is aware that at the Centenary Missionary Conference in China held last year in Shanghai, the fundamental subject of the Church in China stood first on the programme, and was considered with special care.

The result was embodied in a series of resolutions, of which I beg leave to submit a copy for your Grace's consideration.

These resolutions had two main objects in view. One is, to set forth the essential Unity of the Church of Christ, both in reply to the common assertions of Western critics and also for the comfort and confirmation of the Chinese Christians. The other main object is to define our attitude to the rising national feeling of the Chinese Church, its growing sense of responsibility and its natural desire for ultimate autonomy and independence, so that by timely recognition and guidance these tendencies may be led in the right direction and prevented from assuming dangerous forms.

As chairman of a preparatory committee on the Chinese Church, I shared with others the honour of drafting these resolutions, and since their adoption I have been appointed chairman of a permanent committee of Conference on Church Unity. I had also the honour of being elected, by the undeserved favour of my brethren, the British chairman of the Conference itself.

The duty thus falls to me of begging your Grace kindly to take these resolutions on the Chinese Church into special consideration and to bring them, if it is judged fitting, before the Lambeth Conference of this year.

The resolutions specially referred to are No. II, A Declaration of Unity; and Nos. III and IV, on the Independence of the Chinese Church.

The resolutions were fully discussed, amended, and unanimously adopted

by the Conference, representing some fifty different missionary organisations connected with all sections of Protestant Christianity in China. In particular they were cordially welcomed by the Bishops and clergy of the Anglican Communion in China, and it is on the suggestion of some of them that I now venture to make this request. We devoutly believe that the Conference was guided by the Author of peace and Lover of concord to take the action which these resolutions represent. We desire very earnestly that they may not only give guidance to the young Church in China, but that they also, by the blessing of God, be found helpful in calling out expressions of the spirit of unity among the older churches of the West. If it should be judged to be within the functions of the Lambeth Conference to put on record its agreement with the Declaration of Unity emitted by the widely representative Conference of Shanghai, and to express, as it may feel led, its own view of the fundamental unity which we happily recognize as underlying the too visible divisions of the Household of Faith, the hearts of the faithful throughout the world would be greatly cheered and strengthened.

The Chinese Church, in particular, now numbering, apart from the Roman and Greek Churches, from 180,000 to 200,000 communicant members, would be greatly cheered, edified, and confirmed by such a testimony to the Godly unity which actually subsists among the churches of the West, from whom they have received the Word of Life.

We feel assured that this spiritual unity will continue to grow and strengthen as Christian hearts feel impelled to give it worthy expression.

Earnestly trusting, therefore, that some such action may commend itself to the great Conference of the servants of Christ at Lambeth, and that the blessing of God may rest upon all the counsels of the assembled Archbishops and Bishops for the advancement of His Kingdom and glory,

I am, My Lord Archbishop,
Your Grace's most obedient servant,

JOHN CAMPBELL GIBSON, D.D.,
British Chairman of Shanghai Centenary Conference and Chairman of Standing Committee of Conference for the Promotion of Church Unity.

Enclosure:—Printed copy of Resolutions referred to.

Under separate cover:—Complete printed copy of the "Resolutions as adopted" by the Shanghai Centenary Conference.

LAMBETH PALACE, S. E., }
3rd June, 1908. }

MY DEAR SIR: I owe you many apologies for the delay in replying to the very important letter I recently received from you on the subject of Missionary Work in China and the promotion of Unity in connexion therewith. I will take care that what you have said is brought to the notice of those to whom will be specially assigned in the Lambeth Conference the preparation of a report upon the general question of the Inter-communion and possible Re-union of different sections of the Church of Christ. This is not the first occasion upon which work in the mission field has proved to be fruitful of good in the direction of such drawing together of Christian men.

I am, yours very truly,
(Signed) RANDALL CANTUAR.
The Rev. J. C. GIBSON, D.D.

AN IMAGE OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With reference to Mr. Geller's enquiry, there is a bronzed image of Confucius in the Confucian temple in this city. It is in good preservation, but I have been unable to learn why it takes the place of the usual tablet.

Yours faithfully,
ROBERT GILLIES.

C. I. M., Hotsin, Shansi.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

約章述要 China's Treaty Relations.
By Dr. G. Reid, Director of the
International Institute, Shanghai.
Two Vols. 1907. Printed at the
Presbyterian Mission Press.

These portly volumes are one of the most substantial results of Dr. Reid's years of labor in building up the International Institute.

Tourists in looking for the sights of Shanghai would do well to inquire for that institution. Some of them may have had their attention drawn to a cluster of buildings in the French Concession which form its headquarters; and all visitors ought to see it, in order to appreciate a most original and effective method for promoting a good understanding between China

and foreign countries. Members of the Centenary Conference will not readily forget a meeting in its beautiful grounds, presided over by a high Chinese official and attended by mandarins of many grades.

It is fifteen years since Dr. Reid conceived the idea of such an institution; and few know how perseveringly he has pursued the vision—*ignis fatuus* though it was deemed by most of his friends. Compelled by the Boxer war to transfer the seat of his operations from Peking to Shanghai, the only things which he brought with him, as the result of his transient location in the capital, were an endorsement by the Foreign Office and a cordial commendation from the pen

of the great Viceroy Li Hung-chang. These, however, were invaluable assets, and they have served as corner stones for those handsome edifices—bespeaking the confidence and co-operation of officials and gentry.

If not the first specimens of Dr. Reid's teachings to his mandarin audience, these volumes furnish the best example of his mode of dealing with matters of international interest. Dealing with a complex and perplexing subject he treats it in such a lucid and comprehensive style that this work is certain to take the place of a standard book of reference.

Scores of treaties, with articles varying from three to fifty, are carefully analyzed, verbiage and repetitions eliminated, and all that is new or peculiar set forth in due prominence. A minute table of contents supplies an index of topics, so that it is easy to find what each has to say on the matter in hand.

Take for instance the subject of 'open ports'. The index refers us to Chapter IV. Section 1 records the opening of 'The Five Ports' by the treaty of Nanking in 1842. Section 2 gives the names of five additional ports opened by the British Treaty of Tientsin in 1858. Section 3 shows that two more were opened by the French Treaty of the same year. A note calls attention to the omission of Newchwang from a list in the French Treaty, which purports to enumerate those opened by the British Treaty. It further informs us that the Chinese found subterfuges to avoid the opening of Nanking until the closing years of the Nineteenth Century; and that Formosa, including the port of Tam-sui, has been ceded to Japan.

Section 4 states that the opening of the ports of Chinkiang and Kiukiang was provided for by the British Treaty of 1858; and that of Hankow by the German Treaty of 1861. Section 5 states that Tientsin was opened by the British and French Treaties of 1860, but Dr. Reid does not tell us that in 1858 Lord Elgin objected to the opening of Tientsin, and that by this time he had grown wiser.

Thus the recital runs on through twenty-five sections, each dealing with some step in advance; the whole resembling the explosion of a string of fire-crackers (not to compare it with the opening of the Apocalyptic seals). The whole work extends to forty chapters, each as minute and explicit as this which we have taken as a sample, and its utility is largely due to the fact that the treaties are arranged not under nationalities, but topics.

There is no nation whose treaties recite in detail all the concessions and engagements by which China and foreign powers have bound themselves; but in some one of those treaties there is always inserted a provision called "The Most Favored Nation Clause," stipulating that advantages granted to other powers shall be enjoyed by the contracting party. So potent is this simple formula that it might well be compared to the magic word of Prospero or the finger of Midas—turning all it touches into gold.

If therefore a foreigner desires to know the full extent of his privileges, it is not sufficient to read over the treaties with his own country; he must know what privileges China has granted to other nations. Dr. Reid's book is the only chart which he

requires to consult on his subject. To Chinese officials it ought to become a *vade mecum* and it ought to be introduced as a text-book into all our higher schools.

Foreign Consuls and students are (notwithstanding the valuable collection made by Mr. W. F. Mayers) still at a loss for a ready guide to the growing mass of treaty literature. The work under review supplies this want; and in my view Dr. Reid would lay the foreign public under an additional obligation by preparing an edition in English.

W. A. P. M.

The Heart of the Gospel. A popular exposition of the Doctrine of the Atonement. By Jas. M. Campbell, D.D. 223 pages, 12mo. Price \$1.25. Published by F. H. Revell Co.

A helpful book on a most important theme. The subject is unfolded in 32 short chapters, and presents the divine atonement from many points of view. The doctrine is traced in the Old Testament and in the New, giving its relation to repentance and to forgiveness, showing that atonement is not a mere theological theory but a vital utility, involving personal relation to a living Christ. The vicarious principle is pointed out in nature and the ethical bearing of atonement shown; also the evangelical motive: its relation to faith and to the sacraments, its efficacy in solving great social problems, and finally that the divine purpose of the ages is consummated by and in the atonement.

One regrets to see some errors marring so excellent a work, as where the author approves Pelagius against Augustine, in his

view of sin, that "Nothing good and nothing evil for which we are deemed either laudable or blameworthy is born with us." In the chapter on Attempted Explanations the penal or substitutionary theory is denied, notwithstanding the plain words of Scripture "He bore our sins in His own body on the tree". It follows naturally as an allied error that in the chapter on Adjustment it is said that "the justified soul is not made out to be righteous on the ground of the righteousness of another;" whereas Scripture clearly makes the Saviour's righteousness the sole ground of the sinner's justification. One acquainted with the true inwardness of heathen religions must dissent strongly from the view expressed on p. 216 that "pangs of repentance as sharp and bitter as any that ever pierced the hearts of penitents in a Christian church have pierced the hearts of sin-stricken worshippers in heathen temples," and that these came from Christ. The heathen often show great fear and have pangs of *remorse*, but there is no sign of Gospel repentance. The Scriptures show that this is produced only by the Divine Spirit through Christian truth.

In the main, however, the book is thoroughly scriptural and a help to faith and contains much vigorous thought. The author grasps firmly a truth much needed by our generation, viz., the importance of doctrine and of conserving the truth held by past ages. Speaking of such statements of truth he asks, "Shall we throw them to the moles and bats? To do this would be to part with our inheritance." Again he says: "The church of to-day will recover her converting power only

when she becomes evangelically dogmatic. Weighty words we would all do well to remember. Excepting the error above alluded to regarding Pelagius, there is no uncertain sound about the doctrine of sin. "The proper point of approach in the study of the atonement is the recognition of the fact of sin—its enormity, its destructiveness, its universality. He quotes the devout Puritan divine, Owen—"Whoever has slight views of sin can never have deep views of Christ and His atoning work."

One rejoices to see the atonement insisted on as a spiritual reality and this importance of the relation of the believer to Christ as a present, personal Saviour. "Through the historic Christ we know the living Christ. Christ was more than the revealer of God. He was the revelation of God." "The atoning Christ is the one potent personality in whom the Godhead is revealed. He is himself the sum and substance of the Gospel message." Of the sacraments in relation to the atonement, it is well said: "It is as baptism stands for real consecration to Christ, and the Lord's Supper stands for real communion with Christ, that they possess spiritual value. Their use has been changed into abuse whenever they have been looked upon as possessing magical baptism, a ceremony by which sin was washed away, and the Lord's Supper the mechanical means of conveying grace." There are very many more excellent thoughts to which space forbids allusion. The book as a whole is well worthy of careful study, and is a valuable addition to evangelical literature.

H. M. W.

The New Horoscope of Missions. By Rev. James S. Dennis, D.D. Fleming H. Revell Company. 1908.

Under the above catchy title this well-known able author has added another to his list of valuable books on the subject of missions. The book consists of four lectures delivered at McCormick Theological Seminary on the John H. Converse foundation. A wide survey of the field is made; the subjects of the lectures being: "A New World-Consciousness," "Strategic Aspects of the Missionary Outlook," "A New Cloud of Witnesses," and "Fresh Annals of the Kingdom."

The purpose of the lectures, to portray a wider outlook for missions, is indicated in the preface, where the author says: "The 'New Horoscope,' if read aright, may be regarded as portraying an enlarged missionary outlook, manifested in the wakening world-consciousness of the Christian churches and the providential significance of the opportunity abroad."

In the first chapter the duty and privilege of the church to aim for universal dominion, world conquest, are set forth. To this end it is her duty to "cultivate a certain-world consciousness as a spiritual atmosphere in which he can dream and hope and serve," by which world-consciousness is meant specially that "Unique interest of the Christian heart in the heart-life of man throughout the earth, which we are accustomed to designate by the general title of missions. It may be further described as a desire to distribute everywhere the universal blessings of the Gospel of Christ."

Under the Strategic Aspects of the Missionary Outlook the value of missions from the standpoints of diplomacy, the press,

statesmen, educators, literature, and politics is discussed. The Shanghai Centenary Conference is referred to as a "Strategic Church Council dealing with the spiritual welfare of a constituency of possibly four hundred million souls."

Among the New Cloud of Witnesses are given lists not only of heathen who have been converted to Christianity and have suffered for the Gospel, as the Chinese martyrs of 1900, but of prominent men who have witnessed to the worth of missions, among them the Right Honorable Winston Churchill, Sir Alexander Simpson, Honorable W. J. Bryan, Mr. W. T. Ellis, and prominent Japanese and Indian Christians.

The last chapter dwells on the wonderful opportunities now offered to the church in mission fields. Reference is made to what the author terms the large "cosmopolitanism" in the outlook of missionary agencies. While the fundamental aim to organize the church as a body of communicants and to rescue the individual is not to be minimized, we have reason to expect that the effect of mission work will manifest itself in the intellectual, social, industrial, political, and administrative life of the people. The solution to race problems will finally be found in Christian missions, an idea that should stimulate the faith and zeal of missionaries, though it is being realized but tardily. Says our author: "It is not too much to say that the ideal influence which a kindly and helpful missionary service is capable of exerting may be likened to a new international beatitude voicing itself above the tumult and clash of interracial struggles."

The book is helpful and hopeful and a valuable addition to a

missionary library. As an appendix, is added an address delivered at the Chicago Parliament of Religions on the subject, "The Message of Christianity to Other Religions."

J. M. B.

The Kingdom in India: Its Progress and Its Promise. By Jacob Chamberlain, author of "In the Tiger Jungle", "The Cobra's Den", etc., etc. With a Biographical Sketch by Henry Nitchie Cobb. F. H. Revell Co. 1908. Pp. 301.

This stout volume contains eighteen papers written by Dr. Chamberlain at various times, all on the central theme of the evangelization of India, in which he was not only an expert but a past-master. The plan involves a certain amount of repetition but this of no practical importance, and certainly no disadvantage. The total impression is of the almost insurmountable obstacles to be met with in that strange congeries of kingdoms making an empire, and not less of the sublime faith and patience of the saints who have so long been undermining the foundations of the complex systems of superstition with which India is honeycombed. It does not require a residence of a week in India on the part of an experienced missionary in China to make it evident that in very many particulars the work of establishing the Kingdom of God is there even more difficult than in China. But in India there is certainly this great fact nowhere confronted in China that the people have an innate consciousness of sin, and often a burden to be rid of it which impels them to sufferings which are among the most remarkable phenomena of the religious life of those variegated peoples.

One can hardly resist the impression in reading the lives of Drs. Duff, Wilson, Chamberlain, and others of their period, that they belong to a different *type* of men from the modern missionary. It seems to be a *modus* of the divine providence that the ablest and most consecrated men should appear at the times of special need, usually at the beginnings of epochs. Among men of this sort Dr. Jacob Chamberlain will never be forgotten for his varied evangelistic, medical, literary, and especially Bible translation labor.

The volume will make excellent collateral reading for classes studying India in any of its multiform phases.

A. H. S.

An English and Chinese Standard Dictionary. 2 vols. Commercial Press. \$15.00.

This handsome work marks a distinct forward step in the progress of China. The first dictionary issued by this Press was in one volume; now two thick vols. of 1,300 pages each are needed to explain the 120,000 words and phrases contained in them, which range of words is thought sufficient for the needs of young Chinese at their present stage of progress. The Commercial Press being a wealthy corporation, spared no expense in getting the best possible editor-in-chief and the ablest colleagues, sixteen in number, all either St. John's or Queen's College men. W. W. Yen, the editor-in-chief, who took his Doctor's degree in Peking on the new system, is certified by Dr. F. L. H. Pott, in a flattering preface, to be the very best man they could have got for the work. Two years seems short enough for the completion

of the task, and yet that is the time mentioned. The original idea was to translate Webster's bodily, but this was abandoned as too costly. Finally it was decided to adopt Nuttall's Dictionary as a basis and insert from other sources as found advisable. The editors know as no other Chinese know the enormous difficulties of compiling a dictionary of this sort, and while they modestly say that their work is merely a beginning towards the making of a good English-Chinese dictionary, it is safe to say that where they have come short no one else could possibly have done as well as, much less, better than they have done. No European seems to have had anything to do with the work, though some slips could have been avoided if a good scholar had read the proofs. Not only will Chinese students of this generation bless the editors and the Commercial Press, but many foreigners, especially literary workers, will also feel grateful to them for this splendid dictionary.

Seas Between, or Called to the East and Claimed by the West. By Annie M. Wood. Elliot Stock. Pp. 282.

This is a novel of missionary life in Canton and that region, evidently written by one who lived there at least for a time. Various types of missionaries, especially female missionaries, married and single, are on the whole truthfully portrayed. The tragedy of love, or the want of it among single missionaries, is the record which runs through the whole book, and that is a side of their life which could be treated of nowhere outside a novel. The book is intended to help missions by picturing some things "as

they are." The various calls to the field, theories of work and life are carefully described. On p. 11 we are startled to hear that one reason why Mr. R. came to the field was that he found missionaries on furlough so much better read than the home men that he resolved to go abroad, so that he might have leisure to indulge his literary tastes! That certainly is not our estimate of missionaries generally.

靈府長春. Meyer's Present Tenses of the Blessed Life. Translated by Rev. C. W. Pruitt. China Baptist Publication Society, Canton. Pages 74. Price 10 cents.

The translator has given to the Chinese churches the gist of Meyer's well known essays. The eighteen chapters of the original are taken up without introduction and without explanation and put into readable Chinese with many necessary adaptations to Chinese viewpoints and conditions prevailing in this empire. There must be many Christians advanced in knowledge of spiritual things who will enjoy the feast thus made available for them. It cannot be but that the simplic-

ity, the earnestness, the faith, the insight, and even the repetition of Meyer will make a place for him and his message as this and other translations of his writings become a part of the growing Christian literature on the deeper spiritual life.

J. T. P.

Eight Easy Lessons in Every-day Chinese. By Mrs. Arnold Foster, Wuchang. Presbyterian Mission Press. Price 20 cents.

The standard system of romanization is used. This booklet is so simple that the laziest and most diffident student is compelled to feel "well, if this is Chinese, it is not so hard after all". For naïve simplicity we have at last reached the ultimate. There is indeed no suspicion of a system or grammar (Gouin or any one else's), but if you master these lessons, you can at least make your servants understand your common wants, though we do not advise you to call your cook "da-szi-wu" 大司務. If you do him such an honour, don't be surprised if he accepts you as his subject! 小孖 *siao-ya* must be *Hankow* mandarin for "child".

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

New Life of Christ. By D. MacGillivray.

Japanese Educational System. E. Morgan (out).

Wide Wide World. By Mrs. MacGillivray.

Life of Rev. William Muirhead.

General:—

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance. Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S.-B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian. Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

By H. G. Whitchee and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

Notes on the Chinese Text of Matthew, II.-VII., by F. W. Baller (out).

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson Meyer's.

5. Peace, Perfect Peace. J. Hutson. Meyer's.

6. Training of the Twig, Draw-bridge. J. Hutson.

The first five are ready in Mandarin.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Missionary News.

The Revival in Manchuria

Extracts from an article by Dr. WALTER PHILLIPS, Newchwang.

This is an attempt to give some account of what is probably the greatest spiritual movement in the history of missions in China. Let me make a few remarks by way of preface.

The first is that the Christian convert in China is no more a perfected saint than his brother anywhere else, even although he has faced the momentous step of breaking with all his earlier beliefs. In the second place his surroundings are incomparably more debasing and spiritually deadening, and he lacks almost every prop, religious and social, which the usage of generations has built into the whole fabric of Christian morality in the West. Lastly, and most important of all, the Christian church, hampered by the inheritance of centuries of laxity and superstition, has not yet had time to develop in her members that responsive, individual conscience which indeed is born with Christianity, but whose maturity is dependent, to an extent not ordinarily appreciated, on social custom and religious environment. These considerations will help to explain some of the most saddening features of the Revival. During its course we came to realize with a shock that our Christians were but a step removed from their heathen neighbours. The Manchurian church was to outward seeming growing fair and prosperous, but the watchers could see that something was lacking. The church had had its baptism of persecution; it had its roll of martyrs, but even like

the Church of Corinth the sense of sin had taken no hold of its members as a whole. The Revival has come, and the men and women, who for days wept and sobbed and debased themselves in utter contrition and agony of spirit, have gotten a knowledge of sin, its blackness and its power, which nothing hereafter can take away. The Revival has given a Christian conscience to the church.

It had long been the custom at most centres to have special meetings for the deepening of spiritual life at the Chinese New Year. For such meetings at Liaoyang and Moukden the services of Mr. Goforth, of the Canadian Mission in Honan, had been secured. At the same time two Chinese evangelists were sent into Korea to enquire into the revival there. Of this movement we in Manchuria had of course heard, but most of us put it down largely to the alleged instability of the Korean character, or to the political struggles of the country. The deputation returned, and it was soon seen that a new energy and vigour was with them. The special meetings commenced, and presently before the astonished eyes of the people there began to be reproduced those outbursts of prayer and confession which had drawn the eyes of the Christian world on Korea.

Soon the movement spread. At Kuangning, Chinchow, Hsinmintun, the same outbursts followed the preaching of the evangelist; north and south it went, till in every corner of the province the fire of Christian life blazed up with a fierceness as

unparalleled as it was unexpected, till the very wayfarers on the roads began to talk of the new stir in the 'Jesus Church,' till it became a by-word in the villages, "Avoid these Christians; their God is a spirit of confessing, who will force you to disclose what no yamên torture could wring from you."

In each fresh centre the type of meeting was very similar. Two delegates from elsewhere would describe the experiences of their own church with even more than the dramatic force natural to most Chinese preachers. Mr. Goforth would speak on such topics as prayer, sin, the power of the Spirit, topics old enough, not dealt with in any new way. A period of prayer usually followed, during which the pent up feelings of the audience rose slowly to bursting point. Then all at once a wave seemed to stir and break over the rapt audience; with sobs, shrieks, and groans men fell on their faces, or stood upright and told of their sins—a very catalogue of crime—till their separate cries were merged and lost in the swelling tide of general weeping that gradually rose and culminated in a great shout, which startled the merchants in their shops and often brought the people in the streets hurrying to the church doors. And out of this lamentation and bitter cry was born a sound new in Manchuria—the strong voice of united prayer, that mounted and surged upwards like a mighty roaring wind.

It will help to the understanding of the Revival if I describe as briefly as may be the occasion at Chinchou when first I came in touch with it. Meetings had been going on for a week; hence I was ushered into the heart of things unprepared, and, I must in

candour add, with a strong temperamental prejudice against "revival hysteria" in all its forms, so that mine is at least impartial testimony.

At once, on entering the church, one was conscious of something beyond the common. The place was crowded with members from all over the district, and tense reverent attention sat on every face. The very singing was vibrant with new joy and vigour. The opening prayer was scarcely ended when a voice from the audience took up the strain, not in the old flowing stereotyped phrases, but in faltering broken words direct from the heart. Another and another followed in eager exercise of new found power; sometimes two or three joining in at once till a hymn was given out to stop the unceasing stream. Then came an address, vivid enough, yet not out of the ordinary, telling how one cold and almost hopeless congregation after another in the Moukden district broke down before the zeal and prayer of the voluntary workers who visited them. The people knelt for prayer, silent at first; but soon one here, and another there, began to pray aloud. The voices grew and gathered volume and blended into a great wave of united supplication that swelled till it was almost a roar, and died down again into an undertone of weeping.

Now I understood why the floor was so wet; it was wet with pools of tears! The very air seemed electric—I speak in all seriousness—and strange thrills coursed up and down one's body. Then above the sobbing, in strained, choking tones, a man began to make public confession. Words of mine will fail to convey the awe and terror and pity of these confessions. It was not so

much the enormity of the sins disclosed, or the depths of iniquity sounded, that shocked one. It was the agony of the penitent, his groans and cries and voice shaken with sobs; it was the sight of men forced to their feet, and in spite of their struggles impelled as it seemed to lay bare their hearts, that moved one and brought the smarting tears to his own eyes. Never have I experienced anything more heart-shaking, more nerve-racking than the spectacle of those souls stripped naked before their fellows. It seemed to violate the privacy of the being, to outrage every instinct of the individual, and yet those who were most racked and torn by their emotions, once they had made a clean breast of their sins, seemed to find peace, and their faces shone with an ecstasy their streaming eyes could not belie. So for hour after hour it went on till the strain was almost more than the onlooker could bear. And then again would swell that wonderful deep organ tone of united prayer. And ever as the praying sank again the ear caught that dull underflow of quiet sobbing, of desperate entreaty from men and women who, lost to their surroundings, were wrestling for peace. The meeting began at four o'clock; it was nearly eight when almost by force it was brought to a close.

What of the preaching that could produce such results? At Newchwang from day to day I followed Mr. Goforth. His was the direct, unhesitating message; there was no undue eloquence, no abstractions or philosophising. To me it seemed almost too materialistic; and yet it gripped the Chinese mind, gave his auditors the truth in the concrete form most suited to

them, and with varied anecdote and illustration drove home the warning. There was more of the love of God and less of the terrors of the law than I had been led to expect, and there seemed nothing human to account for the phenomena that followed.

The Revival still goes on, and whereunto it will grow no man yet can tell. At the meetings of Synod in May three days were taken up in hearing and discussing the reports from different districts, when still more marvellous things were told. The Chinese with their taste for the supernatural enlarged too much perhaps on a side of the Revival which the educated Western idea would pass over. Some of the phenomena they spoke of as works of the Spirit might seem as explicable by natural causes, and yet it is right they should be mentioned. They spoke of huge crowds drawn to chapel doors and windows by the uproar within; of outsiders who had never heard Christianity preached; of soldiers who came to enquire the cause of the clamour and the weeping, even of Boxer leaders who in the killing time had done Christians to death, being swept up in the whirlwind of the meeting and falling down and making confession; of whole towns moved; of panics among the heathen and wonderful conversions; of men who were exalted to ecstasies, who saw visions, or were possessed of devils; of voices heard and buildings shaken where they were gathered together.

The whole Manchurian Church seems stirred to its depths. The leading men are transfigured, and their ideas on sin and on prayer have moved from pole to pole. The members, one and

all, have a new zeal to go out and tell their neighbours. The very school boys are on the street preaching and selling books. The girls in charge of some matron spend their half holiday in tramps to outlying villages, where they gather the women together and preach and pray half the night. In hospitals and public institutions old jealousies are swept away, and the workers meet daily to pray for their own weak hearts and the coming of the Kingdom. Enemies have been reconciled; old feuds healed up; gamblers restored; opium smokers reclaimed; men made new.

No description of the revival would be honest that did not allow for criticisms, or mention possible dangers. In all spiritual awakenings there are elements human as well as divine; still when every allowance has been made these are but small blots on so great a work. Our Christians, unfamiliar with the history of revivals, lay perhaps too much stress on externals, look too much for phenomena. We thought them stolid; it may be that in the future we shall have to guard against too much emotionalism. In times like these they may forget that the Spirit moves in more ways than one, and despising the deep quiet work in the heart may be inclined to exalt public confession almost to a sacrament. Some, too, there are who look on offerings and gifts as in some sense an atonement for their sins. Others again not recognising that such an upheaval as they have gone through is a cleansing process merely to prepare for greater things, think they will best conserve their present warmheartedness by perpetuating the desperate strain of revival meetings, and resent any

attempt to guide them further on as a hindrance to the free workings of the Spirit. These, however, are but cross currents that will be swept away on the great stream of the Church's life which we hope will spring from the Revival. This is but the beginning of days; there remains a vast work of teaching and building up. Yet how shall this handful of men and women now in the field cope with these thousands of awakened souls clamouring to be led on to the fulness of the Christian life?

Of permanent results it is too early yet to speak. So far the movement has been mainly within the Church; but it is already spreading, and naturally must spread to those without, so that next year should see a vast ingathering. There will be backslidings; after such outpourings of emotion some reaction is inevitable, and yet these people can never be as they were; they are separated from their past as by a sea of fire. Above all the Manchurian Church has witnessed the birth of a Christian conscience, and what that may mean, He, who we believe gave us this great Revival, alone can tell.

Summer Conference on Sunday School Work

The conference on Sunday School work, held on Kuliang, July 20-21, under the auspices of the Fuhkien Sunday School Union, has been one of the most practical and helpful gatherings ever held on the mountain. Besides the devotional exercises, there were four leading papers, followed by open and sometimes very animated discussions.

The first paper, by the Rev. S. J. Nightingale, was on "The

Sunday School as an Evangelistic Agency in China." The feeling in regard to this subject was that the Sunday school could become a most effective agency for evangelistic work, and especially in reaching the young.

The hordes of Chinese lads who run the streets in the many cities and towns, seemed to have been a burden on the hearts of those present, and the problem of reaching them had apparently been confronted by nearly all without any satisfactory solution. The result of this discussion was manifest in the spirit of determination to reach out for these lads, and a conviction that some variation or modification of the Sunday school was the very best method to get hold of them. I cannot illustrate this feeling better than by describing this incident that took place at the close of the session. A veteran and well-known missionary of nearly fifty years standing in China, came up to the writer and said: "I hope you have made a note of the matter of the Chinese boys for your report?" I replied that I thought it went without saying that the Sunday school would have the lads in view.

"No," he said, "the matter is so important that you must write very strongly about it, and let everybody know how urgent we consider it. We're going to do it in our Mission when I get back, and we're going to *make that work go!*"

The second paper on "Sunday School Courses Suitable for China," by Miss E. S. Hartwell, dealt with the subject in a very comprehensive manner. It needs no comment here, for as I am able to send it with this it will speak for itself.

Between these two papers and their discussions a model kinder-

garten class of Chinese children was conducted on the platform by a young Chinese woman, a pupil of the Misses Woodhull. This class was a revelation to those present of the possibilities in teaching, in the most natural and simple way, along the lines of the most scientific pedagogical principles. So impressive was this model class that the conference passed a resolution suggesting to the missions of the province that at their autumnal conference of Chinese workers a Sunday school session should be arranged for, a special feature of which should be such a model Sunday school class as an example to the pastors and teachers.

On the second morning the papers were, "The Training of Chinese Sunday School Workers," by Miss S. M. Bosworth, and "Deficiencies in our Present Sunday School Work and How they can be Rectified," by Rev. Dr. Worley. Both papers were practical and to the point, and the discussions were most helpful; the only drawback being the limitation of time. Upon discussing what the actual steps were in the training of the young Chinese teacher, who had given such practical proof of her proficiency the day before, it was gathered that the main thing was *personal* contact and influence of the missionary upon her life and work. From her earliest days she had been intimately associated with the lady missionary.

It was rightly pointed out that the key to the Sunday school problem lay in the training of Christian workers, and this point was emphasised by the following resolution of the conference, which is to be sent to each mission labouring in the province:—

Resolved, That in the opinion of this Conference it is most advisable for all institutions of higher learning, and especially theological colleges, to include in their curricula the subject of Sunday Schools, together with training in the practical organization and teaching of Sunday school classes, so that the future teachers and preachers may be equipped for this important work.

On this second day, instead of the model class, a Bible Class Study was conducted by the Rev. W. L. Beard (Y. M. C. A. Secretary), President of the Fuhkien Sunday School Union. All present were the scholars, and the idea was not that it should be considered a model class, but a critical and genuinely helpful Bible Class study; and it was all this.

The chairman in summing up said he felt the conference had been a most valuable one, and doubted not that its influence

would be manifest in our work this year, and that as a result next year's conference (D. V.) would reveal much encouraging progress.

WM. C. WHITE,
Sec. Fuhkien S. S. Union.

FOOCHOW, July 30th, 1908.

New C. E. Secretaries for China

It will be learned with interest that Mr. and Mrs. Struthers, of Missouri, U. S. A., are coming to China as Christian Endeavor secretaries for the Empire. Mrs. Struthers, who, as Miss Cameron, attended the Ningpo Christian Endeavour Convention a few years ago, is deeply interested in China and will be able greatly to help Mr. Struthers, as she has, herself, been a State Christian Endeavour Secretary, and for years an active Christian worker on other lines.

EMILY S. HARTWELL.

The Month.

INDUSTRIAL.

Imperial sanction has recently been given to the amalgamation of three large industrial plants at Hanyang—The Hanyang Iron and Steel Works, the Ping Hsiang Coal Mines and the Tayeh Iron Mine. H. E. Sheng Kung-pao is the president of the new company which, it is said, has an authorized capital of \$20,000,000 and will employ 20,000 men. The combination is a striking example of what can be expected of Chinese initiative and management in the future industrial development of China.—Work has been suspended on the gold mines in the Muho valley, North Manchuria, because of unproductiveness. The company in charge does not possess the equipment necessary to the deep mining and the surface vein of ore has been exhausted.—The gentry of An-

hui province are trying to get back the concession for the working of the Tungkuanshan copper mines which was granted to a British syndicate in 1904. The Anhui parties maintain that the period for which the concession was granted has expired and consequently the rights granted in the concession are invalid. The matter is now being discussed in Peking and the representatives of the Anhui gentry have telegraphed to the British concessionaire expressing their willingness to pay a certain sum but rejecting as unjust the demand for £400,000 which the concessionaires are said to have proposed as the basis of negotiation.—Preparations for work on the Tientsin-Poukou railway are being pushed. Taitai K. S. Low, a graduate of the Troy Polytechnic College of New York State, is the director of the Southern, the

British, portion of the road.—Viceroy Chang Chi-tung, who has been appointed Director-General of the Hankow-Canton Railway, is pushing plans to hasten the construction. He has notified the representatives of Hankow, Hupeh and Kuantung that unless they complete the subscriptions for the enterprise that the Chinese government will take over the construction of the railway and a foreign loan will be raised for the purpose.—Examinations of students were held during the month for entrance to the newly-established Customs college in Peking, which will provide a few years' course calculated to equip young men for holding positions of responsibility in the Imperial Maritime Customs. Under a joint agreement of the Governor of Chihli and Tartar-General of Ili a cotton spinning and weaving mill is to be started in Tientsin. A deputation will be sent abroad to visit the industrial centers of Europe on a tour of investigation into industrial methods.

THE MOVEMENT FOR A PARLIAMENT.

Several deputations have been sent to Peking from the provinces to urge upon the central government the importance of fixing definitely upon the date for the establishment of the promised parliament. Memorials have been sent from the gentry, literati and people of Kiangsu, Chekiang and of Fokien provinces praying for an early granting of a parliament. These memorials are, according to the fixed custom, presented to the Censorate. It is said that the President of the Censorate is unfavorable to the movement and consequently the deputations and the memorialists have not yet accomplished their design. The provincial assemblies are to be established within one year from date. There will be twenty-two assemblies in all; the largest being Chihli with 140 members. The total membership in all the assemblies will be 1,677.—One new scheme determined upon is the establishing in Peking of a school for the study of constitutionalism. The purpose is to train, from among the sons of imperial clansmen, a group of young men who understand the problem of government.

CHINA AND OTHER NATIONS.

H. E. Tong Shao-yi, one of the few men educated in Western countries who are holding high position under

the Chinese government, has been selected as special commissioner to go to the United States to thank that government for the remission of Tls. 24,000,000 of the Boxer indemnity exacted in 1900. He will sail from Shanghai in September.—Lord Li Ching-fang, Minister in London, reports that the Canadian government will pay without reduction the claims for indemnity made by Chinese subjects as the results of the anti-Asiatic riots in Vancouver in 1907.—Twenty students are being sent abroad for study by the provincial government of Chekiang. Some will go to Europe, but the large majority to the United States. They will pursue engineering, commerce, law, shipbuilding and other special subjects.—The residents in the neighbourhood of Wutaishan are quite annoyed by the presence of the Dalai Lama and his retinue, and will be glad to have them travel on to Peking, where the Dalai Lama will be received in state as the head of the Buddhistic faith.—China and Japan are having disagreement again over the capture of another Japanese cargo which the Chinese claim was guns and ammunition being smuggled into Fokien province.—The Nippon Yusen Kaisha, in conjunction with the South Manchurian Railway, have completed an arrangement with the Siberian railway by which the journey from Shanghai to London is made in sixteen days.

OPIUM AND REFORM.

Considerable attention is being given to the important question of the restriction by the provincial authorities of the land area given to the cultivation of the poppy. Viceroy Tuan Fang, of the Liangkiang provinces, has reported to the Empress-Dowager that he has issued strict orders to the magistrates of his viceroyalty to prohibit the planting of any kind of native opium from the latter part of this year. Furthermore a destruction of all opium seeds has been ordered. Similar orders have been issued by the viceroy at Canton. Restriction is being effected in Yunnan province. The Viceroy of the Min-che provinces reports to the Throne that he has ordered the whole area of land in Fokien Province, now given to opium cultivation (amounting to 27,500 mow), to be planted with cereals this autumn. If the order is disobeyed the land is to be confiscated.—The latter part of the month the British Minister called attention to the re-

ports from the British Consuls in the various China ports which are said to indicate that the consumption of the drug had increased recently rather than decreased. Subsequently the Commissioners of Opium Restriction held a meeting with the Grand Council, and it was decided that the cultivation of the poppy would be prohibited after 1909.—Great difficulty is being experienced to get the opium users in high official circles to stop the habit. No less than 2,500 officials in Peking have broken, or are breaking the opium habit. It is said that more than twenty high officials in the Capital have been denounced to the Throne by Prince Kung, because they have claimed they did not use opium when in fact they were opium users. The Commission on Opium Prohibition propose that every government official should sign a certificate stating whether he is or has ever been a smoker of opium. These certificates are to be returned to the Commission and after inquiries have been made all suspected of the habit will be admitted into the Opium Examination Bureau and will remain there seven days. No one is to be employed in the government service unless he has a certificate from the Bureau showing that he is not an opium user. Two high officials, sub-Chancellors of Grand Secretariat, have been degraded by Imperial edict be-

cause of their having sent in false reports as to their use of opium. Some days later these two officials made efforts to break off the habit and one has died in the attempt, while the other is reported seriously ill.—The Empress-Dowager will send Tls. 10,000 from the Privy Purse to to assist the Commissioners in the purchase of anti-opium pills, medicines, etc., for those officials who have the opium habit.—The Rt. Rev. Charles Brent, Protestant Episcopalian Bishop of the Philippines, has been appointed head of the American mission to the Opium Conference to be held in Shanghai in January.

MISCELLANEOUS.

A typhoon did great damage at Hongkong on July 30. Many lives were lost and much property destroyed.

As the result of a powder magazine exploding in the canteen of the German barracks in Peking, three Germans and one Frenchman, officers of the Legation Guards, lost their lives. The explosion was caused by a fire, the origin of which has not been reported.

A number of deaths have occurred at Hankow as the result of a scourge of cholera. In several instances death has claimed members of the foreign community.

Missionary Journal.

BIRTH.

At Kwan-hsien, Szechuen, 23rd July, to Rev. and Mrs. JAMES HUTSON, C. I. M., a daughter (Agnes Maud).

DEATHS.

At Kuling, 17th August, LEONARD CLAYTON, youngest son of Dr. and Mrs. John MacWillie, A. C. M., Wuchang, aged one year and nine months.

At Mokanshan, 18th August, LULU E., wife of Rev. R. T. Bryan, D.D., S. B. M., Shanghai.

ARRIVALS.

At SHANGHAI :—

3rd August, Dr. H. M. McCANDLISS, A. P. M. (ret.), Kiung-chow, Hainan,

21st August, Rev. S. COULING, E. B. M. (ret.), Ching-chow-fu.

23rd August, Mr. GRAHAM ANDERSON, London Mission College, Tientsin.

24th August, Rev. and Mrs. W. H. GRANT and two children, C. P. M. (ret.). Rev. J. C. DEAN, Mr. E. P. MILLER, and Misses A. E. BYERLY (ret.); A. S. TATTERSHALL and E. J. WHEELER, all A. C. M.

DEPARTURES.

FROM SHANGHAI :—

Misses HOOK and FLEMING, C. E. Z. M., for England via Siberia.



BORDER OF GROUNDS AND VIEW TO WESTWARD OF THE NEW COLLEGE GROUNDS OF THE AMERICAN PRESBYTERIAN MISSION, HANGCHOW.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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VOL. XXXIX

OCTOBER, 1908

NO. 10

Editorial

THERE is a conspicuous form of current literature which appeals chiefly to the specialist. This is notably the case in medical and scientific journals. Information which is of entrancing interest to those engaged in special lines of work, makes poor reading for the average layman. But it is very necessary, alike for the well-being of that layman and for the progress of thought, that the specialist should be encouraged in his vocation. It cannot be too emphatically affirmed that the successful evangelist is a specialist of an advanced type. Mission work in China has suffered long from the idea that has prevailed among certain well-meaning sections of devoted Christian people that anyone having the necessary enthusiasm and knowledge of first Christian principles was thereby qualified for evangelistic work abroad. The contents of this number of the RECORDER should go to show how heavy a contribution is laid upon the mental, as well as upon the moral and spiritual life of the missionary evangelist in China. While the first principles of Christian life are indispensable, certain other qualifications are very necessary. We believe that the articles of this issue, too, will prove to be, for all those engaged in evangelistic work, of the nature of specialist and expert advice. This number is a symposium of cases, a detailed report of successful experiments, which should give practical aid to all who are concerned in this essential and difficult work.

**The Missionary
Evangelist a
Specialist.**

Candidates for the Ministry. **Ministry.** THERE can be no question of greater importance to the missionary than that of the supply of candidates for the work of the Christian ministry in China. The fear has been expressed that there has been recently a falling off in the proportionate numbers of young men willing to devote themselves to this high calling. It is doubtless as easy as it ever was to purchase an inefficient form of service at something less than a living wage and to take the consequences as they may arise in the shape of law-suit agents, quack medicine-vendors and ministerial middlemen. Experience has taught us that service which comes simply through the financial medium, however cheap at the outset, is the most expensive in the end, and a greater care is being exercised at this time in regard to the quality of ministerial and evangelistic service than at any time hitherto. It is well to remember that the past few years have seen a great advance in the quality, even if there has been no proportionate increase in the numbers of Chinese preachers, and, of the two, this is altogether the more vital thing. We are grateful, too, to learn that at the present time a number of students in mission high schools and colleges have stated their desire to devote their lives to the work of the Christian ministry. Still, it is needful for the Gospel in China to lay a more imperative hand upon the youth in our churches, calling them to direct Christian service in a more definite manner than is now the case, if the Christianization of the land is to become a fact. Without an unceasing supply of spiritual, faithful and intelligent young Chinese, who are ready to endure hardness for Christ Jesus, and to devote themselves to the work of evangelization in the country districts and small out-stations in this mission field there can be no more progress and no certain upbuilding of the Chinese church of Christ in China.

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The Ideal of Service. IT is possible that amid the growing claims of institutional work upon our missionary service and the multiplying activities that press upon us from all sides we are apt to miss that close touch and intimate sympathy with the Chinese Christians which our predecessors had and which undoubtedly forms the most effective basis of appeals for service. Nothing can replace the personal link. Likewise the establishment of the Chinese church upon the lines of the historic churches carries with it some danger of formalism that

must be carefully guarded against, lest the advance of the Gospel upon the unevangelized regions lose its *verve*. These perils will be best met and conquered by the leaders of the church exemplifying in lives of personal devotion the attractiveness of the call to Christian service. It is in vain to ask from the youth of our churches a greater measure of sacrifice for the cause of Christ than we are ourselves prepared to give. In the attitude that missions have often sustained to the financial aspects of Chinese church work there has seemed more than a tendency to call for a greater sacrifice of prospects from young Chinese than the foreign missionary is himself called upon to make. This tendency is bound to make the call to service particularly ineffective. When we observe the youth that we had hoped was to yield its life to the service of the Gospel turning to secular employment, it is not only an occasion for exhortation and prayer—then is the time for rigid self-examination and renewed consideration of methods. Has the ideal been faithfully held before the church and has the way been laid reasonably open?

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REPORTS of obstacles being placed in the way of the extension of missionary work are constantly reaching us from all parts of the Empire. Chief among these

Difficulties with
Chinese Officialdom.

obstacles seems to be difficulties arising in connection with the purchase, or even the rental, of property, and it is not without significance that such difficulties most frequently occur in provincial capitals or *Fu* cities, and are wont to arise when negotiations are so far advanced as to show a very sudden and inexplicable change of base on the part of the Chinese directly concerned. It would seem as though there were a steadily increasing and united purpose on the part of the officials to prevent missionaries acquiring property. The difficulties do not seem to originate with the people. For example, although as late as ten years ago Hunan was notoriously the most bitterly anti-foreign province in China, still Mr. Warren is able to write of a visit made eight years since and to state that he found the common people more agreeable to travel among than those in certain parts of Hupeh, and this continues to the present day, though there is again a suspicion that by a policy of pin-pricking the yamêns are endeavouring to develop a different attitude. This is but one instance of the many that might be cited to show that the difficulties arising between the missionary and the Chinese are due less to the

attitude of the people than to the deliberate policy of some among the officials. Many explanations of this anti-missionary condition of affairs may be offered; ignorance on the part of the Chinese as to the *bona fide* intentions of the missionary, the ultra-partizan nature of the cry of *China for the Chinese*, misunderstandings arising in connection with foreign concessions, troubles due to the conduct of concession-hunters and foreign "drummers" in inland cities, litigation carried on in the name of the church, and private speculation on the part of individual missionaries.

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WE desire in this issue to say a further word about these last two causes of trouble. We believe the troubles due to

Preventible Causes of Trouble.

litigation, since missionaries have had their eyes opened to the way in which their names and influence may be used without their knowledge or consent by unscrupulous Chinese, are diminishing and have almost vanished. We are assured, too, that the consensus of missionary opinion is in unqualified opposition to all litigation, as such, in the name of the church. The modicum of temporary good that may accrue to any individual or group in this way, though they may seem to be suffering deeply from injustice, brings the maximum of harm to the religion we profess, destroying, as it does, the claim of the church to be essentially a spiritual kingdom. But this opinion must be expressed even more strongly in regard to speculation in Chinese land and property by any members of the missionary body. It is true that charges of such speculation are exceedingly rare, but one or two instances are sufficient to bring discredit upon the whole cause of Christian missions. While it is but natural that missionaries in inland places should be gladly willing to assist their fellow-countrymen engaged in commerce in the acquisition of property for mining and other developments, it should be borne in mind that, except by special provision, the only class of foreigners allowed to buy property outside the treaty ports is the missionary, and then *only for the purposes of mission work*. Any abuse of this treaty provision is a menace to the whole future of missionary enterprise in the land. We think it would be well if every mission Board represented in China should make it impossible for its members to buy or rent land, outside the treaty ports and the sautoria of China, in any name other than the official

designation of his mission. A little extra care and wisdom exercised in this matter might go a long way towards composing the spirit of opposition which seems to obsess some high officials at the present time.

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It will probably always continue to be a matter of friendly argument between the two main sections of the missionary body as to what is the right proportion to maintain between the two complementary branches of missionary enterprise, namely, the evangelistic and the educational. And in the educational work we would include the work of philanthropy, which is necessarily educational in the highest degree. It is true that at this present time China is needing ostensibly guidance and help in educational matters more than anything else, and it is of the very utmost importance that her education should be based upon those Christian principles, without which education is too often a curse rather than a blessing to a people. Yet we must be careful that the balance of effort is not weighted too heavily on one side and should see to it that the forces of evangelization grow at a rate commensurate with the increase of educational facilities. To accept a phrase which Dr. DuBose has happily applied to the missionary situation, the "indoor staff" of missionary operations must not be allowed to grow at the expense of the "outdoor staff". Until that coming day is accomplished when the Chinese church becomes itself the evangelistic agent of the Church of Christ, the attention and labours of the foreign missionary cannot be withdrawn from the more aggressive fields of missionary labour. We are apt, in noting the growing influence of the Christian church in this land, to forget how vast are the still unevangelized territories of the Empire. And by whom these unevangelized lands are to be reached, is a matter for wise deliberation and effective preparation. But the Church of Christ, whether it sends its foreign agents out to preach to the people or gives them to the work of training devoted Chinese for that purpose, must never forget the regions beyond, if the kingdom of Christ is to be fully realized. After all, when Christian service is made the motive of all our missionary enterprise, whether it be medical, educational, industrial or literary, there is but one descriptive word for that whole propaganda :—Evangelism.

**Western Universities
and Education in
the Orient.**

THE question of what service Western universities can best render the cause of education in the Orient is increasingly attracting attention from leading institutions of higher learning in Great Britain and America. Some practical schemes in this connection are already being set on foot in certain places. The alumni of Yale have set themselves to establish an institution of university standard in the capital of Hunan. Princeton University has directed its attention towards Peking, and the University of Pennsylvania has chosen Canton as its field of effort. We hear that the University of Chicago has recently established a department of Oriental Education Investigation, and is sending a representative, for enquiry and report, to the mission fields of the Far East. In this enquiry the University of California is joining. The commissioners of the Enquiry Bureau sailed from New York last month on a twelve months' tour in Asia and will visit the Levant, India, China and Japan. But it has been expressly announced that China will be the principal field of study and a larger proportion of the time of the commissioners will be spent studying the educational conditions and visiting educational institutions in this land. The report of this Commission should be of great value, and will no doubt carry considerable weight with men of wealth and influence in the West who are desiring to assist those engaged in the difficult task of raising the standards of education and enlightenment in Oriental lands.

From the other side of the Atlantic we notice an appeal is being circulated by the China Emergency Committee over the signature of the Rev. Lord William Cecil, to the universities of Great Britain for support in the establishment of a properly equipped and endowed University for China. The intention is to provide for an institution which should be adequately manned by a genuine professorial staff and in which only advanced work is to be done.

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WHILE we yield to none in our conviction of the necessity for raising the standards of education in this land, and most earnestly desire that its educational system should take its guiding principles from Christian institutions, we cannot confess ourselves over-sanguine as to the results of movements which appeal to a somewhat nebulous constituency or to the generosity

**Missionaries and
Millionaire Support.**

of a few wealthy individuals. The work of Christian missions stands as solid as it does, because it is broad-based upon the affections of Christian people. Its motive and its strength are drawn from Christian conviction and not from any mere philanthropic impulse. Where the benefactions of millionaires and the zeal of intellectuals are inspired by Christian love and service, the results can never be otherwise than good. But we conceive that a radical mistake will be made if missionaries and missionary societies attempt to base an appeal for the Christianizing of education in China on any foundation of material benefit either to the giver or to the recipient. While these material results are undoubted factors in the educational work of missions, they are not the essentials of the missionary motive. So far as this attempt to enlist the sympathy of Western wealth and Western intellect in the cause of missions is prompted by zeal for the establishment of the kingdom of God, it is a thing to thank God for. But if the movement falls from this high plane and becomes more or less a form of investment for seekers after political or commercial benefits, whether individual or national, it must bring untold difficulties and disappointments in its train.

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A COMMISSION of another kind, and one which every missionary in China will have pleasure in welcoming, is now on its way to China. The Religious Tract Society of **An Advance in Tract Work.** London, which began work in this Empire in the very earliest days of Protestant missionary history, and for whom William Milne made an extensive journey nearly a century ago, is sending out its secretary, the well-known author and preacher, the Reverend Prebendary Buckland, and one of its directors, Sir Charles Tarring, to make a visit to the central mission stations of China. The R. T. S. is raising a special fund of £20,000 (of which neatly £10,000 is already in hand) for the definite purpose of aiding evangelistic literary enterprise in the next few years in this land. It is intended that this commission of enquiry shall make a report to the directors of the Religious Tract Society advising as to the distribution and use of this fund. It is a cause for intense gratitude to God that the attention of Christian people is being so closely called to the evangelistic and educational needs of the nation of China. We would commend the work of these commissioners, both educators and evangelists, to the prayers of our readers.

The Sanctuary

"And God hath set some in the church: first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xi. 28.

A MISSIONARY HYMN.

O Sion haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night:

Publish glad tidings;
Tidings of peace;
Tidings of Jesus;
Redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

'Tis thine to save from peril of perdition,
The souls for whom the Lord His life laid
down;
Beware, lest, slothful to fulfill thy mission,
Thou lose one jewel that should deck His
crown.

Proclaim to every people, tongue and nation,
That God, in whom they live and move, is
love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victori-
ous;
And all thou spendest Jesus will repay.

He comes again—O Sion, ere thou meet Him,
Make known to every heart His saving grace:
Let none whom He hath ransomed fail to
greet Him,
Through thy neglect, unfit to see His face.

PRAY

For a vigorous preaching of the simple Gospel in every mission.

That the hearts of the Chinese may be opened to the Gospel message and God's kingdom may come in this land.

For the work done at fairs in Honan, that God may guide the workers and strengthen them in all they do, and lead many of their hearers to Christ. (Page 544.)

That this aggressive evangelism may be carried on elsewhere and men be found qualified to do it. (Page 541.)

For the province of Hunan, that the missions there may be strengthened by an increase of workers and converts, and that such things as have brought discredit upon the Christian name by unworthy men may be crowded from memory by the more consistent lives of worthy ones. (Page 552.)

For the missionary activity of the Chinese church, that from the first all Christians may realize this as their primary duty.

That there may be such a regular increase of missionary workers as will allow the constant growth of institutional work to be met and the growth of the Chinese church to be ever greater from without than from within. (Pp. 561-566.)

GIVE THANKS

That in China the openings for missionary work are manifold and various, thus making it possible for men and women with different "gifts" all to find openings for the exercise of their gifts. (Page 535.)

For the vigorous preaching of the Gospel that has been done in Honan and the results attained. (Page 547.)

For the opening of Hunan and the active propaganda now being carried on there. (Page 553.)

For the missionary zeal shown by Christians in Amoy. That the continuance in the "faith of their fathers" of the second and third generations has been such as to cause comment. (Pp. 554-557.)

That God has called you to the life of a missionary and daily gives you the joy of witnessing in His name.

A MISSIONARY PRAYER.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect and to hasten thy kingdom; through the same Jesus Christ our Lord.

Amen.

Contributed Articles

The Famine of Chinese Pastors

BY REV. R. M. MATEER

A RECENT canvass indicates that the students in China committed to the ministry, are not a tithe of the number needed. China's awakening interest in Christianity is the greatest in volume and promise that the world has ever seen. These two facts confront us, and indicate, especially to us connected with the older portions of the work, the appalling responsibility of the hour.

The RECORDER'S pages seem to indicate that this famine of qualified ministers is not disturbing most missionaries. The only article on this subject in recent years attempted to excuse this famine as being caused by a wave of intellectual commercialism. It told us not to get excited but continue along the old lines and all would be well in time. The Conference essay on the ministry, written in the language of the schools, was good of its kind, but it did not grip the situation nor indicate an emergency. It is claimed that in gatherings of missionaries, prayer for the raising up of a Chinese ministry is seldom heard; moreover, some advocate the pernicious idea that we should not exhort men to enter the ministry, and others the still more pernicious idea that we need not expect men in any number from our colleges to enter the ministry.

This intellectual commercialism that we are up against has come to stay and work its ravages, so that the stemming and overcoming it is a matter of first and urgent importance. If organized Christianity be the hope of China, the uprising of young China, without an able ministry to lead it, means that the missionary work in general and the school work in particular is a failure. In view of these facts may we not ask ourselves seriously a few questions?

First. Is there anything wrong in our own consecration as heralds of Christ and Him crucified? There is much talk about the new China needing missionaries of "light and leading".

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

What new China needs is the light of the Cross and the leading of the Spirit. The promise and potency of China's renovation lies not chiefly in the moral and social elevation of the masses, not in resolutions and conferences, but in men consecrated to the work of saving souls. Is it not pitiable to see large bodies of missionaries quite independent of the Chinese, discussing means and passing resolutions, and then closing by expressing the hope concerning strictly spiritual interests that one of the Li brothers may be secured to conduct revival services within their bounds? Are we foreign missionaries all without revival power in our life ministry in China? Moreover, is not the evangelistic influence of our missionary body in danger of injury from the fact that increasingly large numbers belong to the strictly indoor staff? Chinese young men have naturally asked themselves, and, following the missionary trend, will ask themselves still more in the future, Why cannot I also serve the Master without going out to preach the Gospel? Should we not be careful lest the intelligent interpretation and the propagation of Christianity be divorced? If any of our missionary work does not inspire to preaching, there is little or no Christianity about it.

Second. Are we not hindering the call of suitable men to the ministry by the disposition to retain control in our own hands, regardless of changing conditions? Chinese young men are seeing things. Years of correspondence and meetings about federation of the Chinese church before a single Chinese pastor is consulted; reorganizations and unions of Chinese churches with the Chinese practically ignored; policy, curriculum, and modes of procedure in our colleges decided without allowing the Chinese professors and churches any voice. Under these conditions wideawake young men, at the present time, are not likely to commit themselves to a life service for the church. Japan shows that it is not always the older missionaries who stand in need of reconstruction in this matter of control. The Y. M. C. A. is likely to secure our young men of ability and consecration, not only because they pay large salaries, but because this missionary organization is solid and intense in its aim simply to initiate, inspire, and guide the work to be done by Chinese forces.

Third. Must not the policy of some missions, of using foreign money freely for education and for every class of

workers except that of pastors, be abandoned? There is no inherent reason for such a discrimination, while it inevitably conveys the impression that we do not really want able pastors, but prefer the kind of men over whom we can hold the reins. The greatly increased expense of living has rendered many churches temporarily incapable of giving pastors sufficient salary. It is claimed by some that if churches want men of superior equipment they must pay from the first all the salary. But experience abundantly shows that they will come far nearer raising a large salary for a *good* man than a small salary for a *poor* one, and that in the former case the amount supplemented will be needed but temporarily, so that the nervous system of those who are so much afraid need not be injured by the giving of a little aid. One plan is to place the pastor over large groups of churches with evangelists under him paid by the home Board. This questionable method is simply whipping the devil around the stump. Another plan is to leave the pastor alone in charge of such a large district that it is impossible for him to give the churches in it more than a small fraction of the attention they should have, and then ask the people to pay him to conduct the funeral services of that district. Far better prepare the right kind of men, and, by a little aid, put them in charge of churches that they can successfully shepherd. Without this, missionaries must continue, at large expense, in charge of gradually dying churches for a score or more of years, instead of breaking away to develop new territory that continues untouched.

Fourth. If men of promise and power are to be secured for the ministry, must we not cease to lay so much stress on material improvement and social elevation, cease to teach and preach a semi-inspired Bible, and take a firmer grip of the great fundamental and spiritual truths of sin and salvation? We need to get in closer touch with the master motive that brought Christ from heaven to earth. We must seek to inspire our young men, and especially our candidates for the ministry, with a passion for glorifying Christ and saving souls. This is the only motive that will induce men to make the sacrifice and endure the hardness involved in the ministerial office. Are we as missionaries, in our lives and teaching, laying enough stress upon the work of saving the souls of men unto eternal life? We are told that this lack of good pastors in China is

coincident with the same lack at home. If so, are not we missionaries responsible for this fact, seeing we are the one connecting link between the Chinese and the home church?

Fifth. Must we not present a united front against the growing tendency to conduct evangelism for the sake of education instead of keeping education as the handmaid of evangelism? So much education in India, with but little vital zeal for the salvation of the Indian people, is a warning to us in China. Men say that we must have big schools and teach English because the church must have money for its support. But are not men infinitely more important than money? In fact such big schools seldom turn out men who give their money to the church. In various parts of China those who have made the attempt must concede this way of raising money to be a conspicuous failure, so that it is time that such theorists were called down. The trust plan in finance may succeed as success is measured by financiers, but great combinations do not win out in character building. This is a hand-made product with personal influence as the all-powerful agency. Such influence is lost when large aggregations of students are being dealt with. The atmosphere inevitably becomes saturated with worldly ambition, so that we are found nourishing the very thing we profess to deplore. The ministry of the West, including its leaders, is not from the large universities. The great need is for colleges more widely distributed and conducted by qualified educators of evangelistic spirit. Here can be taught the foundations of the sciences that will break down ignorance and superstition, while molding men of influence for all positions in China, the first in importance being ministers. Our colleges that permanently fail to produce men for the pastorate should certainly be reconstructed. If our home constituency understood, they would demand this. They would not be willing to support a large college at great expense, if alongside of it an additional school were required to prepare men to enter the theological school as candidates for the pastorate. Technical instruction is not the main work of church schools anywhere in the world, and all the more should not be on the mission field. Indeed, a good many of the brethren seem to have lost sight of what the whole thing is for anyhow, thinking, as they do, that filling government schools and other secular positions with a large number of

semi-Christian young men is going to work wonders for China. This is working on the principle that negative influences will by and by work positive results. Those who are planning to build up and carry on large colleges in China seem to the writer to be sadly wanting in judgment, for the reason that they cannot permanently control them. Within less than twenty years such schools will either be in the hands of the Chinese or will be boycotted. For twenty years the colleges in Japan, supported by foreign money, have had Japanese presidents, and have been controlled by boards of directors, composed half of missionaries and half of Japanese. The coming of this in China is inevitable, when large plants will prove a very great embarrassment.

Sixth. Should not our colleges, as in the West, have some electives and a post-graduate course, so that men for the ministry be not so seriously discriminated against by being required to take a three years' theological course, when their classmates, upon graduation, have a good salary soon to be increased to far more than pastors can ever expect to receive? If their classmates are required to take a post-graduate course to fit them for their work, young men, in their poverty, will be far more likely to push on for three years more until the pastorate is reached.

Seventh. Should we not see to it that the wives of men, called to the ministry, have something worth while in the way of preparation to become their helpmeets? If they have not been in a mission school should we not provide them with a Biblical education as something we owe both to the young men and to the cause?

Preaching at Fairs and Theatricals

BY REV. J. GOFORTH

IT has always impressed us as cause for great thankfulness that the Chinese authorities allow such unrestricted freedom for carrying on all kinds of mission work. This liberty is especially valuable where large crowds assemble, as at fairs and theatricals. To reach such large assemblies of people is a door of wondrous opportunity, the fullest advantage of which, it is to be feared, is by no means being taken.

The importance of this work cannot be emphasized too strongly at the present time. It is a work that brings the

heralds of the cross into immediate contact with multitudes composed of all classes, and even of both sexes, and free contact is the first essential to evangelization. An account of how this work has been carried on in one field, together with some of the results seen and lessons learned, may be of interest.

In North Honan there is a great annual fair which continues for fifteen days. It is idolatrous, and as it attracts six or eight hundred thousand persons annually, it seems to be a providential opening and a great opportunity. Since the chief deity is a goddess, large crowds of women are drawn to it, so much so, indeed, that an American traveller who was passing through was heard to exclaim: "I never saw so many Chinese women in my life." To meet the opportunity offered by this fair a strong force of workers is sent every year; on one occasion the number, Chinese and Canadian, men and women, was no less than seventy-six. The men preached in five places daily and the women in two. Such work, it is felt, cannot fail to convince the people that Christianity is a living, aggressive force, and it is with this in view that the same work is carried on at the smaller local fairs, at one of which, to cite a single example, there were as many as six bands of workers—three of men and three of women. The Christian women now go freely to testify at fairs, and there have been times when additional valuable opportunities have been given them through invitations to heathen homes. If all classes of Chinese are to be reached, and that speedily, there can be no doubt that full advantage must be taken of this method of evangelizing. More than this: not only is contact gained with all classes, but through this method all parts of this vast empire can be reached. By fair, or theatre, or market the most inaccessible hamlet in the land can be influenced. Than this, then, there can be no readier method of carrying the Gospel to "every creature".

The importance of this work is enhanced by the fact that many are in a more receptive mood than at other times. Religion is mixed up with the business or pleasure at most of these fairs and theatricals, and as many attend with the religious idea uppermost in the mind they are more apt to be arrested and startled by the proclamation of the truth. Some of the leading helpers and other Christians testify that their first interest in Christianity dates from fairs which they attended with a special religious object and at which they first heard the Gospel preached. A fact of an opposite nature that further

enhances the importance of this work is that at such fairs the prevailing sins of China are openly and flagrantly committed. It is not necessary to go over the list ; anyone who has attended a great fair, with eye and ear open, knows how many schools of iniquity are to be found there. And at such a time the preacher can call attention to these body and soul-destroying agencies with peculiar power.

Some results which might be mentioned are :—

The cause and purpose of the living God are made widely known. Without any desire to disparage other methods of mission work it is believed that this kind of work has done more to extend a knowledge of the true God throughout North Honan than would have been possible in any other way. At one of the out-stations of the Canadian Presbyterian Mission there is a Christian merchant who, with his chief clerk and sons, goes from fair to fair throughout several counties, and at slack times, or when the rush of the day is over, his tent becomes a center of evangelism.

The fair becomes a training-school for preachers. As the best soldiers are made in actual warfare so we find that in the stress and strain of actual contact with the surging crowds some of the most effective preachers are produced.

It is also a capital training-school for Christian laymen who are desirous of doing what they can to help spread the Gospel. For their own spiritual benefit, as well as for the good of the church—which needs assistance from many more than the regular helpers—the Christians everywhere are encouraged to band themselves together and testify at fairs and theatricals, even though there be no foreign leadership. In one case a band of twenty such Christian laymen carried on preaching services at a small country fair. This practice is sure to develop the preaching gift as well as confidence and joy in service.

The vast store of prejudice and misconception about the foreign missionary is undermined and eventually destroyed. This is a necessary object and one that cannot be attained where the missionary, like some sacred Buddha, sits inside his foreign residence, a place which, in too many cases, is forbidden ground to the rank and file of China. The missionary must come into contact with the people, and there is perhaps no place where he can be so quickly revealed to the Chinese as a creature of flesh and blood and with like passions as themselves

as at these fairs. The people will soon see that he has to battle with self and sin as other people do, and through the power of human sympathy they will all the more readily hear of an almighty Savior from his lips.

Finally, it is safe to say that in North Honan this work has yielded more abundant fruit than has any other kind of mission work. There could be named at once many men and many centers throughout this field to whom the light first came through hearing the Gospel preached at fairs.

Experience has proven this to be a work that must be undertaken in other than haphazard ways if success is to be assured. A few of the vital lessons learned will, it is hoped, be of help to those about to engage in such work.

First, position is a very important thing. One must avoid blocking up thoroughfares and if possible get his back against a wall where he can stand as much rushing as the "other fellow". The writer well remembers one occasion where he failed to take this precaution, and after being knocked about badly was forced ignominiously to quit the field in the midst of a fusilade of clods. A vacant lot, as near the center of things as one can be found, affords good vantage ground, or at times a large store may be rented, or a matslied may be specially built. In North China, where the dust is so much in motion, a movable tent with seating capacity of several hundreds would, because of better work done, pay for itself in a single season.

Second, the selection of speakers is important. Some men were never meant to "hold" crowds at fairs. These should either be left at home or else be stationed at the book-stall to sell books. Also, there are times when it is best to give the second-rate speakers a rest and use only the best. The foreign missionary should ever aim to be second to none in holding a crowd.

Third, the matter of discourse is very vital. Some Chinese preacher can hold a crowd without preaching the Gospel. This does not pay; no one will be saved. There are occasions when it is necessary to exhort the Chinese brother to "give the idols a rest". Or again, a missionary was once heard to say that it was necessary to have only one address when on tours. Surely such a man is to be pitied, especially after he has day by day repeated his one address for from fifty to a hundred times. So also are his Chinese companions to be pitied, for they can gain no possible inspiration from hearing the same discourse morn-

ing, noon and night throughout an entire tour. No, it will not do, and there is only one thing that will. Use that treasury of boundless store—the Bible, and by using a new portion of it every time one is as fresh and as eager to give the one hundred and first address as he was the first.

Fourth, good temper is essential. 'The matter of discourse may be of the best, and yet fail through the manner and bad temper of the speaker. Truly, there are many annoying things to contend with in this kind of work, but if a preacher is without sufficient grace to enable him to control himself in the presence of a crowd—in spite of rudeness, sneer, and insult—either he needs reviving himself or he has missed his calling.

Finally, and above all, the work cannot be a success unless it has the blessing of the Holy Spirit. In the beginning those men who turned the world upside down preached the word by the power of the Holy Ghost sent down from heaven. We fear that only too often we have been like one who "beateth the air." The instruments are just as weak, the adversary is just as strong, and the human heart is just as hardened as when the disciples were told to wait for Him, who could convince "of sin, of righteousness, and of judgment to come." One evening, while speaking was going on at the great fair mentioned above, the convicting power of the Spirit was so manifest that one of the Christians exclaimed: "This is like when Peter preached." And again, the next night we saw evidences of His almighty power over almost the entire heathen audience. At the time there were about ten workers present, and after the address we retired to an inner room with them. All seemed awed. One of them said: "He for Whom we have so often prayed, is with us of a certainty to-night, but if we would retain His presence we must walk carefully." Then each one prayed, and the prayers were remarkable for humility and thanksgiving. This illustrates the point. Victory is certain when we come into contact with the heathen crowds in the almighty power of the Holy Spirit.

After twenty years on the mission field my present personal conviction is strong that we ought to put more effort into this branch of the work, especially as the number of those saved in Christ is but a small portion of the vast Chinese multitude. The increase is slow, and that increase comes largely from families already within the church. The great need of the present is an aggressive evangelism like unto that in some parts of Korea or among the revived churches of Manchuria.

Evangelistic Work in Hunan

BY REV. GILBERT G. WARREN

EVANGELISTIC work in Hunan may be considered under two aspects: (1) the relations of the people of the province to the evangelists; (2) the relations of the officials of the province to the evangelists.

My own experience of evangelistic work in Hunan dates from 1900. In the spring of that year (before Boxerism had produced any influence on the province), in company with the two senior missionaries of our synod, I was sent on a tour, the chief object of which was to see whereabouts in North-east Hunan it would be advisable for our Society to commence mission work. On that journey we visited successively Ping-kiang, Liu-yang, Li-ling, Siang-tan, Chang-sha, Siang-yin, Yo-chow and Lin-siang. It was our first experience of official "protection" in the form of soldier guards, who accompanied us wherever we went. We crossed the border of the province by an unusual route, and consequently until we reached the first district city we were unprotected. Our treatment in the country compared favourably with treatment received in journeys over new roads in Hupeh. In the city of Ping-kiang itself we spent some hours bookselling and preaching before we were discovered by the official. I never preached to so large, quiet and attentive an audience in any unoccupied city in Hupeh as I had in the large open space in front of the Confucian temple of this city.

From the time we were "discovered" to the time we left the province we were practically never out of sight of the official eye. Now and again there seemed to be a confusion in the mind of our guardians (who were changed from county to county). On coming on duty they had too frequently the idea that our duty was to accompany them; they, however, at once accepted the reverse notion, and as soon as they found that we were not of their first opinion, they agreed to accompany us. From that time to this I can say a very good word for the Hunan soldier guards. With very few exceptions all I have met with have been quiet, willing fellows, who have really tried to help and not to hinder, who have not spared themselves nor unduly thrust themselves forward. Of course they give pretty full and detailed information to their superiors of all our movements, etc.; that is one of the chief reasons for send-

ing them with us. I do not think I have ever known a soldier try to prevent anyone coming to see me, or, with one laughable exception, try to hinder me in my work. When we came to Chang-sha the Rev. T. E. North and myself were in English dress; our colleague, the Rev. W. H. Watson, was in Chinese dress. There were precedents for the admission of missionaries in Chinese dress; indeed we moored our boat next to the houseboat on which Mr. Alexander was living and whence for some six months or more he had been daily journeying forth to sell books and preach on one or other of the many streets of the city. But no missionary in English dress had been admitted inside the gates.

After some amount of parleying and bantering, the officials elected to allow Mr. North and myself to enter rather than give us a signed declaration that they were unable to protect us in case we did enter. There was no doubt that they were very frightened as to the possible results of our entrance, the possibilities which seemed only less perilous than the possibilities lurking in a report to the Consul for transmission to the Viceroy of any statement of inability to protect. We were provided with an escort of some thirty or more scarlet and violet-jacketed soldiers and runners. Our route had been agreed upon beforehand. The officials had thought over matters and had evidently argued along some such lines as these: "The quicker we can get these men over this route the better. If they stop to sell books, there is no knowing how much time they will take. Since we cannot prevent their offering books for sale, we will prevent people offering to buy." Doubtless acting from orders, the soldiers utterly terrified the first would-be customers by a stentorian shout of "You're not to buy," the immediate effect of which was a prompt rejection of the proffered books and a fervent exclamation of "I didn't mean to buy it". This by the way was still outside the city while we were on our way to the gate. Once only the same tactics were adopted inside the gate. I merely turned to the soldier and said: "I intend staying inside this city till I have sold every book I have brought, and if you block me you will have me on your hands till midnight." Without a word to me the soldier just turned round, and in as big a voice as ever, shouted: "Buy, buy, buy! Five cash each, five cash each," and buy they did so eagerly that he and his colleagues only had us on their hands till midday.

Our first journey in Hunan gave us the opinion that the people of Hunan were not nearly so bitterly anti-foreign as we had been led to expect. We also felt that there was no need for the closeness of the oversight which was kept on us as far as our protection was concerned. A stern denunciation of loose-lipped talk (which there was too much reason to fear had its source within the yamên precincts), a free and friendly intercourse between the officials and ourselves, and in the cities a small escort would probably have met all the needs of the case.

In 1901 I revisited Ping-kiang, Liu-yang, and Chang-sha. That year I managed to elude official oversight until I was right into the very centre of the city of Chang-sha itself. I found the literary examination (old style) was on at Ping-kiang. The streets were much fuller than usual, and at the request of the innkeeper, with whom we had stayed the previous year, I simply made a hurried meal and then walked quietly through the two main streets of the city and at once continued my journey to Liu-yang. Altogether I spent some three or four hours in the city. I offered such books as I had for sale, and only once had I to reprove any one for an insulting explanation. Though the insult came from a scholar, other scholars standing round echoed and emphasized my remonstrance. Most of the purchases were made by scholars.

The next day I crossed over the border of the Liu-yang district, and while I was standing in the middle of a small town, preaching to a very quiet little crowd, runners and soldiers from Ping-kiang came up to me. They were entrusted with an apology from their magistrate that protection had not been earlier afforded, and they pleasantly agreed to the patent truth that such protection as they could afford seemed unnecessary at the particular town in which they found me. Their commission really ended with the borders of their county, and they merely requested my card as a mark of dismissal.

At Liu-yang I found the city in festal mood. I reached there on the day of the great annual "Hui". The streets were crowded with people in holiday attire, and even in the early morning little bands of neatly dressed men with varied regalia were arriving. I and my books were ignored, and after walking through some of the streets, I took refuge on a boat. I stayed over the Sunday (the day following the Hui) in the immediate neighbourhood of the city and met those who had come to the

weekly worship maintained by the Chinese colporteur whom we had specially appointed to this city.

I went on to Chang-sha by river, going ashore at all the chief towns on the banks, and walking across a neck of land—only some two miles from the river to the east gate of the city. It was late in the afternoon when I entered the northernmost of the two eastern gates. The guards were examining the boxes of a traveller who had arrived there just before me, but I and my boxes (to my surprise) were allowed to pass through without a word or without any attempt to accompany me. The street we followed soon brought us to the examination hall, where the prefectural examinations were being conducted. It was too late to stop to preach or sell books, and the consequence was a somewhat ugly rush after me when the broad space narrowed into the ordinary street. In less than half a mile I was passing the governor's yamên. Some one ran out to my side and at once apologised because I had no guard, and very shortly after, when passing some yamên, eight soldiers came forward just as though they had been expecting me. They at once stopped the shouting and pushing, which was beginning to be uncomfortable.

As any rate I had had an experience of travelling nearly two hundred miles in the province without escort. My experience was jokingly summed up to the one man, about a mile before I reached Chang-sha, whom I heard bedevil me. I at once asked him whether he was from Hupeh, as I told him I was not accustomed to that term in Hunan. My sally produced a loud laugh from the other workmen in the field.

My next journey was in 1904, and then I got round Pao-king, Yung-chow-fu and Chen-chow, which lie in the far south and south-east of the province. The fatal riot of 1902 and the subsequent execution of an official had made an impression on the official mind, an impression which has by no means faded yet. Protection was thrust upon me, and I was very rarely left alone. (Yung-chow-fu was the one exception, and there I had a very quiet walk right round the city wall.) As regards the people, that journey seemed to indicate a difference between the south and the north of the province that our missionaries have since confirmed. There was a sullen indifference to the missionary and his message. Two subjects only excited interest—opium and litigation. The evils of opium were too apparent. Was it wrong to infer that men whose eyes kindled as eagerly when I denounced missionary interference in litigation as when I

denounced opium, were suffering from one just as they were from the other? Alas, that I not only heard tales that were well-nigh incredible, I saw things which I could forgive anyone for doubting my word if I were to tell here what I saw, indicating an incredible laxity of oversight and of the very fundamental principles of carrying on missionary work. I can well believe that the worst things that have been done in S. Hunan in the name of Christ have been unauthorised by, and unknown to, any missionary, Catholic or Protestant, but I must sorrowfully say that there has been much blaspheming of that most holy Name amongst the gentiles because of most un-Christlike deeds by those who have taken that Name upon them.

For the past twelve months I have done a great deal of journeying in the eastern half of the province. Generally, now, I am able to get about without a guard. I never have one when starting from Chang-sha. On my return journeys, however, I am frequently accompanied. I have no hesitation in saying that as far as the treatment I get from the people amongst whom I mix, I much prefer the east of Hunan to the east of Hupeh. Abuse is less frequent and bookselling and preaching are more easily accomplished here than there. In this city of Chang-sha we have attempted a sort of special mission for the past fortnight (end of July). We have given up the afternoon preaching and have a nightly gathering in our street chapel, followed by a service in the inner chapel.

All who have coats are invited to the second service, all who haven't (and the barebacked fraternity form the majority in the first service) are requested to come again to-morrow night with a coat. We have found quite a number willing to listen attentively, to stand in the singing and to kneel in prayer. Last night, for instance, there must have been quite thirty who came to the second service. Three or four of these have now come in several times; the majority were in a Christian service. Without even a request to kneel, every man followed the example of the Christians and knelt down during the closing prayer (which was offered by a member in the body of the chapel). There was not a word spoken, nor an irreverent action throughout the second service.

So much for the people. A very few words must suffice for the officials. Away from Chang-sha, as far as the Wesleyan Methodist Mission is concerned, I hear of nothing that amounts to opposition on the part of the officials. But in Chang-sha itself

there is an undoubted outbreak of what I may call pin-pricking. Within the last few months I have heard of one missionary having the deeds for a house which he had purchased, returned unsigned, on the ground that the house is too near the governor's yamên, and therefore he would be exposed to insult from the hangers-on who swarm in that neighbourhood; a second has had similar treatment, because in that case the property is outside the city; a third found a landlord, from whom he was renting property, had been informed by the police he would be treated as was another landlord a year or two ago. (In this case a specious lie was told about the precedent. A mission managed to procure land that was in litigation. One of the litigants was led out of prison *en parole* to enable the purchase to be made, and on the conclusion of the business surrendered himself to the authorities and was again imprisoned.)

Pin-pricking seems to have passed to a more serious phase in the attitude of the officials towards preaching to the aborigines. Just now, I think, it is perhaps wiser to say no more than that there seems to be a determined attempt to interfere with the carrying out of our Lord's command to preach the Gospel to every creature. That the church will obey the command spite of officialdom—Chinese or European—is our assured conviction, and that the command may be speedily obeyed is our earnest hope and constant prayer. For all those whose hearts God has put a special desire, or whose position gives them special responsibilities of preaching the Gospel to the regions beyond, let us make frequent intercession:

“That it may please Thee to *illuminate* them with true knowledge and understanding of Thy Word and Will.” Amen.

The Methods of the Chinese Church in Evangelism

BY REV. F. P. JOSELAND.

IS Christianity really taking hold upon the Chinese people? Are they beginning to find in it a religion as suited to their needs as it evidently is to the needs of other nations? Are they coming to look upon it less as a foreign or Western religion and more as God's way of salvation for *all* men of whatever race and country? Believing this, are there any signs

that those who accept its tenets are prepared to share in its propagation and to extend its influence among their own fellow-countrymen?

Questions such as these cannot, of course, arise in the early stages of mission work in a new country. But as the work progresses and becomes more and more consolidated they are bound to be asked by all intelligent observers. And the time has certainly come in China when such important questions are being increasingly asked, and upon the replies that are forthcoming will depend the prospects and progress of the work in the near future.

The attitude of Chinese Protestant Christians to the *Churches* to which they belong may seem to some the most important matter, but viewed in a broad light in relation to the influence of Christianity upon the nation at large, the question of what the church is doing for the world of souls around her and in which she lives her life, is in reality of much deeper import. For a church that is still dependent for its growth in numbers and influence upon the work and initiative of the foreigners in charge of its affairs cannot, by any stretch of the imagination, be called an indigenous or native institution. If for any cause the foreign control should be relaxed or even entirely withdrawn, what guarantee will there be that the church will not eventually die out (as has happened so often in the past history of the church) unless the Chinese church-members take an intelligent interest in the propagation of the Gospel among their fellows? Upon them too must fall the Divine compulsion to preach the Gospel; they too must feel that "burden of souls;" their hearts too must burn with love to Christ and be filled with "yearning for the souls of men" if the Christian church in China is to live and prosper.

Now the account of what has been already attempted in part of one province of this Empire to solve these questions may not be without its use if, among other things, it shows that the Chinese are capable of rising to a deep sense of their responsibilities, and of, at least, *attempting* to share with the foreigner the work of preaching the Gospel. From the very first in connection with all the missions at work in the Fukien province it has not been difficult to get men to become evangelists, preachers and pastors. The motives may not, in all cases, have been of the highest, and it is only fair to admit that too often the work of preaching the Gospel has been and still is looked

upon far too much as a means of livelihood rather than from any deep impelling love for souls. None the less it is a fact, not without its due significance in any true estimate of the Chinese church, that from the early stages of the work there has been a succession of able preachers who, in season and out of season, have proclaimed the truths of the Gospel with no small amount of success. At the present time in every prefecture of Fukien there are scores of these men at work, either as ordained pastors in charge of churches, or as preachers and evangelists, who are actively engaged in preaching the Gospel, not only on Sundays, but during the week, in cities and towns, in villages and hamlets, in hospitals and schools, and the numerical increase in church membership is the plainest proof that their "labour is not in vain in the Lord".

But over and above the work of the regular ministry, there have been some special features of mission work in Fukien that must not pass unnoticed. The organization of the church has long passed its experimental stage in this province. In the Amoy region the Presbyterians have two presbyteries and one synod; the Congregationalists (L. M. S.) have their Ho-Hoe, or Congregational Union. And these bodies have their regular meetings, annually or oftener, at which important matters affecting the growth of the church and its impact upon the nation come up for discussion and for the formulation of plans of work. Mere discussion without subsequent action is of little avail.

Now both of these bodies of Christian workers have their separate organization for evangelism, the means for the carrying on of which is collected from the members of ALL the churches comprising these bodies. I am naturally unable to speak as confidently as to the work of the Presbyterian Missions in this direction, but can say a little as to what has been done by the native missionary society belonging to the L. M. S. Congregational Union of Amoy. This was formed as long ago as 1891 at the annual assembly of the Union held in the city of Chiang-chow-fu, where the meetings for that year were characterised by deep earnestness and much religious fervour. After many addresses by several leaders, both Chinese and foreign missionaries, as the tide of enthusiasm rose, under the guidance of the Holy Spirit, it was unanimously decided to form a native missionary society and to begin work in the neighbouring prefecture of Ting-chow, where hitherto practically no Christian work had been done. During the day not

only was a sufficient sum of money collected and promised for starting the work, but more men than we actually needed or could utilize had voluntarily offered themselves for this service. Work was begun at once, but a good many difficulties, some foreseen, others unexpected, were experienced. The prefecture is even more mountainous than the older region, and the great variety of dialects into which the district is broken up made progress very slow during the first few years. Some of the evangelists proved unable to stand the physical hardships of mountainous travelling; others were unable to learn the new dialects, and the amount of serious opposition encountered, made it exceedingly difficult to rent places where preaching could be carried on successfully. Those who were able to "endure hardship as good soldiers of Jesus Christ" and who bravely stuck to their work amidst all discouragements, were amply rewarded by discovering many hopeful features which helped to compensate them for all their initial troubles.

During the first few years it was found that our original scheme was too ambitious. There are nine counties in the prefecture, with a population estimated at three millions. Our first endeavour was to open preaching halls in four or five of these county towns, but in every instance we were baffled by the refusal of the authorities to allow us to rent a house. In the prefectural city itself, directly the Fu magistrate heard that we were trying to rent a small house for preaching purposes, he forbade the landlord to rent it to us, and actually sent a "posse" of soldiers to the inn where the Chinese pastor in charge was staying and commanded him to leave at once; the soldiers escorting him for some miles on his way.

But, baffled in one direction, Pastor Chiu and his brave band of workers did not lose heart. Called of God to the work they waited upon God in earnest prayer for guidance with the result that before the year was up they were able to rent small houses in two villages, where preaching was begun at once and a nucleus of converts obtained. At these two places work was carried on successfully with day-schools for boys as well as the regular preaching services; a good deal of medicine was also given away gratuitously with happy results.

What is to be noted at this point is the fact that in these early stages of *this new work it was all done by Chinese Christian workers themselves with only a minimum of superintendence by the foreigner from Amoy.* They were sent forth as Paul

and Barnabas were sent forth from the church at Antioch to preach the Gospel to those who had not previously had any opportunity of hearing its glorious message. And the satisfactory character of the work done proved to us that Chinese Christians are capable, under guidance and with the help of the Holy Spirit, of starting and sustaining missionary work of a real and evangelistic type, even as their brethren from other lands. For several years no foreigner visited the district, and even when he did, it was only for very brief visits; the bulk of the work from the first has been done by the Chinese Christian workers themselves.

We were indeed fortunate in having from the very beginning the services of a Chinese ordained pastor, a man of unusual gifts and of genuine piety, who voluntarily offered himself as superintendent of this work and who has been connected with it from its first inception in 1891 right up to the present time. Pastor Chiu was baptized when he was seventeen, and after a brilliant course in the theological hall he served as preacher in several places until he was called to the pastorate of our oldest city church in Amoy and ordained there in 1880. Even after being chosen to initiate and superintend the Ting-chiu work he continued his Amoy pastorate, largely because his people were so loth to let him go. But in 1896 he resigned it, so that he might give his whole time to the Ting-chiu district, and since then his services have been invaluable. Every such man that Christianity can produce in China is a proof that it is no exotic living with difficulty in a new atmosphere, but a plant that is rapidly becoming accustomed to its fresh surroundings.

In the initial stages of the enterprise Pastor Chiu was ably supported by a small band of fellowworkers from the old field, who shared with him the trials and persecutions and discomforts that befell them. Some of these men were not good scholars, but they had a fund of sympathy and an indomitable courage that eventually crowned their arduous labours with success. Two or three of them are still at work, but we have now trained a goodly number of men from the district itself, who can of course preach in their own dialects, and so we are less dependent upon preachers from the older part of the field.

Such self-denial and earnestness as has been manifested by these native workers is a cause of great joy to us on the field and is full of good augury for the future. When we can train the Chinese Christians to undertake the work of helping their

fellow-countrymen towards the light, we have surely gone a long way to prove to all men the reality of their faith and the depth of their devotion to our common Master, Jesus Christ.

Another point should here be noted, and that is that from the very beginning of this work the expense has been shared by ALL the churches comprising our Congregational Union, supplemented by gifts from foreigners at home and on the field, but *without any grant from the Home Board*. Many of our churches are self-supporting; all do something toward this laudable aim; and the criticism has always to be met that it is unjust to expect Christians who cannot raise enough for their own church expenses to collect subscriptions to outside agencies. Yet in spite of this an average of \$700.00 a year has been raised by the churches comprising our Congregational Union; the sum varying from year to year according to the strength of the appeal made to them and to the general condition of trade or the absence of special troubles. Quite apart, however, from the actual sum raised, this united effort on behalf of a new work, adjacent it is true to the older districts, but where the dialects spoken and even the characteristics of the people are in many ways so different, has done more than anything else to weld our churches into a corporate unity and has taught them a much needed lesson of the oneness and solidarity of the kingdom of God.

Moreover, though the Ting-chiu district has now come under the full control of foreign missionaries by the decision of the L. M. S. Board to make it an Arthington Station, with the Rev. J. S. Wasson and his wife, Dr. C. F. Blair and his wife, and Miss Edith Benham now living in the prefectural city itself, yet it is still true to say that generally the evangelistic work is carried on by these native workers, and the close relations with the older native churches are still kept up. The Mission Board has come in to supplement and not supplant the work of the Chinese churches. Reports of the work are presented every year at the full sitting of the Congregational Union; every church continues to subscribe annually to the needed funds; representatives of the Ting-chiu churches still continue to attend the Union meetings, so that a vital interest and union are maintained which are mutually helpful and productive of much blessing.

Having said so much on this special feature of the Amoy work, it is perhaps invidious to proceed to tone down one's

praise by mentioning certain features of the present outlook in this field as a whole, which give grave cause for anxiety. But to be true to facts requires the insertion of the shadows as well as the brighter colours into the picture. One thing is distinctly noticeable at the present time, and this in all the missions alike, a decided disinclination to *itinerant evangelistic work*. Now that we have so many churches and out-stations, preaching halls and hospitals, scattered all over this region, the majority of pastors, preachers, and evangelists in charge of these places seem to think the chief requirement of their work is to preach on the *Sundays* and to visit the families of Christians, more or less often, and attend to any law-cases or other matters that may need attention. But it must be admitted that only a minority of them have the burden of those who are still outside the fold upon their hearts. When foreigners are at hand to go with them, they do not hang back, but readily share with them the work of evangelistic preaching, whether in village, market-town, or hospital. Since, however, the number of foreign missionaries is very, very limited, at least in South Fukien, the work of evangelising this vast region cannot be adequately undertaken unless the *Chinese Christian workers* become filled with a love for the souls of men and with a deep sense of the need and peril of their fellow-countrymen without the Gospel. We do not see enough of that "constraining" power that animated the Apostle Paul and made him exclaim, "Woe is unto me if I preach not the Gospel." Very few *sons* of pastors and preachers enter the theological college to train for the ministry, and at the present time it is a universal complaint amongst us that we can only get the inferior men to become Christian workers; the clever sons and the children of wealthier families are all seeking a knowledge of English or of medicine, so as to enter upon spheres where larger salaries are paid than are possible in the Christian ministry.

It may be that these are only passing phases, but they are ominous and undoubtedly have to be reckoned with, and, if possible, counteracted and minimized. The Chinese nature, in common with that of humanity in general, is apt to be too materialistic and to ignore the spiritual side of things. But our work will fail of much of its permanent success unless we can get the Christian church in China to copy its Master and His early followers and apostles, who went everywhere preaching the Word of God. We want the Protestant Christian church

in this great Empire to be a missionary church from the very first ; we do not want it to have to linger in any "dark ages," when the light of the Gospel shall burn dim and when its life shall be almost smothered in the midst of the heathenism around. We must place before the Chinese Christians high ideals of the blessedness of *Christian service*, as well as the need for growth in the Christian life. *Growth in grace through service for Christ*, should be the keynote of the church. The church is not as a lifeboat in which we are being saved for a future heaven of eternal bliss, but as an *active lifeboat continually at work*, in which those already saved are at work amid the storms of time bringing men out of danger into safety in Jesus Christ, and all of whom, in their turn, are ready to man other lifeboats to be engaged in the same work of saving souls.

Saved to serve. This is the motto to place before the Chinese church, not for earthly rewards, for gain or reputation, position, or any present benefits, but for God and humanity, to bring in the kingdom of God here on earth. Not even to save men only for a heaven beyond the grave, but to save men here and now from all the superstitions and vices which enthrall and degrade them, ushering in the reign of Christ as King over the hearts and lives of men.

For this end let us labour and pray that God by His Holy Spirit may move so mightily over His church in all her weakness and immaturity that by her ardent labours for others she may be herself transfigured, being used of God as a fit instrument for the accomplishment of His glorious purposes for the world.

Evangelism in Relation to the Growth of the Chinese Church

BY REV. D. MACGILLIVRAY.

WE all rejoice to know that the Chinese church is growing ; the statistics presented at Conference may be taken as sufficient proof. Roughly speaking there are two possible lines along which this growth is proceeding, viz : 1. Natural. 2. Aggressive Evangelism. By natural growth is meant accessions of children of Christians, relatives, and through schools. The growth of Mohammedanism in China may be quoted as an example. By aggressive evan-

gelism is intended the opening up of work in new villages and centres as opposed to normal growth at old stations. The healthy church ought to be expanding along both lines. If not, it is a fair question to ask, Why not? If there is no increase along social lines, is it because the church members are unfaithful? Or, if there is no increase along the line of fresh conquests from the heathen ranks, is it the fault of the missionaries or of the Chinese Christians?

A visiting missionary secretary last year concentrated his attention on the method of the church's growth and concluded that the second line of increase was weak. Was he right in making a generalization? At any rate he started the present enquiry. Circulars were sent out, and nearly everyone approached answered; some with much fulness. In the following analysis of the fifty answers we shall call the secretary Mr. X, and divide the replies into three classes: 1. Those who think Mr. X right. 2. Those who gave figures to prove that he was wrong—at any rate for their fields. 3. Those who have something valuable to say, and that against Mr. X.

Mr. T. E. North (Wesleyan Mission, Wuchang) says: "As long as the church does grow it does not trouble me as to methods."

Bishop Iliff (Shantung) says: "However one may try to analyse the conquests, I think the factors used by God are so many and various that the analysis would be an endless task. 'So is the kingdom of God, as if a man should cast seed into the ground and the seed should spring up and grow *he knoweth not how.*'"

Mr. Duffy (C. I. M., Wuhu) thinks that Mr. X must have looked chiefly at centres where institutional work was strongly developed, but if he had gone farther afield he would have come to a different conclusion.

But Firstly, let us hear those who agree with Mr. X.

Samuel B. Drake (English Baptist Mission, Tsing-chow-fu) says: "Is the Chinese church growing from within by natural increase rather than by aggressive evangelism? Such is the case in the districts with which I am personally acquainted. Is not the hope that native Christians will of themselves evangelise China treated rather as a *present fact* than a *future hope*, with the result that when vacancies occur in other branches they are filled from the ranks of the evangelistic missionaries?"

Frank B. Turner (English Methodist Mission, Chihli province) says: "So far as my experience in recent years goes, Mr. X is right. The old methods are failing to attract the crowds as they used to do. The people have got used to us. Personally I am not sanguine of obtaining much increase excepting as the natural and direct outgrowth from existing work. At the same time I would not and do not discard aggressive evangelism."

T. C. Fulton (Irish Presbyterian Mission, Manchuria): "Mr. X is right only to a limited extent."

John Murray (American Presbyterian Mission, Shantung): "The growth of the church is on natural and normal lines. Since writing this I have examined the names of some seventy-five adults I received in 1907. A large majority are from family or relations; it is hard to eliminate the family and friendly influence."

R. M. Mateer (American Presbyterian Mission, Shantung) says: "I think that there is far too much truth in the criticism that we are failing to make inroads upon the heathen in our missionary work, and that any reply to such a criticism ought to be one of discrimination rather than a wholesale denial. There are some missionaries who are doing aggressive evangelistic work and thus setting an example to the Chinese church, but too many allow themselves to be occupied simply with the care of stations that they have fallen heir to or that have come to them in some way without much effort on their part, so that all the growth is simply additions from the family connections in the old Christian stations that have probably existed for twenty or thirty years. This fact, with its bearings, is one of the most serious in the mission enterprise. Missionaries ought to be an ensample to the Chinese church in the matter of consecrated enterprise. This is a fact that should be ventilated rather than suppressed."

It will be convenient to place here the opinions of two other missionaries from the same province, who hold a different opinion from Mr. Mateer. George W. Verity (American Methodist Mission): "Mr. X is decidedly in error."

C. W. Pruitt (American Baptist Mission, Shantung): "In our work in Shantung fully three-fourths of the additions to our membership for the past several years is due to fresh conquests from among the masses of the heathen."

Secondly, those who give figures against Mr. X.

Alex. K. Baxter (English Methodist Mission, Chihli) asked his city preacher to enquire of as many as possible what led them into the church, and the result of 58 cases is here given :—

Through hearing preaching in chapel	...	20
Through hearing colporteurs preaching	...	2
Through relatives	... ..	23
Through persuasion of friends	... ..	8
To get protection	... ..	3
Formerly Roman Catholics	... ..	1
Formerly Greek church	... ..	1

Of the above, seven are women. The table scarcely supports Mr. Turner's view above.

W. Hopkyn Rees (London Mission, Chihli) has gone into the matter very fully and reports : "We are thankful to state that our church does grow from within, but it grows far more from the aggressive evangelism of our workers. Increase from within, 31 per cent. ; all others, 69 per cent."

J. R. Goddard (American Baptist Mission, Ningpo) says : "Out of 276 received into the church the last four years, 48 were children of church members. The rest were converts from heathenism."

C. R. Hager (A. B. C. F. M., Hongkong) says : "During the year I baptised 370 souls, and more than 300 of that number were from the masses of heathenism."

Joseph S. Adams (American Baptist Mission, Hanyang) says : "Our increase I should put at 40 per cent. from Christian families and 60 per cent. from the heathen."

J. Carson (Irish Presbyterian Mission, Manchuria) says : "Of those baptized by me during the year, 80 per cent. were fresh conquests from the heathen."

A. L. Warnshuis (Reformed Church in America, Amoy) says : "The figures for our Amoy Synod are: 269 heathen baptized and admitted to the Lord's Supper and 39 admitted to the Lord's Supper who had been baptized in infancy."

A. J. Fisher (American Presbyterian Mission, Canton) reports about two in one hundred from natural increase.

D. T. Huntington (American Episcopal Mission, Ichang) says : "During the past two years we have baptized 64, of whom 24 were children. Of these children only eight were children of Christian parents."

W. S. Sweet (American Baptist Mission, Hangchow) says :
"Membership, 81 ; children of Christians, six."

Georg Ziegler (Basel Mission, South China) sends detailed figures for seven years. Adults baptized, 3,610 ; children of Christians, 1,287.

Thirdly, the opinions of others of wide experience.

Griffith John (L. M. S., Hankow) says : "Speaking of Central China I should say that Mr. X's opinion is not in accordance with facts. I am glad to say that the churches are growing from within by natural increase, but this is, so far, small as compared with that by aggressive evangelism and fresh conquests from the heathen. This work should not be relegated to the Chinese. We shall want the foreign evangelist as much as ever and more than ever."

Hunter Corbett (American Presbyterian Mission, Shantung) says : "During 1907 fifty-five were received into the Chefoo church ; of this number ten were connected with Christian families. At our late meeting of Presbytery it was reported that 342 were added during the year. Of these Pastor Wang thinks that about half were from families formerly connected with the church."

Chauncey Goodrich (A. B. C. F. M., North China) says : "How else than by fresh conquests from the heathen could the church in China double its membership every six or seven years, as I know it has done regularly for the past forty-two years? Observers see educational centres and are likely to miss the great country work."

C. A. Stanley (A. B. C. F. M., North China) writes : "My experience is that the Chinese church is growing much more rapidly from without than from within, though not so rapidly from either source as it should."

A. P. Parker (Methodist Mission, Shanghai) says : "I think Mr. X is altogether mistaken. The case is not so in our mission, nor is it in any mission that I know of."

S. B. Partridge (American Baptist Mission, Swatow) says : "I am quite sure that within the field of the South China Baptist Mission the converts from heathenism greatly outnumber those who are now coming in from families nominally Christian."

Ll. Lloyd (C. M. S., Fukien) says : "A good test seems to me to note the proportion of adult and children's baptisms.

Thus in 1906 we here had 1,072 baptisms, and of these 724 were adults."

A. R. Crawford (Irish Presbyterian Mission, Manchuria) writes: "Our experience here (and I should say the same applies to Manchuria generally) is not in the direction of Mr. X's fears. The majority of our baptisms are of people (men especially) who have no blood connexion with the membership. On the other hand, we often lament the fact that the men show so little interest in their women and children."

R. H. Glover (Christian and Missionary Alliance, Central China) says: "I have gone through the lists of accessions for 1907 and considerably the larger number are the direct result of the evangelistic work in our street chapels and country work as distinct from pupils in our schools or members of families previously connected with our churches."

J. T. Proctor (American Baptist Mission, Chekiang) says: "My opinion is that gains to the churches in this district are decidedly from without. Anything less than a most aggressive evangelism will fail of success in this district."

J. O. Curnow (Methodist Episcopal Mission, West China) testifies that in their field there is vastly more growth directly traceable to aggressive evangelism than to natural expansion along social lines.

W. W. Cassels (Bishop in West China) writes: "In the region with which I have to do, it is decidedly not the case that the church is growing by a merely natural increase."

D. E. Hoste (Director of the China Inland Mission) writes: "I wish to say that speaking for the C. I. M. I think the opinion referred to is incorrect. Much the larger proportion of the increase in the churches under our care is due to accession of converts from outside."

S. Evans Meech (L. M. S., Peking), W. S. Ament (A. B. C. F. M., Peking), Arthur Sowerby (English Baptist Mission, Shansi) and Jonathan Goforth (Canadian Presbyterian Mission, Honan) all testify in the same strain. The observation of their long experience is against Mr. X.

W. R. Stobie (Methodist Mission, Wenchow), J. C. Garritt (American Presbyterian Mission, Nanking), T. W. Pearce (L. M. S., Hongkong), P. J. Maclagan (English Presbyterian Mission, Swatow), and J. E. Walker (A. B. C. F. M., Foochow) wrote long and interesting letters on this subject. Without

quoting from them, as we should have liked to do, but cannot for want of space, *we will offer a few conclusions.*

1. Natural increase is a sure and healthy sign of a living and growing church. All would that there were more of this kind of development.

2. The testimony is overwhelming that aggressive evangelism is generally characteristic of the Chinese churches, and is responsible for the larger part of the increase in numbers.

3. In new fields growth must necessarily be by fresh inroads on the masses of the heathen, but in some old stations there may be danger of slackening aggressive effort ; time and energy being absorbed by necessary pastoral and institutional work. Among the native churches also there is a tendency to segregation and cleavage which conserves the church but which lets the community too much alone.

4. There is a distinct danger of aggressive evangelism failing to keep its proportionate place among the organized activities of the Christian church. Foreign leadership in this service is still necessary, but to this end an increase in the number of workers is imperative.

The Centenary Conference Committees and Their Work

First Report. (*Continued.*)

By REV. G. H. BONDFIELD, Hon. Sec. Conference Executive Committee

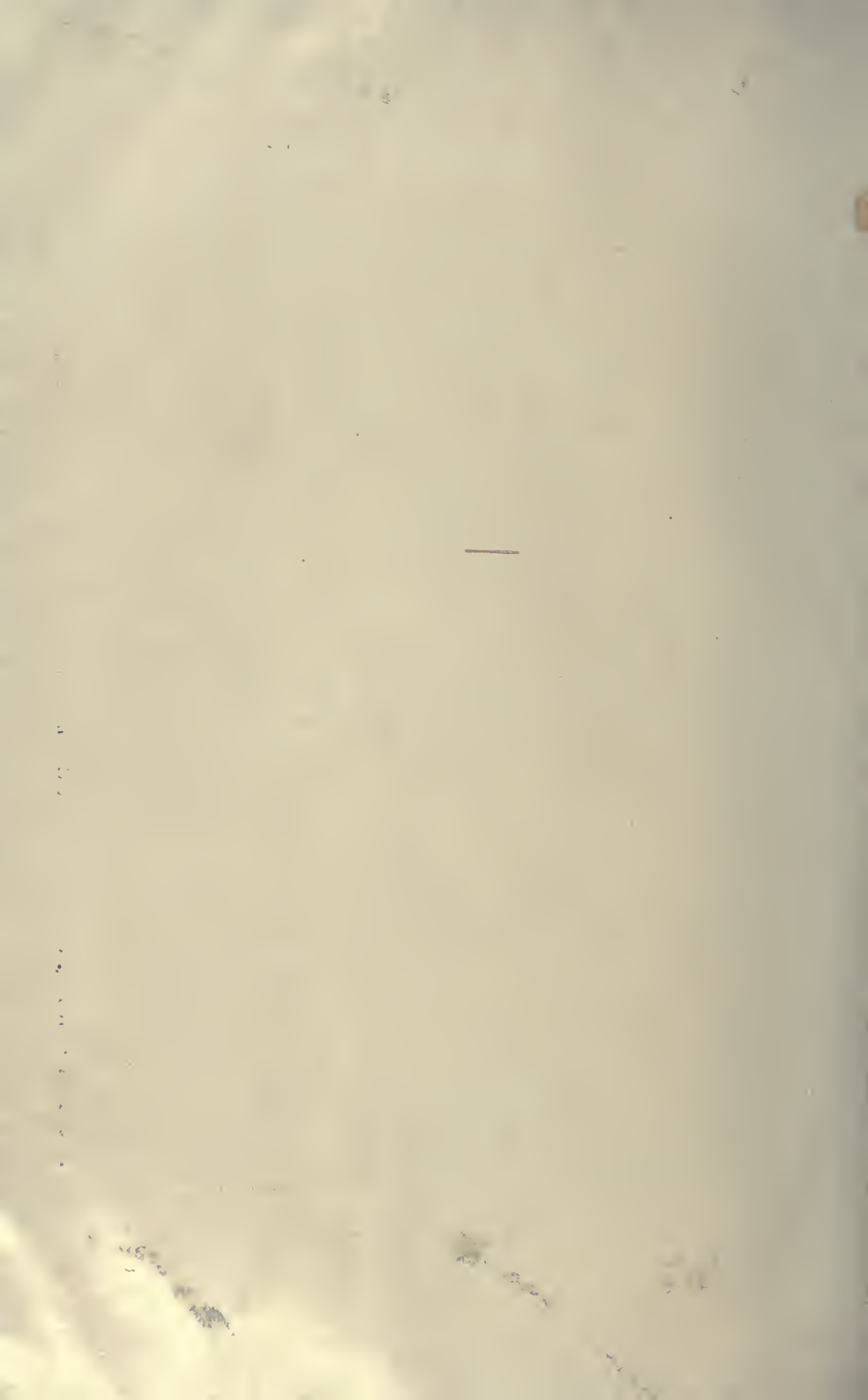
THE organization of Bible study amongst Christian workers and of Christian work amongst the young was committed by the Conference to three separate committees, and these may, for convenience, be regarded as the second group. The following reports have been sent in by conveners or secretaries :—

Committee on Sunday Schools (No. 9). The convener, Rev. W. H. Lacy, and the secretary, Rev. W. N. Bitton, make a joint report :—

“ During the Conference a number of missionaries and laymen who were interested specially in Sunday School work held a meeting in one of the private rooms of the Astor House, and members of the



View of River Frontage of the new College Grounds of the American Presbyterian Mission, Hangchow.



Laymen's Movement present gave promises of support. Valuable preliminary work had been done by Mr. F. L. Brown, of New York, who stayed a short time in Shanghai on his way to the Rome Convention. The visit of Mr. Burges, of India, also assisted very largely in the focussing of ideas and gave to the movement a practical turn by bringing its supporters into touch with the work accomplished in India. Rev. Frank Smith, of the International Sunday School Association, who was present at the Conference, brought the weight of his influence to bear upon friends from the United States, and much of the immediate result of the meeting held in the Astor House is due to Mr. Smith's influence and advice."

The Rome Convention took up the question of Sunday School work in the mission field and through its committee passed the following recommendation in the form of a resolution :—

"That in view of the widening opportunities for stimulating and developing Sunday School work in the Empires of India, China, Japan and Korea and in the Philippine Islands, immediate action should be taken in these countries by this Association. That the work in India be continued by the India Sunday School Union, supported by the British section of the World's Sunday School Association. That the work in China be commended to the British and American sections of the World's Sunday School Association the division of fields of labour to be referred to the Executive Committee. That the work in Japan, Korea and the Philippine Islands be especially under the charge and supervision of the American section of the World's Sunday School Association."

The committee appointed by Conference to carry on the work of Sunday Schools elected an Executive Committee from its number, and this Executive Committee proceeded at once to put itself in communication with the British Sunday School Union, and in correspondence with Mr. F. A. Belsey, chairman, and Rev. Carey Bonner, secretary, received promises of substantial aid in the event of a secretary being appointed on the mission field.

It had been felt that the appointment of a permanent secretary, who should spend his whole time in organizing the Sunday School movement in China, was essential to success. Various attempts were made to secure the services of men who were known to be interested in Sunday School work, and at last the Executive Committee had the joy of securing the appointment of the Rev. J. Darroch, a former member of the China Inland Mission, whose literary accomplishments had been recognised in so marked a degree that he was made chairman of the Conference Committee on Christian Literature. Mr. Darroch signified his willingness to take up this office after a brief furlough in England, and he becomes organizing secretary of the Sunday School Union for China from the first of September, 1908, assuming the responsibilities of office in China from the first of January next.

The Executive Committee has also had under consideration the probable expenses of the organization of the movement. It is pretty well assured to the committee that the secretarial expenses

will be met through the agency of certain funds to be placed at the disposal of, or collected by, the British Sunday School Union. A grant of £200.0.0 per annum for five years has been made by the Arthington trustees. It is expected that the secretarial expenses, including rent of office, will amount to at least £500.0.0 per annum and in addition to this sum another sum of from £300 to £400 (say, \$2,000.00 gold) will be necessary to meet expenses of publication, of staff, of travelling, etc. Towards these expenses in the first few years of existence, very little can be anticipated from the field itself, although as Sunday School work grows in China, subscriptions from the field will grow also, and a good deal of the work will tend to become self-supporting. The need, however, of the first few years of work will be pressing.

The hope of the Executive Committee is that in centres throughout the whole of China, committees will be formed, probably in conjunction with the movement for the development of Bible study, for the inauguration and encouragement of Sunday School work among the missions working in such centres. In some important places committees are already at work and some have been in existence for some years. In the north of China, with headquarters at Peking and Tientsin, a committee has for many years rendered excellent service. The work of this committee, it is hoped, will be affiliated with the Sunday School Union movement. So in Foochow the Sunday School work which has been in progress there will fall into line with the Union scheme. Committees have been appointed in other centres, such as Hankow and Canton, and are now considering the best means of forwarding the work of the Sunday School Union. It is confidently expected that the organizing secretary will be enabled by periodic visits to certain missionary strategic centres to do much to further the work of the local committees.

During this year, and until the organizing secretary returns to China to take up his official position, the secretary and members of the Executive Committee, by travelling and by correspondence are endeavouring to bring before the church in China the claims of Sunday School work. The present secretary has already visited Hankow and Canton in the interests of the work. They are making known to missionaries throughout China their willingness to give help and advice to those desirous of inaugurating the Sunday School movement and are turning their attention to the preparation of literature for Sunday School workers. It is in this connection that the appointment of Mr. Darroch as secretary will be most powerfully felt. His literary ability will give him special opportunities for placing the literature of the Sunday School Union for China upon a worthy basis, and it is hoped that by the preparation of Sunday School helps and illustrative literature the Sunday School

Union committee can help very much to popularize and increase the usefulness of the Sunday School movement.

Enquiries made by the Executive Committee into the general condition of missionary work among the young in China has increased its conviction of the striking need for the institution and development of Sunday School work throughout the Empire. The work is in its infancy; but almost every missionary realizes the existence of the need and the opportunity.

Committee for the Promotion of Bible Study among Christian Workers (No. 3). Rev. D. Willard Lyon, convener, writes :—

The first meeting of the committee was held during the Centenary Conference, when the following were elected to serve as the Executive :—D. Willard Lyon, chairman; A. E. Cory, secretary; J. C. Garritt, A. P. Parker, W. H. Warren, and E. J. White.

In August of 1907 a tentative plan, drawn up by the chairman and secretary of the Executive, was submitted by correspondence to all the members of the committee. After replies had been received from most of the members of the committee the Executive held a meeting in Shanghai on February 11th and 12th, 1908, at which the following action was taken :—

Field.—We interpret the instructions of the Centenary Conference to mean that our field includes all regular pastors, evangelists, medical helpers, chapel keepers, colporteurs, Bible-women, and other Christian workers. We stand ready to co-operate, if desired, with the Sunday School movement in the training of Sunday School teachers, with the Y. M. and the Y. W. Christian Associations in the development of Bible study among schools and colleges and with the Young Peoples' Movement in stimulating Bible study among the young people of the churches. We desire to co-ordinate our work with that of existing agencies so as to avoid duplication.

Name.—In view of the above definition of the field it was decided that the official name of the committee shall be "The Centenary Conference Committee for the Promotion of Bible Study among Christian Workers".

Enlargement of the Committee.—It was decided to invite the following gentlemen to join the committee :—Rev. W. N. Bitton, of the London Mission, Shanghai; Rev. A. Sydenstricker, of the American Presbyterian Mission, South, of Chinkiang, to the Executive; and Dr. H. T. Hodgkin, of the Friends' Mission, Chentu; Rev. E. W. Burt, of the English Baptist Mission, Weih sien, and Rev. W. H. Gillespie, of the Irish Presbyterian Mission, Kwan-cheng-tzu, to the General Committee.

Ways and Means.—It was voted, "That this committee make an urgent request of the Foreign Christian Missionary Society to release Mr. Cory, of Wuhu, to give approximately half his time to serve as a travelling and organizing secretary." It was also voted, "That in view of the fact that the Y. M. C. A. has an organized Bible study department, we would request it to consider the question of co-operating in financing the work of our committee by allowing the use of its office machinery and by an annual grant for travelling and other necessary expenses of the secretary." It is a satisfaction to be able to report that for the present at least these two requests have been generously granted by the societies concerned.

Correspondence Schools.—It was agreed that correspondence schools should be organized; the General Committee at headquarters arranging for the courses of study, for the preparation of the necessary examination papers, for the registering of students and the granting of certificates, etc., whilst the local committee, or the single missionary in a given locality who might be in charge of this work, would enroll students, periodically distribute the necessary papers, examine and report to headquarters, and provide for such local meetings as may seem practicable.

Bible Institutes.—It was agreed "that interdenominational Bible institutes, under the control of local committees, should be held at convenient centres. Where interdenominational institutes are not possible we would favour denominational institutes along the same line". It is the hope of the committee that there will be organized in every centre a union Bible class for pastors, catechists, etc. It is also recommended that similar classes be held for the women. The classes to meet regularly and as frequently as local conditions will allow.

Courses of Study.—Courses of study for the correspondence schools and the Bible institute should be correlated. It was voted that we should seek at first to provide for three courses of study for the correspondence schools as follows:—Primary, intermediate, and advanced. In addition to the regular courses there should be supplementary reading courses. The courses of study for the Bible institutes should be general, including lectures that will be beneficial to all classes of students. A sub-committee was appointed to prepare a proposed scheme for the courses of study.

Work of the Secretary.—The secretary was requested to undertake such tours of visitation as he might find possible with a view to studying the conditions which obtain in different parts of the field and promoting the objects of the committee. He was also

requested to undertake such correspondence as might be deemed wise in the interests of the work which the committee has in hand. In accordance with these instructions the secretary has already visited Hongkong, Canton, Swatow, Amoy, Foochow, Shanghai and Nanking. In all of these centres he has received a very hearty welcome from the missionaries. Plans looking towards different organizations have been instituted in the Kwangtung and Fuhkien provinces. In Canton the work was intrusted to a union committee which will promote both Sunday School and Bible study interests. It is hoped that this committee will represent not only Kwangtung but also Hongkong and Kwangsi. In Foochow similar plans were also agreed upon and the work was placed in the charge of the North Fuhkien Religious Tract Society.

In Nanking the Bible institute which has been held for a number of years, will be held in September with one of the strongest programs that has ever been presented.

In Anhwei the Provincial Council of Federation has undertaken the work of promoting Bible study for Christian workers throughout the province. An institute will be held in Wuhu next February. Other Provincial Federation Councils have a similar work in mind. Correspondence has been carried on with workers in fifteen provinces and plans for definite work have been made in at least ten provinces, as well as in Manchuria.

Committee on Young Peoples' Societies (No. 6.). Convener, the Rt. Rev. Bishop Roots.

"The geographical separation of its members," writes Bishop Roots, "has made it impossible to have any meetings since the Conference, and we have done nothing as a committee. We met once during the Conference and adopted a resolution urging the missionary societies at home to send out missionaries especially for the purpose of supervising work for young people. This resolution was to have been presented to the Conference, but I do not find a record of it in the proceedings. I think, however, that the resolution will have some weight with the Boards at home, and it may at least help to guide the general policy of the missions, so that ultimately, rather to co-ordinate existing work in the several missions than to initiate such work, we may have a young peoples' movement parallel with that which exists in the home churches."

The following committees may be grouped under the general term of education :—

General Education Committee (No. 12). Convener Mr. F. S. Brockman ; secretary, Mr. F. C. Cooper.

[Much difficulty has been experienced by this committee in organizing and no little disappointment has been met with in connection with the funds which it was hoped would be placed at its disposal. The report will be presented at a later date.]

Committee on the Education of Girls (No. 13). Convener, Miss H. L. Richardson ; secretary, Miss D. C. Joynt.

This committee met and organized before the Conference dispersed, Miss L. Miner being appointed chairman and Miss Dodson secretary. But owing to Miss Miner's immediate departure for the United States of America and to the temporary secretary's (Miss E. J. Newton) lamented death, nothing farther was done till July this year, when the committee was reorganized. Miss Miner being unable to act as chairman Miss H. L. Richardson has been elected in her stead and Miss D. C. Joynt secretary in place of Miss Dodson (also unable to serve). As this committee was appointed mainly to co-operate with the general Education Committee, its work must be more or less dependent on the action taken by that committee. Meanwhile it is a satisfaction to be able to state that the committee, now provided with executive officers, is prepared to carry out the duties entrusted to it.

Committee on Education of Children of Missionaries in China (No. 10). From the convener, the Rt. Rev. Bishop Roots, the following note has been received.

"The committee has not met since the Conference, when it formulated the resolution which was adopted by the Conference and which appears in the Records on p. 758. Those resolutions were planned with the hope that they might assist such efforts as might be made towards the establishing or strengthening of schools for the education of the children of missionaries in various parts of China. They did materially assist an appeal for support issued by the directors of the Kuling Anglo-American School. It is still hoped that a school similar to the one now existing at Kuling (which by its constitution must pass out of existence at the end of 1908) may be established upon a permanent basis in response to appeals which have been sent to several of the Mission Boards in the United States."

The Committee on Evangelistic Work (No. 7) stands by itself. The magnitude of its task will be appreciated by all who remember the resolutions which were passed by the Conference on this subject. Those resolutions should not be lost sight of, and it would be well if every reader of this report would read them once again and refresh his memory by a

glance at the discussion on evangelistic work as reported in the Conference Records.

The committee promptly organized by appointing Dr. Lowrie (chairman), Mr. Alex. R. Saunders (secretary), and five other members an executive committee. Mr. Saunders was elected chairman of this executive body.

Much preparatory work has been done, and Mr. Saunders now reports:—

“In addition to the circulars sent to all the missions in China asking for estimates for additional workers and funds needed to evangelize China within twenty years, we have sent other letters to find out from the missions how many of the present body of missionaries are actually engaged in the direct evangelistic work among the masses.

Though we have not yet heard from all the provinces we are in a position to tabulate the results, and a meeting of the executive sub-committee is being arranged for in Chinkiang about 25th September. After that date I shall be able to send the results to Dr. Lowrie that he may make his final report.

Work has been slow, but that has been due to the slowness in forwarding replies from the provinces. When the results have been tabulated I feel we shall have much information of a most reliable nature.”

Three committees were elected after the papers and discussions on the Holy Scriptures, viz.:—

On the Translation of the Old Testament (1) into Mandarin (No. 17) and (2) into Wên-li (No. 18), and On the Preparation of Commentaries (No. 19).

The committees charged with the duty of securing translations of the Old Testament forthwith appointed two companies of translators. The company engaged on the Mandarin version have already held one session and have made substantial progress. The translators of the Wên-li version are also able to report the completion of tentative renderings of several books.

From the convener of the committee *On the Preparation of Commentaries* no information has been received.

Committee on a Permanent Library (No. 11). The convener, Rev. D. MacGillivray, reports:—

“The committee selected 60 books on mission topics and 97 on other topics from those at their disposal, sent for exhibit at the

Centenary Conference. These are in charge of the Christian Literature Society, 44 Boone Road, where they may be consulted."

The two remaining committees: *On Emigration* (No. 5) and *Woman's Vigilance* (No. 20) are concerned with special work and have little to report at present.

The Executive Committee's financial statement will be published in a subsequent No. of the RECORDER.

Correspondence.

FOR TRAINING STUDENTS OF
CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: An institute for the study of Chinese has been conducted here this summer as a gratuitous contribution to the advancement of the younger fellow-workers, by Rev. J. H. Worley, Ph.D., with such gratifying results that you may care to notice the plan of it as a supplement to your special number on the same subject. Two classes were organized: one for those who have been studying for a year or less, the other for more experienced students. Mr. Sydenstricker's two main points have received the utmost stress: (1) accuracy and aptness in hearing and (2) accuracy and fluency in speaking, though it is but fair to state that the work here was in full progress before Mr. Sydenstricker's valuable contribution appeared.

In the beginners' class the aim is to provide in a briefer and more regular way just such training as the young missionary ought to get by going out among the people to tell the Gospel story and answer questions. A brief prayer is offered by a mem-

ber of the class, previously appointed. He may flounder a good deal, but he does the best he can. The leader may even prompt him when words fail. In the first part of the course a member, also previously appointed, now gives a fifteen minute exposition of a text. This has been prepared with the help of a Chinese teacher, and is usually written out more or less fully in Romanized colloquial; it is sometimes memorized, but is preferably given without notes. The speaker is allowed to complete his sermonette without interruption, but all the other members and the Chinese teachers, who are also present, make notes of mistakes or of questions. Then the firing begins. Each member is allowed two criticisms and so on, in rotation, until all have been heard from, thus throwing the responsibility of criticism upon even the weakest member; the leader meanwhile serving as arbiter and the Chinese teachers as a court of appeal. Tones, idiom, and vocabulary are the subjects of rigorous criticism. The remainder of the hour is given to training in hearing; one of the Chinese teachers reading passages of Scripture, sentence by sentence, and the mem-

bers of the class being called upon for impromptu translations in English.

At the next stage the power of extemporaneous thinking and talking in Chinese is exercised by calling for an off-hand exposition of a passage of Scripture, with criticism as before. There may be time for two or three of these brief talks, and in the latter part of the hour the training of the ear is continued by letting one of the teachers enter into a brisk conversation with a member of the class on casual topics; other members and teachers being free to take part if the conversation halts.

Another exercise for drill in the vocabulary of Biblical thought is extemporaneous translation from the English Bible. The common expressions used in polite conversation are also given attention under the leadership of the Chinese teachers.

In the advanced class the same general plan is followed, only there is more elaborate preparation of the required sermonettes and, of course, stricter criticism of vocabulary. A characteristic feature of the later work in the advanced class is the interpreting, off-hand, sentence by sentence of an address in English prepared and delivered by another member.

Not the least valuable fruitage of this work is its stimulating effect upon the Chinese teachers.

Another class, on similar lines, has been conducted through most of the summer, with great acceptability, by President L. P. Peet, of the Foochow College. Both these classes had their direct spring in the language school at Kuliang. The Fuhkien Educational Association, in session at Kuliang this summer, took action providing for one

united and regularly organized school next summer with Messrs. Peet, Worley, and a representative of the Church of England Mission as committee in charge.

C. M. LACEY SITES.

KULIANG, near FOOCHOW.

THE CHURCH OF CHRIST. BY
A LAYMAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your August Correspondence the 'Protest' of a 'Presbyter' led me to take up once more the above book "with so fine a title and so narrow a view". The liberality of the layman or his friend had furnished me with two, if not three, copies of the book gratis. I had read a few chapters, liked the clear style, agreed with some of the conclusions, and then dropped it and did not put it on my bookshelf. The author's use of Holy Scripture was so evidently qualified by his 'decided convictions' that I had to decide between him and it, and I naturally preferred the Bible.

'Presbyter' led me to look at the, I am sorry to say, hitherto unnoticed copies of the Chinese paraphrase, 基督教書, which had also come to me unasked, and I found 'Presbyter's' estimate of its dogmatics fully justified. It too under 'a fine name' was characterized by 'narrow views'.

It is a curious paradox that a man of however 'decided convictions,' yet looking 'from the viewpoint of wide commercial and political experience', can have persuaded himself that the first condition of an *airenicon* for Christendom was to be found in "excluding all other churches, whether ancient or modern,"

from the pale of the one true church, "as not sanctioned by inspiration". No doubt 'Presbyter' is right in feeling sure that the 'leaders among our Baptist brethren' do not approve 'this veiled propaganda'. How should they, unless, indeed, 'Layman' finds in the Baptist Churches (plural) a true copy of the "complete organization, its officers divinely appointed," of which the "History is complete in the Scriptures"? Granted so much, then 'our Baptist brethren,' if only they will give up the semi-profane custom of calling their Ministers 'Reverend' (see p. 266), may actually be 'Layman's' church of the future, which is to convert the world in a generation. If, however, Baptist congregationalism was our Lord's predestined ecclesiastical polity for the church "which is His Body," it is strange that she, with so little delay, adapted to her organization the presbyterate of the synagogue, and, as Professor Ramsay finds, a few years later added "in each community one permanent bishop," i.e., as president of a group of presbyters. My authority, however, "The Church in the Roman Empire," is *uninspired* history, and therefore not likely to shake the "decided convictions" of our author. For those of us who believe that our Lord's solemn promise, 'I am with you always even unto the end of the world,' was to be, and has been, fulfilled, no honest record of the spiritual life of the past can be without significance, or fail, if read in the light of Holy Scripture and in dependence on the Spirit who inspired it, to bear witness to and illustrate the 'mind of Christ.'

'Layman's' dogmatic assurance has from time to time brought to my mind the boasts

in doggerel good humouredly attributed to a famous Oxford scholar, not so very long ago:— 'What there is to know I know it,' and 'What I know not is not knowledge. I'm the Master of this college!' That scholar, however, knew his Plato better than 'Layman' seems to know his Bible.

Messrs. Funk and Wagnalls publish certain books which they term "Live Books". 'The Church of Christ', though not yet on the list, will surely soon be included, but I question whether it will be immortal, or live, e.g., as long as Hooker.

Yours faithfully,

G. E. MOULE.

THE PRIEST HSUAN TSANG AND THE SIAN MONUMENTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The monuments at Si-an mentioned by Mr. Madeley evidently commemorate the visit of the Buddhist priest Hsuan Tsang to India, which took place between the years 629 and 645 A.D. This noted traveller followed the example of Fa Hsien by performing a pedestrian journey across the mountains into India. He returned in 645 A.D., and when summoned by the Emperor Cheng Kuan to account for his absence presented His Majesty with 657 copies of Buddhist literature, 115 grains of relics, and several statues of Buddha. It is evidently the translation of these 657 books into Chinese that is referred to on the monuments.

The "visit that occupied seventeen years" must be that of Hsuan Tsang. The dates given above make the journey one of sixteen years' duration, which is near enough allowing differences

in methods of reckoning. Your correspondent thinks that the journey must have been begun in the 19th year of Cheng Kuan, but it would seem that the monuments point to the *return* of the traveller. Cheng Kuan ascended the throne somewhere about 627 A.D. and his nineteenth year would be 645 A.D., the date given above as that of the priest's return.

The date of the monuments is about nine years later than that of the traveller's return. This would allow sufficient time for the translation of such a large number of books.

I am, Sir,

Yours, etc.,

C. W. ALLAN.

MR. LYON'S 500 CHARACTERS.

To the Editor of

'THE CHINESE RECORDER.'

DEAR SIR: I have read with interest the list of 500 characters in the July RECORDER, as I have

latterly tried to get over the difficulty of learning to work by working, i. e., by copying the Scripture notes down from the blackboard after my teacher has put them up for me. And I find that you learn to write by writing, and the difficulty is lessened by thus gradually discovering abbreviations of well known and of many difficult characters. Thus of Mr. Lyon's list of 500 constant characters at least 1 in 9 has an abbreviated form, by which of course I do not mean 草字. I note that by mistake 友 is twice written, the second time doubtless for 有. And I am surprised that 訴, and 俄 are included in the list. But I do not wish to unduly criticize, as the list is very helpful and interesting. It would further help if Mr. Lyon gave a list of the 1,000 and 2,000 commonest characters.

Yours sincerely,

AN INTERESTED READER.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Evolution of New China, by William N. Brewster. Cincinnati: Jennings and Graham. New York: Eaton and Mains. 1907. Pp. 316. 16 excellent illustrations.

Mr. Brewster, the well-known Methodist missionary of Hinghua (Fookien province), left New York twenty years ago fully expecting to spend his life in India, but from Singapore he came to China, seeking health, and found his life-work. The

substance of the book was given to the students of the theological school of Boston University in November, 1904. In twelve meaty chapters the wide-awake author discourses of the evolution of China on four distinct lines, viz., political, industrial, intellectual, and ethical, and there is not a dull line in the book. Mr. Brewster has read widely and observed keenly, and these chapters are enriched by many per-

sonal experiences told with a racy flavour which a certain other author has taught us to expect in his writings. Above all, the writer is, wherever we find him, an enthusiast for the work and withal a sane one.

The chapters are as follows:—The Greatness of China, The Political Paradox, Higher Education, General Education, The Industrial Problem, China's Triune Religion, The Early Missions of China, A Typical Mission Field, Spiritual Forces, The Indigenous Church, Centenary Currents, and Centenary Calls. Even on the tritest of these themes our author has something new to say, while on some of the others he is practically first in the field, and can speak with the authority of personal experience, e. g., on the Industrial Problem, Romanization, and Self-support. The extreme poverty of the Honan Jews, who are well-nigh extinct, is quoted to show that even the Jew cannot compete commercially with the Chinese. In what country, except China, would the Jew without persecution reach such a state of poverty? The political paradox is: A great people, but an imbecile state; commercially sound, but politically rotten. The explanation given is: 1. The government of China is not a Chinese government. 2. The deeper cause—exaggerated filial piety. "This loyalty to family, rather than to state, makes the father diligent to provide for his sons and the sons to nourish the father when they grow up. This focussing of the life-purpose of every Chinese man in his own family must, in the very nature of things, weaken the national spirit, undermine the sense of loyalty to the government and make rare the regarding of pub-

lic office as a public trust." The cure is evident. "No force in the world to-day will so surely and quickly shift the centre of gravity of the Chinese national spirit from self to country as the rapid spread of Christianity." Missionaries, dabbling in industrial work, should by all means read pages 90-92, as well as the whole chapter, The Industrial Problem. The typical mission field is, of course, Hinghua. The discussion of union movements is admirable, and the author's view in a nutshell is: "How is it that you cannot agree to let each man believe as he pleases about the non-essentials and join hands upon fundamentals?" He makes a strong plea for a great union university for China. "Shall we put the price of a first class *man-maker* (university) lower than that of a first class *man-killer* (Dreadnaught)?"

In the concluding chapter the author expresses the opinion that the laymen's movement tends to put too much emphasis on *money*, and he puts the missionary call on a sound basis. Every pastor, to be his best, requires the missionary passion, the stay-at-home just as much as the foreign missionary. Mr. Brewster's book is bound to do good at home and even the old missionary can learn much from it. It is an inspiring and suggestive volume.

The Beloved Physician of Tsang-chou.
Published by Headley Brothers,
London.

This is a volume of autobiographical letters covering the missionary career of one of the most devoted and attractive of the young medical men who have given their lives to the service

of Jesus Christ in China. Many of the friends of the late Dr. Arthur Peill, into whose hands they came, will remember his vivid and revealing journals, for the Doctor had the literary instinct combined with a naturalness which made his writings a revelation of the charm of the man. We are glad that Dr. Peill's father has found himself able to edit his son's correspondence and issue it in book form with a few introductory and personal notes. This book is a perfect little illustration of what the power of the Gospel of Christ is accomplishing through human lives and for human lives in China to-day. Few men have flung themselves with such selflessness into the work of rescuing the souls and bodies of men for their Lord as did the subject of this memoir.

Peill was born in Madagascar, the son of missionary parents, educated at Blackheath School and at Edinburgh University. He was qualified as a medical practitioner at the earliest possible age and his educational career was a conspicuous success. The story of his Christian decision is characteristic of his life. The editor of this volume tells of a conversation that Dr. Peill's mother had with him when the lad was sixteen years of age. The talk was of the Saviour and of personal trust in Him as the essential element of true faith, carrying with it the forgiveness of sins and the power of a new life. "And is that all?" Arthur asked in astonishment: "Just to trust in Jesus, just to believe in and love Him?" "That is all," was the answer. In child-like faith the lad took this step, yielding up his will to Christ, and this simple, comprehensive faith became the characteristic

feature of the whole of his strenuous life.

One of the most attractive things about both the man and his journals was their unconventional frankness. In his early days we are not surprised to learn he somewhat shocked old-fashioned people by his entirely unconventional use of language when talking of religious matters. In life and speech he was poles asunder from anything in the nature of cant and he possessed in a unique degree the gift, so marked in Henry Drummond, of talking conversationally and intimately about the most sacred things. This gift of racy naturalness makes his journals extremely good reading and, dealing as these do with the years from 1899 to 1906, they cover an especially interesting period of missionary history. The news of the death of Dr. Peill in far-away Kirin carried with it a sense of personal loss to all who had come in contact with this beloved physician.

This attractive story of his life-work should be put into the hands of all who desire to know what is the nature of the life and the opportunity for service at an inland China mission station. What this delightful man and his devoted wife attempted and accomplished for Christ makes a truly inspiring story.

W. N. B.

福音要旨問答。A Gospel Catechism with References. Compiled by the Christian and Missionary Alliance. Mandarin. Large type. Presbyterian Mission Press. \$5.00 per hundred.

Although the above adds one more to the already long list of Gospel Catechisms it is not a mere repetition of others, but

presents some features distinctively its own.

While designed as an elementary catechism for enquirers, both men and women, it dwells more explicitly than most, if not all, other catechisms upon the person and work of the Holy Spirit and the Second Coming of Christ, besides including the truth of divine healing, as held by the members of the C. and M. A. and a growing number of others.

For the ordinary lines of teaching Mrs. Nevius' catechism has been used as a basis, with the authoress' kind and cordial consent.

Another feature that is largely new is the addition of Scripture references to nearly all the answers. This is designed to assist the leaders of enquirers' classes in amplifying their teaching, and it is hoped also that not only enquirers but many younger Christians may be led to make use of these references as a help to elementary topical study of the Word.

Henry Dickinson Smith, a Biography and Memorial, by Henry D. Porter. Fleming H. Revell Co.

This is a beautiful and inspiring sketch of Henry Smith, only son of our dear friend, Arthur H. Smith, of China, who met a tragic death in Lake Geneva, August 8th, 1906. Dr. Porter, for so long the friend and colleague of Dr. Smith at Pangchuang, has put together with admirable taste and loving care the bright record of this young man's life of twenty-six years, in which he was preparing for mission work in North China by study, by oratory and debate, by athletics, and by strenuous work as general secretary for Beloit, his own and his father's college. Henry seems to have inherited

all of his father's and mother's brilliant talents, and everyone prophesied for him a brilliant career. He was a man of intense application, of furious work, and of highest ambition. But God had other plans for him, and so he took him up higher.

The volume is enriched with the letters of his parents after they received the sad news of his drowning. D.

"A Manual of the Foochow Dialect."

The above is really a Primer of the Foochow Dialect, compiled by Rev. C. E. and Mrs. Champness on the lines of Baller's Mandarin Primer. It will be a help to beginners as an adjunct to the Manual of the Foochow Dialect, by Rev. C. C. Baldwin, D.D., which is of course the standard work on the subject. The typographical errors in the Primer are serious, but they will doubtless be corrected in another edition.

W. L. B.

We have received copies of a Roll Text Almanac from the Weihaiwei Mission Press. It consists of seven leaves printed on both sides, which are turned over from month to month. The texts for each day are in Mandarin. 10 copies for 35 cents, postpaid; 100 copies, \$2.40, postpaid.

ACKNOWLEDGMENTS.

MacMillan and Company, London.

A School Arithmetic, by Hall and Stevens. With Answers. Pages 475 and XXXIX. Intended to provide the essentials of a school course of arithmetic suited to modern requirements and in accordance with the recommendations of the Mathematical Association. Price 4/6.

Indexing and Precise Writing. By G. B. Beak, M.A., Oxon. 303 pages. Price 2/6.

Rip Van Winkle, etc. By Washington Irving. Limp cloth. Price 1/-.

Practical Arithmetic and Mensuration. By Frank Castle, M.I.M.E. 250 pp. Cloth. Price 2/-. With answers.

A Modern Arithmetic. Part II. By H. Sydney Jones, M.A. Cloth. 300 pp. Price 2/6.

Books in Preparation.

(Not previously announced.)

The Children's Hymnal or "Chinese Golden Bells," which Miss Garland formerly designed, is now in the hands of Rev. F. W. Baller. It will contain about 170 hymns.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. The Daughter in the Home. Vol. II. The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W. Baller. (In press.)

A missionary has under consideration the question of translating into Chinese *Dr. Campbell Morgan's three introductory volumes to "The Analyzed Bible."* If any other worker has entered upon this task an early communication to Mr. MacGillivray would be welcome.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ. The New Life is in press.

The Example of Christ. D. MacGillivray.

The Training of the Twelve. D. MacGillivray.

Matheson's Aids to Engineering. C. L. S.

Mrs. Mead's Catechism on Peace. C. L. S.

Muirhead's Scripture Treasury Revised. C. L. S.

S. D. Gordon's Quiet Talks on Service. C. L. S.

Missionary News.

[Prayer is asked that both the Word preached, and the printed Word circulated in the course of the journey described below, may be followed by definite blessing. It may be mentioned that the cities of Suchow and Kanchow are the two most remote prefectures in the far north-west of China, and have been but little visited by missionaries.]

Copy of a Letter from Mr. Arthur Moore, C. I. M., dated Liangchow Fu, N. W. Kansuh, July 30th, 1908.

"I arrived back here from my journey to the north-west on Tuesday, the 14th instant, with a heart full of praise to God for journeying mercies and for much blessing and help in making known the "Word of Life". Accompanied by a native colpor-

teur I left here on the 19th May and had the pleasure of Mr. Belcher's company as far as Long-ch'ang Hsien, a large city two days from here, where he made a short stay to preach the Gospel. As our cart was hired through to Su-cheo we went on the next morning after arrival, and had a pleasant but uneventful journey to San-tong Hsien, where we arrived shortly before noon on Saturday, the 28th May. We did not enter the city, as it is off the main road, but passed through a long 'kuan' or 'suburb,' where I am told the majority of the people live. It is not a very wide 'kuan,' but is about a mile or more in length, and there are lots of people about. Here we sold quite a number of

books to the shopkeepers, who seemed glad to get a chance of buying them. Some had bought Gospels from Mr. Hunter, when he passed through, and had evidently enjoyed reading them and moreover had told their neighbours something about them, for they were eager to buy. I took out a big handful, and in a few minutes they were all gone. From here we went to Tong-loh, a small place 70 *li* from Kan-cheo, where we spent Sunday and had a good time preaching the Gospel to an interested crowd. Poor and wretched they looked; some of them bound by visible chains, the result of crime committed in other parts of China, while others were bound by the chains of opium. As we sat in their midst, for they kindly gave us a stool to sit on, one's heart just filled with joy as we thought of the glorious message of deliverance we had to make known.

From here we travelled all night and arrived early the next morning at Kan-cheo, where we spent the day. This is a large city and has some tens of thousands of people in it, and the surrounding district. In the afternoon we went on to the street and gathered a large crowd and preached to them. We also sold several hundred cash worth of books. The next morning we left early on our journey to Su-cheo, another six days off. In nearly every place we passed through we sold Gospels to the people, who seemed glad to get them. One place, specially, I must tell you about, namely, Uei-ti-pu. It is a large village about fifty *li* (one *li* is equal to $\frac{1}{3}$ of a mile) from Hsia-hoh, where we spent our first night out of Kan-cheo. Very few people ever go that way (except by mistake), as it is off the main road and al-

most twenty *li* further round, and it was only by mistake, so far as we were concerned, that we went that way. After travelling some distance the carter informed me that he had lost his way, but thought he could get us to the right place at night. In a way I was sorry, as we would be too late to sell books in Kao-t'ai Hsien, where we were to stay the night, but was able to praise God for Rom. xiii. 28 and go on our way rejoicing. On arrival at Uei-ti-pu we found quite a number of men, who seemed like farmers from the country, sitting in the shops talking, so the colporteur went out at once to sell Gospels. In about three quarters of an hour he returned, praising God that so many had bought books. He said the people all wanted them. It appears that some months ago one or two of the villages managed to buy Gospels from a foreigner as he passed through (I think Mr. Döring), and they enjoyed reading them so much, and thought it was such good doctrine that they were hoping he would soon return with more books. While the native colporteur was getting his dinner I went out, and though my time was very limited, as the cart had gone some distance on the road before I got to the end of the village, yet I had sold all but a few copies out of as many as I could carry in one hand.

We arrived at Su-cheo on Monday morning, the 1st June, after a very hot journey from Liang-cheo, and was glad to get to an inn and get settled for a time. It was with mixed feelings we arrived at this city with its thousands of people, wondering what kind of a reception we would get, so in the afternoon we thought we would go out and see. Bless

the Lord, not only had we ourselves a good reception, but also our message and books, and I might add the latter were eagerly sought after. For the next three days we went to a 'Huei' or 'fair,' outside the East Gate, and here we had grand times. We were able to get a good stand in a wood alongside the Huei and amongst the people. Here we preached and sold Gospels, tracts, etc., for several hours. With the exception of 'What books are you selling?' we were asked very few questions, but as soon as we told them they were books exhorting men to repent of their sin and trust in Jesus for salvation, they bought as fast as we could sell them. We sold the first and second day over 1,200 cash worth of books each day to men and women not only from the city, but also from the country for miles round. We had too good a place for the devil, who led somebody to try and flood the little wood where we had our stand from a mountain stream, but somebody else was led by God to stop it. However the second day we were in the same wood and again the water was turned in, and, though we had not to move out of it, before we finished the whole place was a pond and we were left standing on a bank at the side with a crowd of listeners. The third day the Lord led us to a better place, where we sold and preached unhindered the glorious Gospel. They were three hard days, but we praised God for help and strength and above all for answered prayer in sending the people along to buy books. In the three days we sold just about 4,000 cash worth. For the next eight or nine days we preached and sold books in various parts of the city, and in the twelve

selling days we sold 9,000 odd cash worth of books.

Though we had good times we had also plenty of opposition. The 'school teachers' told their scholars not to buy our books, as they were bad ones, and if they read them they would darken their minds. Some of the 'worthy gentlemen' would come up with great style, pick up a book, read a few words, drop it like dirt and walk away disgusted. Of course every eye was on the 'learned man' and often the crowd would follow suit. But praise God they came back again and bought faster than ever, especially the scholars. Other rumours were that our books contained poison, and if people read them they would turn blind. But amidst it all the Lord was victorious."

Reform in Fukien.

The following account by the Rev. J. H. Worley, Ph.D., of the Methodist Episcopal Mission at Kucheng, in the province of Fuhkien, will be read with interest. It affords a striking illustration of what can be done, and is being done, in the way of opium reform by a determined and right-minded magistrate:—

"The Kucheng District Magistrate is much interested in reform, and is rendering splendid service to the cause. Not long ago an invitation was extended to him, Presiding Elder Tiang Nguk-cen, and the writer, to make a tour through the most populous part of the district. There were three meetings, and at each a great crowd for about two hours listened to our addresses.

We were received and entertained with the highest honours.

Committees of the newly organized reform societies met us outside each village in which we were to speak, and conducted us to the theatre or ancestral temple where the meeting was to be held. After each meeting a sumptuous feast was served. It requires from two to four hours to go through a feast, and this was about the first time I did not feel I was wasting time at a Chinese feast. Such earnest conversation and debate I never heard in China, and all about how they could best check the ravages of opium.

Of course I expected Magistrate Lu, in his public addresses, would condemn opium and perhaps gambling, but I must confess I was never more surprised when he spoke out so plainly against nearly every vice and superstition which the church condemns. After he had unsparingly denounced opium, gambling, foot-binding, infanticide, idolatry, and *fengshui* or geomancy, I said: 'Your honour talks very like a preacher, and if you will only add a few positive tenets to your creed I shall be glad to recommend you for appointment at the next session of Conference.' The other gentlemen present agreed that he would make a good preacher, and Mr. Lu answered that he knew a good deal about the 'doctrine,' having attended the Young Men's Christian Association meetings while in Foochow the past year and a half.

We were two and a half hours late at one meeting, so it was half-past five when we arrived, and many hundreds from neighbouring villages had dispersed. Notwithstanding the inconvenient hour, about fifteen hundred men stood for two hours, and were nearly as quiet as an ordi-

nary congregation while we addressed them.

One of the points emphasized by Magistrate Lu was the advantage which would come through arbitration. He said: 'These men on the ground can investigate your disputes as I cannot. If I send runners out they always report for the party who will pay the most.' What a burden will be lifted from the people of China if the *yamên* system can be reformed! Magistrate Lu is taking up the question in earnest. When he first entered upon the anti-opium campaign he said the first step was to cleanse the *yamên*. So he called the men up and gave the opium smokers a month in which to cure themselves or lose their jobs.

In less than a month after our visit every opium dive and gambling den in the seventeenth township, a territory comprising more than twenty villages, was closed. When the vigilance committee ordered them closed, the keepers said: 'The government gives ten years in which to close them and we are willing to obey its orders.' But the committee said: 'You just move on to a place where the ten-year rule applies; we are closing on the twentieth day of the second moon of the thirty-fourth year of the Emperor Kwang Su.' And so they demonstrated in short order and in a most effective way that 'prohibition does prohibit'."

In a later letter Dr. Worley continues his account as follows:—

"Not long after the above was written we succeeded in carrying a unanimous vote at a large meeting of delegates from all parts of the district for complete prohibition. And it took us less than four months to create this

prohibition sentiment. Magistrate Lu promised, if the people would raise for ten years the annual revenue which the government receives from the drug, and his superiors would sanction the scheme, he would close the opium warehouses and every shop in the district. At a critical moment before the vote was called, Mr. Lu said: 'In former years \$1,240 of this opium tax has been *'eaten'* by the magistrate and yamên runners. I do not want my share, and runners shall not have theirs; so you will not need to raise as much as you expected by that amount.' Men said: 'With such a magistrate we ought to be willing to make a sacrifice.' After these remarks by Mr. Lu it did not take long to settle the question.

Accordingly a petition was sent to the Viceroy, asking permission to proceed as above. After long delay the Viceroy threw the responsibility on the Provincial Treasurer, who in turn asked the Fu magistrate to decide, and he threw the whole responsibility back upon the District Magistrate, Lu, saying he found the people might not be willing to raise the money year after year. Magistrate Lu upon receiving this word called together the representative men of the district and told them if they would raise two years' tax at once he would again petition the Viceroy and make himself responsible for the whole amount, in which case the Viceroy could not refuse them. Since starting in this enterprise we have learned that it will be necessary to raise the government tax only three years instead of ten; so the people are raising the two years tax to secure Magistrate Lu, who will again petition the Vice-

roy for permission to close the government opium warehouses, and prohibit the importation of the drug. Many eminent Chinese reformers say the Kucheng method is the most thorough of any they know, and they await anxiously to see how we succeed."

[The following account has been sent by the Rev. W. R. Gray, of the C. M. S. Divinity College, Osaka, Japan, and will be read with interest.]

"Keswick Convention" Meetings in Japan.

This series of meetings at Karuizawa, the leading summer resort in Japan, lasted from August 8-15, and attracted large gatherings of missionaries. Few who had the privilege to attend them will forget the kindling messages which came morning by morning at Christ Church, nor the solemn evening consecration meetings at the Auditorium (Union Church), when the Rev. B. F. Buxton had charge. The latter is, of course, very well known in Japan from his many years of work under the C. M. S. at Matsue on the West Coast, and it was a real delight to his many friends in this country to see him again. His use of Old Testament narratives, such as those of Crossing the Red Sea; of "the God that answered by Fire" on Mount Carmel; of the Translation of Elijah, and the like, to teach mystically the great doctrines of Sanctification by faith, and the Baptism of the Holy Spirit, was very helpful to many. If there were those who demanded something more directly theological, some more reasoned appeal to the intellect, in confirmation of doctrines so overwhelmingly important, they undoubtedly got

what they wanted in the morning Bible readings of Rev. J. B. Thornton (Pastor of the Union Church, Kobe), whose zealous, tender, and lucid presentation of the position that "full salvation from sin and the fulness of the Holy Spirit are the birthright of every believer in this life," carried mental and spiritual conviction to many. The meetings will long be remembered. Mention should also be made of the most helpful daily morning prayer meetings, conducted by Mr. Buxton and Mr. T. W. Craig, a friend from England, who travelled with Mr. Buxton, and of a very interesting and helpful "Question Meeting" on Thursday, August 20, which concluded the series. Some remarkable testimonies to blessing

received brought great glory to the great Saviour from all sin. A thankoffering of about £36 testified practically to the gratitude of those who were specially helped. Mr. Buxton will, D. V., return to England early in November, and in the interval that remains he has undertaken similar meetings for Japanese Christians in Tokyo, Osaka, Hiroshima and Fukuoka. Truly it may be said of many in Japan, as the result of these meetings, "Our mouth is filled with laughter and our tongue with singing . . . The Lord hath done great things for us, whereof we are glad."

(Rev.) W. R. GRAY.

C. M. S. DIVINITY COLLEGE,
Osaka, Japan.

The Month.

EDUCATIONAL.

The Empress-Dowager has sanctioned new rules drawn up by the Ministry of Education in Peking relating to the employment of foreign teachers in the provincial colleges. The rules provide that no foreign teacher shall be employed without the approval of the Ministry. The teachers shall not take part in litigation. The salaries shall be paid in Chinese silver coin. Before a teacher can leave a position three months' notice must be given. Teachers must obey the director. They must be carefully selected and must not concern themselves in matters outside their teaching of "civil and military subjects". When teachers have completed their contracts satisfactorily they may be given three months' extra salary in addition to usual passage money.—Lord William Gascogne Cecil publishes a letter in the *London Times* stating that a scheme is under consideration for Cambridge and Oxford Universities to establish an educational center or university in China, independent of, but

contributory to, the organized mission work already established.—The Ministry of Education is said to have issued a circular to the heads of all schools in China requiring them to prohibit students under the age of seventeen from smoking cigarettes or using tobacco in any form.—It is said that the head of the Ministry of Education, Chang Chi-tung, has decided to establish schools for the blind and deaf and dumb in Peking. Another large plan is the establishment of a central university of Western learning in Peking with departments of literature, law, science, foreign languages, agriculture, commerce, engineering and medicine. The buildings are to be built in foreign style and money will not be spared to make the university complete. It is planned to open the institution in 1910.

OPIMUM.

The new Governor of Macao has issued orders to a Commission to devise means to rid that colony of opium, working along lines that are being pur-

sued by the Chinese government.—The Waiwupu are asked by Imperial Rescript to ascertain whether Iui Shih-hsun, Chinese Minister to France, is an opium user and to deal with him if the report is true.—H. F. Liu Shao-nien, the Governor of Honan, is given special recognition for diligence displayed in the stamping out of the opium business within the border of that province.—China is seeking assistance of the Powers in an attempt to prohibit the importation into China of morphia and will prohibit Chinese manufacturing the drug or the hypodermic appliances used in its consumption.

INDUSTRIAL.

The rails and other materials for the Tientsin-Pukou railway will be manufactured in China if the Chinese firms find it possible to undertake the contracts.—An investigation has been ordered into the doings of the Company engaged in the work of dredging the Huangpu under the direction of the Huangpu Conservancy Board. It is claimed that there are gross irregularities in connection with the undertaking.—China is proposing to negotiate a loan from wealthy Chinese merchants in the South Pacific Islands to assist in railway construction and other necessary reforms requiring large sums of money.—Merchants of Honan and Shansi are proposing that Kaifeng, the capital of Honan, and Suiyuancheng, Shansi, be thrown open to international trade.

CHINA AND OTHER NATIONS.

H. H. Tong Hyao-yi, the Governor of Fengtien, has left Peking for Shanghai en route to the United States to convey to that government the official thanks of the Chinese government for the remission of a large part of the American portion of the Boxer indemnity. The envoy will be accompanied by a number of Chinese students, who will enter American universities. The second son of Prince Ching is to be a member of the party.—During the month twenty students sent by the province of Chehkiang have sailed from Shanghai for America.—Three representatives of each foreign power are to be invited through the various foreign legations to attend the manoeuvres of the forces of Hupeh and Kiangsu provinces, which are to be held in Anhui province from November 18 to 21 this year.—The Governor of

Kirin has asked the Russians to discontinue the importation of salt into Harbin on the ground that its sale is interfering with the government monopoly in that article.—Prince Pu Lun and H. F. Liang Tun-yen have been commissioned to receive the American fleet when it arrives in Chinese waters next month. The government has made extensive preparations for the reception of the officers and men. Seven thousand medals of special design have been cast to present to the American navy men.—The Sultan of Turkey has sent a delegate to China to ascertain the number of Mohammedans in China and report upon their condition. The delegate is now in Peking preparing for a journey to north-west and west China where that sect are most numerous. China has decided that the subjects of non-Treaty powers who are resident in China, shall be under the power of China rather than transferred to the protection of Treaty powers.

MISCELLANEOUS.

It has been decided to make Nanning the capital of Kuangsi instead of Kueilin, which city is badly located and deteriorating, while Nanning, located 660 miles from Hongkong, has become a place of considerable commercial importance.—H. F. Yuan Shi-kai, on the occasion of his fiftieth birthday this month, is said to have received from the Empress-Dowager gifts aggregating in value to something like £20,000.—The Imperial sanction has been given to a change in official procedure by which hereafter all telegrams of importance from the provinces shall be sent straight to their Majesties instead of having to pass through the Grand Council as heretofore.—The Dalai Lama with a retinue of two hundred and sixty-two persons is visiting Peking and will deliver a large number of sacred books and other presents to His Majesty the Emperor. He will remain in the capital city one month, when he will return to Lhasa.—Cholera has been prevalent in certain parts of China during the month, particularly in the Yangtse Valley. In the three cities of Hankow, Wuchang and Hanyang deaths have reached large figures; one estimate putting the number at 30,000. In Hankow there have been a large number of deaths among foreigners. Accurate figures are not obtainable. There is a decreasing number of fatalities at the end of the month as cooler weather sets in.

Missionary Journal.

MARRIAGES.

At Los Angeles, Cal., 8th June, Rev. CHARLES L. BOYNTON, Y. M. C. A., and Miss LEILA B. DOZIER.

August 4th, Mr. FREDERICK G. STEVENS and Miss MABEL V. SHAW, formerly Y. M. C. A. At home, Downer's Grove, Ill., U. S. A.

At Hankow, 2nd September, Mr. F. KARL HEINRICH SOHN and Miss S. CHRISTINE REIFSNIDER, both R. C. M.

At Chefoo, 8th September, Dr. DANSEY SMITH, Wesleyan Mission, and Miss MARGARET LOUISA BALLER, C. I. M.

At Shanghai, 17th September, Rev. W. W. HICKS, A. P. M., and Miss CORA SMALL, of St. Louis, Mo.

At Shanghai, 17th September, Rev. W. W. JOHNSTON, A. P. M., and Miss MARY M. HARDING, of Princeton, N. J.

BIRTHS.

At Mokansan, 15th July, to Mr. and Mrs. H. B. VAN VALKENBURGH, Jr., a son (Horace Bulle III).

At Suifu, 10th August, to Rev. and Mrs. CHARLES G. LEWIS, A. B. M. U., a son (Eugene Theodore).

At Hsuehchow, 28th August, to Rev. and Mrs. HUGH W. WHITE, a daughter (Gertrude Virginia Trueheart).

At Shanghai, 16th September, to Dr. and Mrs. C. M. LEE, A. C. M., Wusih, a daughter (Mary Willoughby).

At Soochow, 21st September, to Rev. and Mrs. CHARLES G. MCDANIEL, Am. S. Bapt., a son (Gordon).

DEATH.

At Tsingtao, 28th September, Dr. C. W. MATHER, A. P. M., of dysentery.

ARRIVALS.

At SHANGHAI:—

30th August, Misses KINGSMILL (ret.) and WETHERBY, C. E. Z. M. S.

2nd September, Miss A. PARKER, Am. S. Bapt. (ret.); Misses MACGILL and SLOANE, Can. Pres. M. (ret.).

4th September, Miss M. S. MITCHELL (ret.) and Miss A. R. TORRENCE, A. C. M.,

5th September, Rev. and Mrs. WILKINSON, Can. M. E. M. (ret.);

Miss SIFTON, Mrs. H. G. WHITCHER (ret.), both E. B. M.; Miss PERREGRINE.

13th September, Bishop F. R. GRAVES (ret.) and R. E. BROWNING, A. C. M.

14th September, Mrs. W. J. SCOTT, Can. Pres. M. (ret.).

16th September, Miss F. O. WILSON, M. E. M., (ret.); Rev. and Mrs. A. E. GREENING and three children, Eng. B. M. (ret.); Miss KELSEY.

17th September, Rev. W. E. WINTER, Rev. and Mrs. T. L. SUHR, Rev. and Mrs. W. T. SHAMBAUGH, all United Evan. M.; Rev. N. H. PITMAN, Rev. and Mrs. A. D. RICE and three children, A. P. M. S. (ret.); Rev. and Mrs. T. N. THOMPSON, Rev. and Mrs. JAMES COCHRAN and three children, Dr. and Mrs. J. B. NEAL (all ret.), Mr. and Mrs. H. E. CHANDLER, Dr. AGNES, Misses MARY and MARGARET MURDOCK, Miss MARY M. HARDING and Miss CORA SMALL, all A. P. M.; Miss LONGDEN, M. E. M. (ret.).

23rd September, Mr. and Mrs. W. T. HERBERT and two children, Mr. and Mrs. C. N. LACK and two children and Mrs. J. E. WILLIAMS, all C. I. M., and all returned from Australia.

25th September, Mr. and Mrs. J. A. CHRISTENSEN, Mr. and Mrs. C. WATSAAS and child, Mr. C. J. JENSEN, Miss I. GROSER and Miss J. WEDICSON, all returned from America, and Miss T. PETERSON, all Sc. All. M.; Miss YOUNG (ret.), Rev. and Mrs. H. H. LOWRY and daughter (ret.), Mrs. M. E. CALHOUN, Miss EDNA CAMPBELL, Rev. and Mrs. J. J. MULLOWNEY, Miss L. HUELSTER, Dr. and Mrs. J. E. GOSSARD, all M. E. M.; Rev. and Mrs. F. N. CRUMPACKER, Rev. and Mrs. G. W. HILTON, Miss E. HORNING, all Ch. of the Brethren; Rev. H. and Mrs. HOULDING (ret.), Miss C. FLAGLER, Miss H. R. WILCOX, Miss MAY TAGGART, Miss H. LANG, all S. Chihli M.

DEPARTURES.

1st September, Messrs. A. W. LARGE and W. GRUNDY, C. I. M., for England.

29th September, Miss M. E. PYLE, M. E. S. M., Soochow, for U. S. A.



THE LATE CALVIN W. MATHER, D.D.

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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Editorial

IN this month's issue of the CHINESE RECORDER we renew attention to a subject which can never be out of place where the missionary problem is under discussion. The claims of Christian literature must ever grow more insistent and indispensable as mission work expands, and the success of the evangelist and the teacher are bound to open new avenues of service for the literary worker to fill. The greater the success of the Church of Christ in China the more clamant the call for Christian literature will be, for the acceptance of the evangel must prove the opening of the gateway of knowledge.

While China has always been peculiarly a field where literature was specially fitted to do a great work, it is only in recent years that there has been evident on the part of the nation a real thirst for knowledge. That the work of the Christian Gospel has been one of the chief factors in this change we all believe ; that fact, however, serves to increase the responsibility laid upon Christian workers to see that thirst legitimately and adequately satisfied. It were idle and mischievous in any body of propagandists to provoke a need they were not at pains to supply, and missionaries have a tremendous and direct responsibility laid upon them by the very conditions their evangelistic and educational enterprises have awakened. There never has been a time in China when the need for sufficient literature of the right kind was more urgent than it is to-day.

In spite of the acknowledged urgency of the need it would seem as if the proportion of men engaged in the work of Christian literature among the missionary body were smaller at this time than it had been at any other during the past century. The growth of the educational claims within the missions has taken from qualified men opportunities in time and strength which would, in many instances, have been given to literary enterprise, while the care of the churches makes it impossible for a large proportion of the whole missionary body to give any adequate attention to this branch of the work at all. We are inclined, too, to surmise, that the increasing need for attention to details in missionary work which could not arise until the Christian constituency had grown to large numbers, has resulted in a lower standard of attainment in the written language of China on the part of the present as compared to the preceding generation of missionaries. The average man finds it more difficult to attempt good literary work than used to be the case.

This condition is one of the penalties of missionary success. It is inevitable and should be met by a revision of the missionary forces. Literature must not be left to-day, as it largely has been, to haphazard enterprise. Everything points to the desirability of setting aside a proportionate number of men who have proved their fitness for this special branch of work during their years of missionary apprenticeship, to whom the task of literary production shall be committed. And greater encouragement should be given to Christian Chinese scholars to prepare original work and to qualify themselves for the labour of translation.

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LITERATURE demands that its votaries shall have the gift not only of language but of knowledge. If the literature produced by the Christian Church in China is to hold its own it must be by virtue of its acknowledged merit. Absence of competition, or lack of proper supervision, often results in the encouragement of the unfit. Had the cause of Christian literature received the attention and oversight it demands some of our catalogues of books would be briefer than they are. But they would at the same time be better. In certain branches of literature it has been too easy to find a publisher, notably for small tracts. We are glad that Dr. Gibson has called attention to

**How to Meet
the Need.**

**The Quality of
the Work.**

this question, and we trust that as a result of the visit of the deputation from the Religious Tract Society of London, means will be devised to divert some of the current of literary ambition from the preparation of books which are not wanted to books which are. The apparently indiscriminate publication of tracts on similar subjects by unrelated Tract Societies working over the same field, and the lack of a common system for regulating the circulation of these, has meant a waste in that branch of Christian literary effort which might well be avoided. While it is very necessary to increase the number of literary workers it is more than desirable to heighten the standard of work done. Concentration of effort and a mutual understanding on the part of those engaged in the work would greatly add to efficiency. When Christian literature becomes a recognized department of missionary enterprise we may expect to find a development of its quality as well as an increase of total output. The permanent committee appointed by the Centenary Conference to promote the interests of the various Literature Societies in China has a unique opportunity before it.

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THE best medium for reaching the greatest number of readers of a newspaper in Chinese is doubtless Easy Wên-li.

**A Mandarin
Paper.**

But there still remains a large constituency in the central and northern districts who would undoubtedly be better pleased with Mandarin. Many of the church members are from the humbler classes who have but limited attainments in reading, and who would much prefer literature in Mandarin to that in Wên-li. The subject has been not a little canvassed, especially by those in charge of the *Tung Wen Bao*, or *Christian Intelligencer*, but the question immediately narrows itself down to this, that if the paper is published in Mandarin it immediately cuts off a lot of would-be readers in the south. The Bible Societies, and more or less the Tract Societies and the Christian Literature Society, cater to both needs, but unless a newspaper is published in both Mandarin and Wên-li, which would hardly be possible with the present circulation, the question comes up, Should we have a Christian weekly paper in Mandarin? Probably Mandarin will become more and more the written language of China, as it is inconceivable that the fossilized method of expressing oneself which has prevailed so long in China should continue to survive the necessities which are occasioned by the usages of modern speech.

ONE of the first evidences of the growth in power and grace of the autonomous Chinese church should be the appearance of a Christian literature of distinctively Chinese authorship. The way should be opened as wide as may be for the preparation and publication of such a literature. We have been glad to note, as bearing definitely upon this matter, the honourable tendency on the part of many translators to give their Chinese fellow-worker his due meed of acknowledgment on the title-pages of their works. It is only right that those to whom sometimes the major credit of the existence of a publication is due should receive the fitting ascription of their share of authorship. Many of our leading books must owe more to the ability of the unknown Chinese writer than to the acknowledged foreign author. All of which goes to prove, if proof were needed, the possession of a great gift of authorship on the part of numerous Chinese who are in touch with missionary enterprise. Their talents ought to be secured for Christian service.

The encouragement of the literary instinct which may obtain in the Chinese ministry and among the churches should be ungrudgingly given and its growth sedulously fostered. Schemes of prize giving for competent essays, such as have been occasionally promulgated by individuals and societies, have resulted in good work, but the literary output of the church, as such, must be constant and not intermittent if its influence is to be lasting. The needs and problems of the day should be met as they arise. It would be an act of benefit to both the church and the nation of China if a certain proportion of the resources of our Tract and Literature Societies were definitely assigned to the encouragement and upbuilding of an indigenous Christian literature.

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A PRACTICAL difficulty lies in the way of bringing the best Chinese Christian literature into the possession of Chinese workers; that is, its cost. The inadequate salaries of the majority of our evangelists and other church workers make it impossible for many of them to benefit by the study of books which, in numerous cases, have been especially prepared to meet their need. And it does not conduce to the proper dignity of the Christian worker that he should be indebted to charities, either private or public,

**Libraries for
Chinese Helpers.**

for his supply of literature. The difficulty ought therefore to be met in other ways.

Some missionaries have found it useful to establish in their central stations a good circulating library, membership in which is secured by the workers in the district on payment of a small fee. The initial cost of such a library is not great, and once established the membership fees keep it supplied with funds for new books. From the catalogues of the Tract and Christian Literature Societies it should be an easy matter to make up a satisfactory list of useful books for this purpose. The result in mental stimulus and increased power for service to the mission helper will sometimes make all the difference that lies between effective and non-effective work.

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It is not infrequently remarked that God removes His workers, but the work goes on. It is difficult to conceive, however, just how all the work that was being done by the late Dr. C. W. Mateer can still go on, or at least with anything like the vigor and efficiency which he was wont to impart to it. With an indomitable will, with remarkable powers of endurance, with a whole-souled devotion to the work, with a faculty for details which was most exacting and would be satisfied with nought but the best, with unusual mechanical genius which would have made him distinguished as an electrician or engineer if he had devoted himself to work of this kind, with an unusual adaptability to all classes of work, from organizing and successfully carrying on a college, to itinerating and evangelistic work, traslational or literary labour, it is difficult to imagine just how the work can go on quite the same with him absent as it did when he was with us.

This is getting to be more and more an age of specialists. But Dr. Mateer was no specialist. Coming to China in the early stages of mission work in Shantung, when work of all kinds came pressing in upon the missionary, he was ever ready to devote himself to that which was most insistent, leaving cherished plans of work or methods of study until such times as they might be taken up consistent with present needs, but never relinquishing the task once begun. Not all will be able to accomplish as much as did Dr. Mateer in his long years of faithful work, but all may learn a lesson from his patient persistence and his whole-hearted devotion to the work of evangelizing China.

**The Late Dr.
Mateer.**

VALUABLE as were the services of Dr. Mateer in translating the Scriptures, the fact remains that probably the best man for work of this kind is yet to arise, and that one not from among the foreign missionaries in China, but some thoroughly educated Chinese one who has the spirit of the Chinese, the heart of the Oriental, but who has been educated abroad, having been given the benefits of a thorough university education, and then, with special preparation in Greek and Hebrew, to devote himself specially to this most important work. The foreign missionary, knowing nothing of the Chinese or their language until he is a full-grown man, necessarily labors under limitations which can never be wholly eliminated, and which must always hamper him and prevent his making such a translation of the Scriptures as would be made by a properly trained and equipped Chinese scholar. And it would be well if steps could be taken to secure that some such men could be raised up, and not alone for translating the Scriptures, but also for other translational work.

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THERE has never yet been a representative conference of missionary workers in the Far East. Has not the time come when the possibility of such a conference should be seriously considered? In the three kingdoms of Japan, Korea and China the Christian missionary is brought into contact with kindred religious and sociological problems, differing in degree more than in kind, having at their root the Confucian system modified by various forms of Buddhism and tempered by the remains of certain primitive systems of natural religion. In Japan Buddhism has developed the idealistic trend of national character, while in China it has scarcely served to soften the materialistic bent of mind which gives to Confucianism its strong hold upon the nation's thought, whereas Korea seems to stand less affected by Confucianism than is China and less responsive to progressive Buddhism than is Japan. Christianity in its application of the saving Gospel of Christ to these peoples has influenced the classes rather than the masses in Japan, the masses more than the classes in China, and in Korea is making itself a national movement. The question arises, What are the causes of this divergent response to the same message? Is it its different form of presentation, or of application, or is the reason to be sought in the differing characteristics of the peoples concerned?

**The Ideal
Translator of the
Scriptures.**

**A Far Eastern
Christian Congress.**

A meeting of some leading missionaries from those countries in conference for the discussion of these and similar questions affecting the whole of the Far Eastern problem from the missionary point of view would help forward considerably the understanding of the laws of missionary enterprise and enormously add to the effectiveness of Christian service in these Far Eastern lands.

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A SOMEWHAT remarkable and very gratifying sequel to the appeal made at the Nashville Students' Convention three years ago for missionary volunteers, is evident in China at the present time. During that convention a great body of Christian students vowed their lives to the service of God in the foreign mission field, and the influence of their decision at once made its mark upon the life of the churches from which they came. One of the immediate results was that the Methodist Church of Canada assessed itself in relation to its duty to its foreign field of labour and reckoned itself debtor to the cause of the kingdom of God to the extent of fourteen lives per annum for work in China. How faithfully the church faced this account can be noted from the fact that last month saw the arrival of a party of about thirty new missionaries representing Canadian Methodism and destined for work in the province of Szechuen. Among the members of the well-equipped and devoted body of workers may be mentioned an accountant, for the supervision of business; an experienced builder, as clerk of works and overseer of property; a pharmacist and two doctors.

Canada is setting a fine example to Protestant Christendom, and the Methodist Churches of Canada are to be admired for the evidence thus strikingly given to their spiritual vitality and faithfulness.

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WE are glad to note that the Sunday School Committee appointed by Conference is issuing the International Sunday School Lessons from the first of January next. The work that this committee hopes to do should advance very considerably the cause of Sunday Schools throughout the Empire. We understand that after the arrival of Dr. Darroch from furlough, early in the coming year, special lessons for the use of junior scholars will be published and the needs of the Sunday School worker be met, so far as they may be, by specially prepared helps.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much.—St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matt. xviii. 20.

"The universe then is governed by the Divine Will. The highest religion conceives that history and experience show that this Will energizes according to certain regular modes or methods, which we have agreed to call the laws of nature. But what if there should be a law of prayer amid the mysteries of the universe? Even if you are convinced that no prayer of yours can quiet the storm or augment your fortune, or check dreaded development of the disease which is taking your loved one from your sight, are there no storms within your own soul which prayer can quell? Are there no spiritual treasures more precious than all earthly possessions—peace and reconciliation and pardon—that earnest prayer and communion with God can give you? Even if you have prayed for the preservation of the life of your loved one, and that prayer has not been answered in the sense in which it was offered, is it nothing that by prayer you have reached the joyful conviction that your loved one is safe in God and that in God you will find him again?" Worcester, in "Religion and Medicine."

PRAYER

For an extended growth of Christian literature that will "instruct Christians and influence public opinion". (P. 599.)

That in Christian literature there may be a helpful, frankly open, and "serious discussion of vital questions of the Church's life and growth" that shall never descend to mere controversy. (P. 599.)

For the editors, the writers, and the readers of all Christian periodicals, that the two former may express and the latter see clearly the Truth that shall make men free. (P. 602.)

For all engaged in Bible translation, that with a full realization of the importance of their work they may avoid all temptations to error and may faithfully translate the actual Word of God. (Pp. 603-609.)

For all engaged in literary work, that they may have grace and strength carefully to train and qualify themselves for their work. (Pp. 609-515.)

That without drawing away workers from other branches of work already

undermanned there may be a sufficient increase of men and women for purely literary work to meet the great demand and the wondrous opportunity of the present time in China.

That we may not so neglect our opportunity to guide the nascent Church of China that work will be taken out of our hands before the Chinese are prepared for wise action. (P. 618.)

That one and all may be patient, steadfast, inventive, and loving. (P. 622.)

That the 241 Bishops of the Anglican Communion may so yield themselves to God's guidance as to become great leaders in righteousness, purity, missionary activity, and the reunion of Christendom. (Pp. 622-628.)

That the cross of Christ may triumph in the struggle for the possession of Equatorial Africa. (P. 625.)

A PRAYER.

O Thou Fountain of Wisdom, who givest to all men liberally and upbraidedst not; Grant that those on whom Thou hast bestowed intelligence for the knowledge of earthly things, may have the eyes of their understanding opened to the knowledge of things divine, and so fill them with Thy holy inspiration that they may with purity of heart and integrity of faith both bring to nought the falsehood of men of corrupt mind and set forward the authority of Thy most holy revelation to the saving of their own souls and of others also; through Jesus Christ, our Lord. Amen.

GIVE THANKS

For the opportunity that is now offered to the Church to preach eternal truths through the Christian periodical press. (Pp. 597-602.)

For the Bible in the Chinese language.

For the increasing ability to conduct wisely the administration of the Church, daily being shown by the Chinese. (P. 618.)

For the rapid progress of Christianity in Africa and Asia. (P. 625.)

For the Christian example given in the long life of labor and love shown by the Rev. Lechler.

Contributed Articles

The Present Policy and Needs of the Christian Periodical Press in China

BY REV. J. C. GARRITT, D.D.

THE first Christian newspaper in the Chinese language was started by Drs. Morrison and Milne at Malacca in 1815. For many years a very few Christian periodicals were in existence; one and another being started only to be dropped. The seventies witnessed a considerable increase in number; among the new magazines being the *Child's Paper*, begun by Dr. Kerr in Canton, and still published by the Chinese Tract Society at Shanghai. The *Church News and Globe Magazine*, started by Dr. Allen in 1868, was the prototype of the *Review of the Times*. The *Church Advocate*, edited by Mr. Plumb in Foochow, 1874, was apparently the forerunner of the 華美報, since merged with the magazine published at Shanghai by the M. E. M. South and North and now called the *Chinese Christian Advocate*, 華美教報. Dr. Farnham's second successful magazine, the *Illustrated News*, was launched in 1880. In 1890 there were sixteen religious periodicals issued in China: daily, weekly, or monthly; two or three of these being issued by the Roman Church.

In that year Dr. Farnham presented before the Conference an essay on Periodical Literature, with a very valuable list of periodicals in the Chinese language. It is unfortunate that a full supplementary list of a similar kind could not have been prepared for the Conference of 1907. But the growth in this direction, especially in the secular press, has been phenomenal. It would be impossible to compile a full list of the newspapers and magazines which have been launched under various auspices during the past ten years in China.

It is too plain, however, that the Christian press has, in a real sense, failed to grow in anything like the proportion that has characterized the secular magazines. To be sure we have to-day more than twenty Christian periodicals and a considerable growth in circulation of most of them. Nor can

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

we hope to compete with the newspapers and the non-religious magazines in holding the attention of those who seek rather the arguments against, than those for, Christianity. Religious periodicals, while aiming to be available for evangelizing purposes must, with few exceptions, look for their support to religious people. The Christian constituency in China is small, and the number who can read and make real use of the periodicals, though rapidly growing, is smaller still. Of the twenty or more periodicals mentioned above, the majority are definitely denominational, and several are small sheets, local in character, being either in a local dialect or for definite restricted purpose.

The result is that there are but a few periodicals which aim to be widely read and successful exponents of the aims and ideals of the whole church in China. Several have the laudable aim of binding together the scattered representatives of a denomination. There is a weekly which was inaugurated for the definite purpose of bringing into solidarity the Presbyterians from Manchuria to Kwangtung and from East to West, and to-day there exists the Presbyterian Church, not of Scotland or England or America, but the Presbyterian Church in China. The *Chinese Christian Advocate* (Methodist Episcopal), the *True Light Monthly* (Baptist, 1902), and the *Chinese Churchman* (Anglican, 1908) represent similar aims. Yet these periodicals aim at that which is far more vital than denominational union; the spirit of unity and the effort toward knowing and helping all the true followers of Christ, underlies all of these enterprises.

After this is said, it still is a question worthy of most careful consideration whether such a union of periodicals can be effected and such a superior policy be wrought out for their conduct as shall make the weekly or monthly issues more highly useful to the whole Church of Christ throughout China. This question was propounded at the recent Conference by Mr. Ohlinger, who suggested a series of periodicals on union lines, comprising a daily, a weekly, a monthly, and a (theological) quarterly. The matter never came up for definite action, which was wise, as it was too suddenly brought to the attention of most to be wisely discussed. The writer with, as he believes, a mind open to the idea of union in all right directions, is unable to see how the plan could at present be carried out. The difficulties in the way are great. Furthermore, a paper, like an institution, is not built up suddenly; the fittest survives. The Tract Society and the Christian Literature Society have a great

start in this field, and their issues enjoy a measure of deserved success. It is open to us to hope that they will make the utmost of their opportunity and spare neither time, talent, nor energy to bring their magazines to a still higher degree of efficiency and acceptableness. These are the undenominational periodicals of to-day, and theirs is the fair opportunity for trial, whether the genius of the Chinese church is toward a united and non-sectarian press, or whether, for the present, the duty of shepherding and instructing the flock still lies with each church "family" or denomination.

The broadest statement of the policy underlying Christian periodical literature was given succinctly by Mr. Darroch at the Shanghai Conference "to instruct Christians and to influence public opinion". This statement covers a wide field. For instance, there exist two Christian weeklies to-day, each with a circulation of over four thousand. One, while more distinctively designed to be a family religious weekly with the departments with which we are familiar at home, has a considerable use in non-Christian and even in official circles, and these are proofs that it does have considerable influence wherever it goes in forming or modifying the opinions of non-Christian readers. The other, more definitely edited with a view to influencing the opinion of officials and scholarly men, is also very instructive to Christian readers. There is no reason to believe that there is not room for both these weeklies and for yet others on more or less different lines.

One important phase of the policy of the periodical press is that it gives an opportunity to Chinese preachers, teachers, and scholars to bring forward their views of the church, its duties and needs. It is most gratifying to see that quite a number of men are beginning to avail themselves of this opportunity, and that articles of real worth and of wide influence from their pens are affecting the life and raising the ideals of the church. The Christian periodical, while not to be allowed to be a field for controversy, or for airing petty grievances, or for the accentuating of differences between denominations or between Chinese and foreigners, should yet be frankly open to the serious discussion of vital questions of the church's life and growth. The experience of several of the denominational papers has proven that this opportunity, once appreciated, is highly prized by Chinese Christians. Its advantages are so obvious that one is constrained to hope that all the periodicals will aim to develop among

their constituencies the desire to become writers of influence and worth. Careful sifting on the part of the editors is necessary, just as is the case at home ; but there are checks upon would-be contributors which operate strongly, and the need to-day is to urge and encourage such contributions from the Chinese themselves. The pages of our magazines may become the means of training and bringing forward writers who shall in time produce works of permanent value to the cause of Christianity.

It is of interest to note the appearance of several periodicals designed for particular classes of readers. Among these are : *China's Young Men* and other similar magazines issued by the Y. M. C. A. in various parts of China. The *Postal Telegraph Gospel Mail*, recently inaugurated, aims to reach the men in the telegraphic service and bids fair to be of considerable use in reaching these men.

The special need and value of a magazine for preachers has long been recognized and met in some degree by the 中西教會報, or *Chinese Christian Review*. A part of its contents for a recent month is of interest :—

Watchfulness and Prayer	...	Rev. JOHN FOSTER (1770-1843).
Sharing in Night-watching	...	Rev. Dr. GEORGE MATHESON.
The Lord's Prayer	...	Hasting's Bible Dictionary.
The Christian Tongue of Fire...	...	Mr. YANG WEI-SI.
How to Pray. I.	...	Rev. Dr. TORREY.

This magazine has long been highly appreciated by the Chinese Ministry, and it does not seem too much to hope that out of it might grow the *Theological Quarterly* mentioned as a desideratum by Mr. Ohlinger. One may also hope, however, that the tone of practical life and every-day religion may be sustained in it, and that we shall not inflict on our preachers the sort of scholastic dissertations which have so often characterized "Quarterlies" at home. If these are needed in the future, the future Christian scholars of China will evolve them. We need to-day the pulsating life and energy of Christ Himself in every publication.

The problem of a great Christian daily for China was mooted at the Conference of 1907. Intimations were given that a zealous Christian journalist from America was deeply interested in planning for such an enterprise. Naturally many have been skeptical with regard to the plan. Of late the Chinese have not been quite so voracious in reading the newspapers as for three or four years past, and a fickle and untrained public

might be very slow to take up with a Christian daily. The difficulty of obtaining the men qualified for its management might possibly be overcome; but the initial expense, which would be tremendous, might very likely be found to be also very long continued. Complications with the Chinese government would be more or less certain. Yet, on the other hand, there is a considerable portion of the missionary body which looks upon the plan with favor, and if the men and means are found to make the attempt, it will receive cordial support in many quarters.

This raises the question of subsidy. The editors of most of our periodicals, while recognizing the importance of making their publications self-supporting, feel also that an increase of capital at their disposal would enable them so to improve their magazines and widen their spheres of influence as to greatly increase both their usefulness and their support. This increase of subsidy for existing periodicals is perhaps of far more vital importance at the present juncture than the launching of a new and untried experiment.

One of the mooted questions relative to the proper editing of periodicals is that of the best style or kind of language to be used. Aside from local church papers, edited in the dialects, the majority are in the *Wên-li*. Editors uniformly claim that their papers are in very easy *Wên-li*, the style known as "correspondence style" being chiefly adopted. But there comes from many quarters of the Christian community a persistent complaint that the papers cannot be read, save by the better educated. Many ask for the Mandarin language to be used. Of course contributed articles must generally be printed practically as they are presented, or not at all. But it seems as if the times were ripe for many of the periodicals, particularly those which are for the rank and file, for family use, and for Christian instruction, to be edited in Mandarin. This is no easy matter. It will be far harder to find a good writer of Mandarin for the position of Chinese editor than to find a good writer of *Wên-li*. The whole training of the scholar is toward the latter, and a man who can write clearly and brightly in *Wên-li* finds the bloom brushed from his thoughts and the energy gone from his pen when compelled to write in Mandarin. But in this day, when the Chinese government has directed the study of Mandarin in the schools throughout the Empire, it would seem the duty as well as the privilege of the Christian press to widen its circle of readers among the millions who can read and under-

stand the Mandarin language. This logic seems overwhelming when we recall that the rank and file of the church can and will read in this language, while to them the classical language is as dead as was Latin to the laity of two hundred years ago.

Much here depends upon the training of a few men in writing carefully and elegantly in the Mandarin language. It may be that in days to come the beautiful style now seen only in novels will undergo conversion and become used as an ordinary vehicle of thought. The few men who produced the great novels of China were men of genius, but their secret may be learned. *Wên-li* is now undergoing a great change, and the style of recent writers is far easier to learn than the stilted periods of a decade ago. Meanwhile the great majority of Christians have neither time nor inclination to learn even the easier style. Surely, then, the effort should be made to make the body of the periodicals of to-day accessible to the greatest number. If this is done, the greatest obstacle to a many-fold increase of circulation will have been overcome. I venture to think that if Shanghai were in a Mandarin-speaking locality, instead of being the center of a local dialect, these considerations would long ago have caused most of the periodicals there published to be issued in the Mandarin language.

One practical and serious obstacle to the growth of subscription lists is found in the heavy postal rates. Dr. Hallock, editor of the *Chinese Almanac*, with an output this year of 160,000 copies, very truly says: "Large circulations (of periodicals) are for the good of China, but the post office does its best to keep the newspapers in Shanghai." It would seem that representations could be made, in the proper quarters, which might result in a substantial reduction of these charges.

All in charge of periodicals will concur in the sentiment voiced by the efficient editor of the *Chinese Weekly* (大同報) that the chief means to be used for the deepening and widening of the influence of Christian papers is "prayer and the further co-operation of missionaries". The majority of missionaries make far too little use of these great aids in their evangelistic, educational, and instructional work. There is much loss of power here. We should bring this arm of our work into far greater use. We should pray far more for the editors, for the writers, for the readers of these periodicals. And we can, during this year of work, help to extend in hundreds of directions the mighty influence of the Christian press—if we will!

Lessons Learned in Translating the Bible into Mandarin

BY REV. C. W. MATEER, D.D., LL.D.

AS a book the Bible is in a class by itself, and its proper translation requires the application of special principles in its execution. The leading translations into Chinese are the *Wên-li* and the Mandarin. Each style has its advantages and its disadvantages, and the work of translation differs in important respects. I have been engaged to a greater or less extent for nearly sixteen years in the work of translating the Bible into Mandarin, having given to it some of the best thought of my life. I have learned some things that I did not know when I began.

My purpose at present is to note a few of these things.

I. *The Bible is a very difficult book to translate*; this for two reasons:—

(1). Many of its exalted, moral and spiritual ideas are not found in the Chinese mind, and of course there are no ready-made words to express them.

Either cumbrous circumlocations or unsatisfactory approximations must be substituted, or else new terms must be made. Unfortunately previous translators have been excessively conservative, afraid to offend Chinese prejudice by the use of new terms, or new modes of expression. This was probably a mistake. At all events the time has now come when needful words should be devised and introduced. Every new science or art or faith must bring with it suitable words and terms for its adequate expression. The Chinese have quite ceased to resent such introductions into their language. On the contrary, the air is charged with them. It is clearly the part of wisdom to introduce into the Bible such new terms and expressions as are most needed for the adequate expression of its ideas. They will very soon become known and understood, and the religious thought of China will be enriched by them.

(2). The accurate reproduction of the original, which is required in the translation of the Bible, makes the work specially difficult.

Other books are translated with a considerable degree of freedom. Difficult words are modified, or paraphrased by some

convenient circumlocution. This liberty makes translation comparatively easy and the preservation of a clear and forcible style quite practicable. The case is different with the Bible. Previous translations have been somewhat free and paraphrastic, and in so far easy of execution. Now the demand of the native church is for a faithful and accurate rendering. The precise meaning of every word and sentence must be ascertained and then the resources of the language exhausted to express it with clearness and precision. The Bible is not to be taken merely for "substance of doctrine," but as the inspired presentation of the truth. The words embody the truth, and so far as is possible, must neither be neglected nor tampered with. This makes the translation at once difficult and laborious. Moreover, the more accurate and literal the translation, the more difficult it is to achieve a good style. In fact, an accurate literal translation is impossible without sacrificing something in style and idiom. This is abundantly evident in the English Bible, especially in the Revised, in which there are many things which would be at once condemned by accepted standards of English composition.

II. *In the work of translation, Mandarin is more difficult to handle than Wên-li.*

At first thought the very contrary would seem to be true, seeing that people who learn Chinese, learn to speak with comparative fluency, but very few learn how to write *Wên-li* with any degree of readiness. The following points may be noted :—

(1). Mandarin is always sailing between the Scylla of *Wên-li* on the one hand and the charybdis of *Su-hwa* on the other. The boundary between *Wên-li* and Colloquial is very indefinite. Everything depends on the standpoint of the person. Some who have cultivated an acquaintance with *Wên-li* forms and phrases, and have aimed in their speech to please the ears of literary men, think that nothing is entitled to respectability as Mandarin that is not dignified and embellished by a strong savor of book phraseology and style. Such men would translate the Bible so as to court the favor of those who look on the work from a purely literary standpoint. On the other hand, there are those who would not hesitate to bring in the slang of the street and the local unwritten forms in vogue in many places. To steer between the two extremes so as to escape both, is no easy task. It is worthy of special remark that

primarily the danger of error lies chiefly in the direction of high style. The pride of literary taste looks down on the language of common life and calls for something more cultured. History abundantly testifies to the power of this sentiment and points to the danger of yielding to it. When the question of translations was before the Conference of 1890, I asked Dr. Wright, the representative of B. and F. B. S., what had been the experience of the Bible Society in this matter. The question at once arrested his attention, and he replied with considerable emphasis: "In every country having a written language, to which missionaries have gone, they have yielded to the literary pride of native scholars and made the style of the Bible *too high*, with the result that new translations had to be made into the language of common life; sometimes more than one before the proper level was reached. The Bible Society has spent many thousands of pounds in vain through this mistake of translators." The great mistake of the Middle Ages was in keeping the Bible in the language of the learned. With the Reformation came the translation of the Bible into the language of the people. It is a cardinal principle of Protestantism that the people should have the Bible in their *own spoken* language. The literary pride of Chinese scholars, with which unfortunately some foreign missionaries sympathize, makes the danger of error in this direction all the greater.

(2). Dialectic variations are oftentimes very embarrassing. Really *Tung Hsing* (通行) Mandarin has in fact but a limited range of words. It is everywhere in speech supplemented by numerous local forms. The difficulties of the situation must be encountered to be appreciated. There are not a few words and ideas that refuse translation into *Tung Hsing* Mandarin, which are readily expressed in more or less local Colloquial. In such a case the decision should turn on whether the phrase in question is writeable by significant characters, and whether it prevails over several provinces and is extending its use. If so, it may be accepted as current Mandarin. The difficulty in most cases is to find out with certainty how far a given phrase does prevail. Mandarin is bound to be enriched by many words and phrases heretofore esteemed by literary purists as too local for printing. The tendency of the present time is strongly in the direction of widening the range of Mandarin both in the direction of *Wên-li* and of Colloquial.

(3). Mandarin forms are more familiar, and at the same time more rigid, than those of Wên-li.

Wên-li as exhibited in the literary essays and philosophical disquisitions of modern times, is a highly artificial mosaic of crystallized forms and phrases, very difficult to write, and only possible to those who have had a long training. The attempt to render the Bible into this style by Dr. Medhurst, while an approximate success as a literary production, is a failure as a translation of the Bible. As used *at present* in religious and scientific books, *Wên-li* is largely without any standard of style. It is supple to a degree. As handled by foreigners in their translations, it is turned about into every conceivable order to suit the exigencies of the case (to the disgust of the Chinese), yet supposed to be Chinese. Many, perhaps most, are so unfamiliar with its proper standard that they accept as orthodox *Wên-li*, the jumble of words and phrases that is often palmed off in its name. With Mandarin the case is different. Its idioms and the structure of its sentences are familiar to all and cannot be violated without immediate protest. Moreover, the structure of a Mandarin sentence is much more rigid than is the case with *Wên-li*. It will not yield to indefinite manipulation as *Wên-li* is supposed to do. Its idiomatic structure is too well understood to be violated with impunity. Its rigidity is often embarrassing, compelling the translator to go around, because he *cannot go across*. The fact that it resists manipulation at the pleasure of the writer, makes it difficult to handle. This characteristic, however, contributes not a little to the greater precision of Mandarin.

(4). The multitude of two-character combinations found in Mandarin raises a difficulty which scarcely exists in *Wên-li*. These combinations give an almost endless variety of shades of meaning which call for very careful discrimination in order to accuracy in translating. A conspicuous defect in Giles' Dictionary is his failure to distinguish between two-character combinations having *similar*, but not the *same*, meaning. Under many words a list of two, three, four or more combinations are strung together and defined as one. Thus, under 官 we have 官員, 官府, 官曹, 官吏, 官長 and 官夫, all lumped together and defined as one. The fact is, each term differs somewhat from the others in meaning and use. A good dictionary should give the distinctive meanings as far as possible, albeit no definition can be so perfect as to enable a man to use

such approximate synonyms properly without much practical experience of their use. The ability to use them with discrimination constitutes one of the highest qualifications of a good translator. The *Wên-li* is free from most of this difficulty, seeing it uses for the most part single characters whose meanings are more sharply distinguished.

This peculiarity of Mandarin introduces another difficulty from which *Wên-li* is exempt. Cognate ideas are very apt to be expressed by combinations that have the same character as a constituent part of each. This makes it sound tautological to use two such forms in the same sentence or verse. Thus we have 怒氣, 忿怒, 震怒, 烈怒 and 惱怒; but when we have anger and wrath, or anger, wrath and indignation, in the same connection, what are we to do, seeing these combinations with 怒 in them practically exhaust all the available terms? This difficulty is also in evidence when translating lists or summaries of virtues or vices in which cognate terms will naturally occur. Thus we have fornication, adultery, lasciviousness, uncleanness; and factions, divisions, parties; and long-suffering, gentleness, goodness, meekness. In all such cases, and they are very numerous, there is serious difficulty in finding terms that do not interfere. On this account, unusual and often more or less inaccurate combinations are forced into use. It is hardly necessary to say that *Wên-li* encounters no such difficulty, as the dictionary usually supplies a sufficient number of single characters to meet the emergency.

These reasons fully justify the affirmation that as a medium for translating the Bible, Mandarin is more difficult to handle than *Wên-li*.

III. *In translating the Bible there is a manifest tendency to exaggerate*, prompted, no doubt, by an unconscious desire to emphasize the truths of the Bible. Some things are magnified and some are minimized. The good are made a little better and the bad a little worse. If any doubt this, let him read over a number of chapters of the Mandarin New Testament (either Northern or Southern), very carefully comparing word for word with the English, which is for the most part entirely colorless. Love is fairly translated by 愛, but there is a constant tendency to substitute for it such combinations as 敬愛, 疼愛, 慈愛, 親愛, 愛慕. Hate is well expressed by 恨 or 恨惡, but these are often turned into 怨恨, 忿恨, 忌恨. Grace or favor

is 恩 or 恩典, but is often intensified into 鴻恩, 恩寵, 恩慈, and so of many others. A conspicuous illustration is 兇惡 in the Lord's Prayer. The Chinese language abounds to a remarkable degree in the use of terms to intensify or qualify the leading word. On this account it lends itself very easily and naturally to the tendency referred to. In fact it is often difficult to avoid the error of saying too much. Constant care is required on the part of the translator, lest he yield to the temptation to use a forcible combination that says too much. The Bible needs no toning up nor toning down; it is right as it is, and as far as possible should be so translated.

IV. *Existing translations reveal a distinct disposition to adapt the Bible to the Chinese in the process of translating it.*

Things that are obscure are made plain by paraphrase or substitution. Things that might offend prejudice are modified. Metaphors and personifications not familiar to the Chinese are expanded into comparisons. Phrases and forms of speech growing out of the customs of Biblical times are turned about into what it is supposed the Chinese would now say in like circumstances. Illustrations of these various points could readily be given, but perhaps it is not best to give them. This tendency has abated in recent years, but still exists.* It is wrong in principle, and should be entirely and conscientiously avoided. The Bible does not need any doctoring at the hands of translators. The Chinese church are entitled to have the Bible *just as it is* in a strictly faithful and accurate translation. This they demand of us who translate it for them. They do not want to know what the writers would have said if they had been Chinese, but what they actually did say. This is the manner in which the Chinese who have learned English are now translating Chinese books into their own language, and this is very evidently the spirit of the times. The English Bible, especially the Revised Version, is a monument of careful and accurate translation. Translators into Chinese cannot do better than follow in the same line. I have a number of times heard students when using commentaries, or hearing lectures on various portions of Scripture, express their surprise and dissatisfaction that the Bible had not been more accurately

* Some of this disposition to adopt is, no doubt, due to the fact that the first translations were made largely to introduce Christianity to those who were ignorant of it. The case is different now. The demand of the present time is for a Bible for the Christian church.

translated. I have known Chinese preachers when quoting a text which had a marginal reading, saying that the original says so and so, to remark with strong disapproval: "If the original says so, why not translate it so and be done with it?" On one occasion in our committee, when the question was about giving a metaphor straight, or paraphrasing into a comparison, one of our literary helpers said with vigorous emphasis: "Do you suppose that we Chinese cannot understand and appreciate a metaphor? Our books are full of them and new ones are welcome." If we do not give the Chinese the Bible *as it is*, they will condemn us, and before long will do the work for themselves.

In conclusion, it is worthy of remark that no *one* man can make a satisfactory translation of the Bible. There are limitations to every man's knowledge of truth and of language. Every man's judgment is warped in some particular. Every man's vision is distorted in some of its aspects. This is a lesson we have been learning day by day and are still learning. If any man wishes to find out his limitations in these respects let him join a translating committee.

The Training and Qualifications of the Literary Worker.

BY F. W. BALLER.

IN dealing with this theme it may perhaps be as well to reverse the order of title and speak first of the qualifications "generally necessary" in one who aspires to write Christian literature in Chinese. The formula that the aspirant to literary fame "was born of poor but pious parents," and that he gradually evolved himself into a full-fledged author, may in this instance be dispensed with, or left to be noticed later on. And seeing that "Chinese" covers language of every grade, from the highest style of *Wên-li* to the commonest *patois*, we shall confine ourselves to the subject of writing Christian literature in Mandarin, leaving the higher branches to those more competent to deal with them.

A great deal depends upon whether a man feels that he has a "call" to this work. Without the sense and consciousness of a special vocation no one should take up this service.

If he does, it is very probable that he will leave something undone which he could have done much better, and after covering acres of paper with ink, accomplish nothing. As to how the call is to come to him it is perhaps impossible to say. But some indication of the non-existence of such a call may be found if the man finds it difficult to express himself, has little or no facility in the use of words, and is not able to think clearly. It is the more important to draw attention to this side of the matter, seeing that many books and tracts published by missionaries in Mandarin convey the impression that the writers could have done ever so much better in another line of things. And this naturally suggests the thought that a man who undertakes to write Christian literature should at least have something to say and should so write that something that people will read it when it is written. The question is often asked in the home lands, "Why do people not go to church?" and the answer appears to me to be found in the words, Because there is often so little to go for. Why should a man waste time in listening to weak platitudes that are neither law, the Gospel, philosophy, nor sense? And the question, "Why do not more people read Christian literature?" may perhaps be answered in somewhat similar terms. Books and tracts need to be so written that the reader will feel drawn to read on, will see that there is pith and substance in the matter in hand, and that the writer has a purpose in getting into print.

Then as to style. Stringing so many words together is not necessarily writing. Taste, art, usage of words, order, arrangement, variety, suitability of location, all enter into what is called "style". If, for example, in a translation little or no regard is paid to idiomatic usage or collocation of words, but they are used in a forced sense alien to the genius of Mandarin, the reader will perceive that the author has perpetrated barbarisms and will think of him as a barbarian. The balance of sentences, the rhythm of words, the proper place for certain particles, the right use of connectives, all enter into the formation of a smooth style that will attract, compel, and sustain attention. To this end it is important that as far as possible a writer should be able to write out his own rough copy either in Romanized or in Chinese character; preferably the latter. By this means he introduces the personal element into his writing, and if he feels strongly on the theme about

which he writes, he will make that personal element felt by his readers. To merely give a teacher the general ideas and let him work them up, will mean that every subject, whether grave or gay, tame or full of life, will be reduced to a dead level and will lack that personal ring about it wherein half the power of a writer lies. It may be, of course, that after he has gone over the work with his teacher, a good many changes will be made, but still the individuality will be there, albeit the individual has been dressed up in a Chinese garb. This suggests another most important point, viz., the services of a sympathetic Chinese teacher who can *write* Mandarin; by no means a common thing. Seeing that most missionaries do not come to China till they are between twenty and thirty, it follows as a matter of course that they can never have such a knowledge of the "inwardness" of the Chinese language as they have of the one to which they were born. And yet it may perhaps be some consolation to them to know that it is the same in the case of those Chinese whose early years have been spent in acquiring the English language. I have heard Chinese speak Mandarin in a way to make one's blood curdle. Their speech has simply bristled with awkward idioms, sentences based on foreign models, and misplaced particles and connectives. Many a foreigner could give them points. All of which simply illustrates the obvious truth that a man who is born and grows up in any language spoken among the sons of men, has in the nature of things a grasp of the force and usage of words which can never be the lot of one who is born into a language, so to speak, with a divided tongue. Hence it is of first importance to submit all the productions of one's pen to a teacher in whom one has confidence, and while on the one hand keeping a sharp eye on all proposed changes, on the other hand have a due sense of the fact that one knows nothing about the Chinese language as one ought to know. And by constant working and observation it will be possible to see how the Chinese mind works and to put things from its point of view. This will help to remove a good deal of the abruptness of style noticeable in many of the productions of foreigners. It is not that what is said is bad, but it is put from the wrong end, and so fails to appeal to the reader. The same thing put from a different angle would carry conviction and enlightenment.

I once listened to an address given to a Chinese congregation by a gentleman from home. He was an able man, and had

a mind that was severely logical, prefacing most sentences by some words used in carrying an argument from one step to another, such as "and now", "hence", "consequently" and the like. His subject was the resurrection of our Lord, and he laid down his proposition that such a thing as resurrection was possible. Then he strung out his arguments, and finally brought them to a triumphant conclusion to the great relief of his breathless interpreter. He meant well, but I doubt if six people in the whole congregation had a glimmering of what was aimed at. To them, he was like some of the streams in Central Asia which suddenly disappear in the desert and come up again some distance off, leaving long stretches of barren sand between the point of departure and the point of re-appearance. And I have no doubt that any Chinese pastor of much humbler attainments would have conveyed all that the good man intended to convey, by treating the theme from a more "Chinesey" point of view. The old woman's description of the preacher, "That he took a text and went everywhere preaching the word," may sometimes appear to fit the discursive style of many Chinese preachers and writers, but if they put the matter from the point of view intelligible to their audience they "get there" in the end.

Arising out of this comes the question of writing sympathetically, i.e., so writing as that the reader shall not feel he is reading something that has been written with a pen steeped in gall, but that he is reading something that has been written by one who has been ruled by wisdom, courtesy, and love. A preacher of my acquaintance once in speaking to a company of sailors said: "God can save even a blue jacket." He meant well, but failed to gain the sympathy of his hearers; the same sentiment differently put would probably have enlisted the most hearty assent. And in writing Christian literature there are ways and ways of putting things. By putting things sympathetically is not meant the withholding of any truth that might be unpalatable, but the presentation of it in such measure and in such connections as will be calculated to win those who read. To so write as to eliminate all that is distinctive in the message, under the mistaken notion that prejudice will be disarmed thereby, is to make a fatal mistake and to betray the cause in which our time and strength are enlisted. When the "sympathetic" style of things means tacit acquiescence with error, it is carried to an unwarranted and dangerous extent.

Christian literature should be written with a definite purpose. To so write is one of the best correctives of desultory writing, and usually means that power accompanies the thing written. The man who aims at something usually hits it, while constant practice ensures accuracy and precision. Specialization is one of the marks of the day, and the man who has only a little plot will find that, if he tills it well, it is capable of bringing forth fruit of a good kind. In the midst of all the seething mass of new knowledge—good, bad, and indifferent—now being poured into China, no man, however great his abilities, can expect to keep pace with it all, he must be content to be ignorant of a great deal. But if he gives time and thought and prayer he may so work on one line as to be successful in it and find that his limited knowledge, skilfully applied, will produce excellent results. To attempt all is to fail in all, whereas to focus the attention on that line for which one has some qualifications, is to ensure success.

With regard to the training needed, it is by no means easy to dogmatize. According to a certain conventional theory, writers should produce writers, beginning with those who scrawl, till the line or family blossoms out into a Spencer, a Milton, or a Shakespeare. But facts do not square with the theory; writers do not appear to be produced in a uniformly ascending series after the style of Hebrew genealogies, or we should have "goose who begat quill, who begat stylus, who begat point, who begat scratch, who begat scribble, who begat scribe, who begat author." Not infrequently men who have had little acquaintance with the schools spring up and produce masterpieces. Men like Burns, Bunyan, and others write books that become permanent literature. Many have done good work in literary lines in China who, naturally speaking, had little or no training, but who have the grit and the thoughts that breathe and words that burn born in them. But leaving such men out for the time being, and speaking generally, we should say that the best training for one who intends to do anything in Mandarin is a good deal of itinerant work during the years of his novitiate. And this not to the exclusion of book work and hard study, but side by side with it. By moving about among the people and coming into contact with all sorts and conditions of men, he acquires a command of language, a breadth of view, and a varied vocabulary that will be of incalculable service to him when later on other duties keep him more at

home. If he is a wise man, he will preach, converse, and teach as much as he possibly can, and will also keep a note book in which he will carefully jot down anything and everything that may seem worth noting. I know one or two men who are doing most excellent service in the preparation of Christian literature whose early years were thus spent. To-day they are perfect store-houses of information about things Chinese, and their work is rich and useful in consequence. The man who mews himself in his study from the start, and confines himself to books alone, will also have a certain kind of preparation, but will not have the right sort of preparation for writing good Mandarin. Men have lived in China who have been good scholars, but who could scarcely carry on a conversation in decent 官話. One good man whom I knew and who had quite a reputation as a Chinese scholar, used to interlard his Chinese with such words as "but", "also", "nevertheless", "although", etc., to help out his stammering speech.

After all, the way to learn to write is to write. There is no training like practice. To write freely and fully, and to have the production ruthlessly criticised and scored and made to bleed at every pore, is to ensure some measure of proficiency, and what is more important still, is to ensure a spirit of humility which will make what is written later on of more value. All the rules in the world will not teach a man to swim. He must prove the fallacy so religiously laid down in books on the subject that "all that is needed is confidence". The man who writes merely by rule, and who has to con over some rule of grammar every time he writes a sentence, will not be noted for style, while at the same time a knowledge of grammar may be of great value to the man who can turn off full and flowing periods. Wide and continuous reading is also of the utmost importance. It maintains and extends the vocabulary, inspires the mind with new thoughts, and keeps it from stagnation, and also helps to an understanding of the times and their requirements. Further, it enables one to write suggestively. Thoughts are seeds and will infallibly fructify in the mind, and the wise writer will so write as to suggest much to his readers.

We may note in conclusion that there is a great need for Christian works in good vigorous Mandarin, not the highfalutin kind, but strong, simple, intelligible language such as is used and understood by all classes. The Chinese themselves

are coming to see that if they wish to move men of every grade they must use the common speech and let a good deal of pedantic composition go by the board. Two years ago when there was considerable tension between the Peking syndicate and the Chinese authorities as to the right to mine in Shansi, the students in the capital—Tai-yuan-fu—took up the matter. They published a small paper written in the homeliest language and scattered broadcast posters and tracts in which they explained the situation from their point of view in the most vigorous style. The result was that everybody that could read at all read these pronouncements and the province was aroused from end to end. Again, the Governor of Wuchang some time ago when he wanted people to send their children to the schools established for the benefit of those that could only attend half a day, set forth the advantages of the scheme in the simplest possible language, using terms in vogue among hawkers, coolies, and men of the labouring class. Why should not the advantages of the Christian redemption be set forth in like manner? Why should we make ourselves unintelligible save to the elect few who know *Wên-li*? As of old the common people heard our Lord gladly because He used the ordinary language current among them, so now the same class will hear and read if we give them anything worth hearing or reading. Personally, I generally take a note-book when I go to hear a Chinese preacher preach, but leave it at home when I go to hear my foreign brethren. There is a 味 *wei* about the one that is generally absent from the other. Let us so write that there will be this same quality about our books and tracts, and we shall find that the demand for them will grow, and the results be more worthy of our great theme,

Present Duty in China

BY J. C. GIBSON, M.A., D.D.

ONE feels tempted to say that the principal duty of a missionary in China at present is to "keep his head."

The times are so new, and so many things of new and intense interest are passing before our eyes, that we are apt to be bewildered by this complexity of fresh interests.

Formerly things moved slowly, and we felt that if we took time to examine and reflect before taking action—even if we

occasionally delayed to see how things would shape themselves in the near future—no vital interest would seriously suffer by the delay. Now it is as if we were beginning to shoot the rapids with a swirling current behind us and rocks on every hand. Quickness of perception and instant decision offer the only hope of escaping disaster. From moment to moment brain must respond to eye and hand must follow brain if we would hope to shoot the passage in safety and float in the larger and more peaceful waters beyond.

It is right and necessary that we should watch keenly for every new opportunity offered to us in these stirring times. But this makes it the more necessary to offer the caution hinted at above. There is a real danger lest we be drawn away from persistently following up the old work which has filled so large a place and borne so much fruit in the years gone by. It has been slowly developed, and workers have gathered experience in it. Men and women have been gathered in by it and churches planted by it. Quiet and direct evangelism in village and street-chapel preaching, and pastoral work in town and country, have done much and are ready to do more than they have ever done for this people. They should now be pushed with the gathered momentum of well-trying confidence in them and with the enthusiasm and growing skill of years of practice. They have served us well in the day of small things, and they are ready to serve us better in these more spacious days,—well balanced, well polished, well tested tools, fitted to the hand of every one who receives grace to be a master workman in the highest degrees of his craft.

I. DUTY AS REGARDS OLD FORMS OF WORK.

1. Direct evangelistic work has long been in danger of being pushed aside by the growing demands of pastoral and theological work, and is now still further in danger of being pushed to the wall by educational and literary work. It would be a wise and fruitful policy if every mission would make it a settled point of practice to set apart at least one man at every considerable mission centre to give himself wholly to the work of an evangelist. I am far from thinking that this is work that every man can do, and farther still from thinking that it may be handed over to the less educated or less gifted of the mission staff. Many seem to think that such men, while unfitted for school or college or pastoral work, will do very well as

“evangelists”. It would be deplorable and shameful if the church should ever permit itself to think of evangelism as the dumping ground of the less efficient. That is not the policy which I am suggesting. On the contrary, let us urge that every mission either appoint for each centre a new man, or, perhaps better, choose from among the best it already possesses, a man gifted by nature with a large humanity, by training with a large and living theology, and by grace with an intense spirituality, to be the evangelist of his mission. Tell him that he is to be free from keeping general accounts and every book-keeper’s entanglements; to have no ties to pastoral duty beyond preaching in the churches when his other work permits; to have no responsibilities in schools and colleges and to absent himself habitually from mission councils. Tell him that drains will be dug and houses built without his assistance and that his brethren will sacrifice their own aspirations, and so share among themselves the Gibeonite tasks of the mission as to enable him to say of evangelism: “This one thing I do.” Then let him do it:—but how, is another story.

I put evangelism first for two reasons: (1.) Because there is a science and an art of evangelism, neither of which has ever, I think, been adequately studied or developed on the mission field. (2.) Because, while we all look upon it with the utmost good will, there is in every mission a steady tide of circumstances which sets strongly against it. The growth of congregations, the multiplication of schools, the increase of administrative work, and the inevitable concentration of all departments at principal mission centres, tend irresistibly to the restriction of the more directly evangelistic work. This was strongly urged by the late Bishop Hoare, especially on his last visit home, and he laid down his life in resisting this tendency by his own efforts in evangelistic preaching.

There is a real danger that the new conditions of the present time may increase the evil unless we correct it by some such means as the creation of a distinct evangelistic force. If that is done, the conditions will turn out to the furtherance of the Gospel by a large increase of evangelistic opportunity.

2. Confining attention still to the demands of the old forms of work under the new conditions, it appears to me that the second duty, as urgent as the first, is to give everywhere increased attention to the organization and development of the Chinese church. This is urgent, because, as was pointed out

at the Centenary Conference, the opportunity for discharging this duty may, if we neglect it, soon be taken out of our hands. The Chinese church has grown to considerable dimensions. It is happily beginning to feel its strength, and becoming conscious of its responsibilities. Its best Chinese leaders are still conscious also of their limitations. They are aware, and the new time is teaching them, that they are not yet fully equipped by learning and experience for their great task. But there are others, touched by the spirit of the hour, unaware how great the task is, and only too eager to take the burden upon them. The time for the transference has hardly come, but the time for preparing for it has fully arrived. In this regard our duty is two-fold: (1.) To carry our theological education and our practical training of ministers and other leaders to a higher level. (2.) To push on the organization of the church, so that it may be a compact and efficient instrument, ready to respond to the touch of its future leaders and trained by practice in carrying on its own spiritual work.

If missionaries throw themselves sympathetically into these two duties, making it plain that they have no desire to lord it over God's heritage, but are seeking to minister to His people and to hand over as fully as possible the fruits of their own training and experience to the Chinese church and its leaders, they will meet with a grateful response. There is still time, but there is none to lose, to prepare in ways like these for the coming transference of authority. When it comes we shall not feel that the fruit of years of labour is being ungratefully snatched from our unwilling hands. We shall hail the transfer as the fruitage and crown of the ministry of ourselves and our predecessors. We shall no longer be masters in an infant school, but comrades and allies of a gallant host which we have recruited, drilled, equipped, and launched on a glorious career, the Ever-victorious army of China and of Christ.

These are, I think, the main lines of urgent duty in following up our old work in view of the demands of the new time. New demands should not lead us to fancy that each of them is a call to abandon old and well-tried methods. It is rather a call to extend and perfect them, so as to meet more adequately the larger scope of our new opportunities. And that is why it may be said that for the present a missionary's first duty is to "keep his head" and to hold in the main a steady course with increased energy on the old lines,

II. DUTY AS REGARDS NEW OCCASIONS.

1. But what of new occasions and new forms of work? The new education calls for every effort to elevate and make more efficient our church schools, both primary and secondary. But we ought at the same time to show ourselves friendly and sympathetic towards the new government and other public schools and colleges. Students, teachers, and managers will often appreciate friendly calls and will welcome intercourse with scholarly foreigners, who, as they well know, are better versed in the subjects of the new learning than the class of teachers whom they can at present command. Especially we should show that we respect their efforts, while we recognise their difficulties and avoid the assumption of an unsympathetic and critical attitude. There will be requests made for the help of Christian workers in teaching in such schools, and these will call for very careful handling. They will in some cases be backed by offers of pay much more liberal than the church can as yet give to its own staff, and it is very undesirable that we should seem, on account of any selfish interest, to grudge their earning such higher pay. We shall sometimes be embarrassed too by the plausible plea that the holder of such an appointment gains a special position of influence, with access to fresh circles not easily reached otherwise. We shall also feel that when the church is appealed to for help of this kind to those outside, it is a pity to give a grudging response. On the other hand, the church should be able fully to employ all her servants in her own work. Especially to younger workers it may fairly be pointed out that in such outside posts men are exposed to new temptations, and the spirit of loyalty to the church and its special service should be encouraged and appealed to in every possible way.

2. Another field of missionary duty in present circumstances is the preparation of a Christian literature of the widest scope. The church and people of China already owe a debt of gratitude to the men so differently gifted, yet so like-minded and laborious as those who have made the greatest contributions to the literature which we already possess. Let us show them our gratitude and help them with our prayers and our good will. The gratitude of the Chinese Christians and of multitudes of others they already enjoy, and they will have it in larger measure as intelligence within and without the church grows,

and their work is more and more widely appreciated at its true value. No one can read without emotion and sympathy the appeals which Dr. Richard so often addresses to us that we should come to the help of himself and his colleagues of the Christian Literature Society. There must be some among us to whom these appeals will come as the voice of the Lord calling them to this special service. When they so come to any man, let him give up all—even other much loved forms of Christian service if necessary—and follow. But here too a word of caution is needful. Let the man make sure of his calling. It is not given to every man to become a Richard at his pleasure. Even if the mental gifts are granted, it is to be remembered that behind the unique influence of such a man lie the weeks and months of famine relief and the years of exceptional labour and experience. On these things his influence has been built up, and they give pith and moment to his books. Let a man first live the life, and so gain the volume and pressure of soul. Then, if it is laid upon him to write a book, or even many books, let him do so, and his readers will feel the impact of a spiritual dynamic and know that God has, through the writer, spoken to their souls. But let none of us without this high calling presume to add piles of printed and stitched paper to the cumbered shelves of Book and Tract Societies. Perhaps, if one may say it without offence, the book we most need at present is an "Index," if not "Expurgatorius" at least, let us say, "Delectorius", which would end the bewilderment with which we look over the catalogues of existing Christian literature in Chinese. The task would be a delicate and invidious one, but if any one has the courage and the skill to draw up with relentless impartiality a list, under convenient headings, of the few best existing books in Chinese in all departments of Christian literature, he will confer an inestimable boon upon all working missionaries. If to each be added a brief characterization, tersely indicating its substance and style, after the manner of the admirably worded list of the books published at Sicawei, an immense saving of time and money might be achieved. But on the whole it is not the duty of every man to write a book, and it is the duty of few men to write many books.

The books most wanted at present fall into three great classes: (1.) There is the constant need of books for the general public, which should be well written (in Wên-li, with,

in many cases, Mandarin editions also) and attractive, giving a general view, correct so far as it goes, but not pretending to completeness, of some one of the many departments of modern knowledge. (2.) School and college text-books are still wanted, though, in view of the enormous numbers published in recent years, it may seem needless to speak of these. For primary schools we are now perhaps fairly well provided. But for more advanced teaching there is still need of better text-books, thoroughly accurate and fairly complete, for the use of students in different stages. These need not aim so much at attractiveness of style, but should be compact and suggestive, so as to afford a basis for exposition and lecturing in schools and colleges. In this department there is a most urgent need of a consistent series of theological handbooks which would regulate and enrich our courses of theological education. (3.) The third class should be designed for the private reading of Christian people, young and old, and needs to be enriched especially in the two sections of books of devotion and books of Christian biography. In this last section an effort should be made in all mission churches to gather, lest they be forgotten, records of notable local Christians, both for thankful remembrance and for stimulus and encouragement to others. Lives of Western saints are good, and we need more of them, but Chinese lives will more nearly touch the Chinese heart and will lend themselves more readily to imitation.

3. Besides these special efforts the present crisis calls on every missionary to hold himself open to the freest intercourse with Chinese society around him. In theory we all do this, but it is not always easy to reduce it to practice. Chinese who are not Christians are apt to think that, not being "converts," they cannot hope to win our favour and have nothing in common with us. Many, too, have social reasons or prejudices which make them afraid to become too closely identified with us. But at present, in regard to education and many social reforms, we so really share their aspirations that it is well to let this be felt. It is now, as never before, within our power to be of real service to them in matters in which they are already interested, and we may thus have many opportunities of removing from their minds the feeling of alienation which we have so long regretted. Let it never be felt that in this time of urgency we are found, after all our professions of friendliness, either heartless or inefficient, when our help would be most welcome.

Some of our brethren, with timely foresight, are well provided for present needs with reading rooms, museums, and lecture halls. The rest of us must do the best we can with such means as we have or can now provide.

To sum up all in a few words: Patience, steadfastness, inventiveness, and love,—these are our duties, and who is sufficient for these things?

The Lambeth Conference

From the Missionary Point of View

BY BISHOP W. W. CASSELS

THE Lambeth Conference has just drawn to a close. After special services on Saturday, 4th July, at Canterbury Cathedral and on Sunday, 5th, at Westminster Abbey, the Conference assembled on Monday, 6th, at Lambeth Palace, under the presidency of the Archbishop of Canterbury.

Each morning prayers were said in the chapel at 10.30 a.m., and the Bishops, 241 in number, assembled for work in the great library at 11 o'clock. There was a brief interval for luncheon at 1.30, and then the discussions were continued until 5 or 5.30 p.m., when Mrs. Davidson, who was unwearied in her hospitality, awaited the members in the garden with welcome cup of tea. Not infrequently small supplementary gatherings of one kind or another kept a number of Bishops at work till a later hour, and all through the day and every day the Archbishops' toils were most incessant.

After a session of six full days the Conference broke up into eleven committees, which worked on daily for a fortnight preparing reports and resolutions for presentation to the whole body.

During this period there was also a delightful devotional day spent at Fulham Palace in quiet and retirement. Four addresses were given by the Bishop of Calcutta, and most of the day was spent in prayer in the church.

The Conference met again on July 27th and remained in session until August 5th.

The final service took place at St. Paul's Cathedral and was a most solemn and touching occasion.

The Archbishop of Canterbury seemed greatly moved as he pronounced the final benediction. "My brothers", he said, "we shall not all meet thus again, and now unto God's gracious mercy and protection we commend you", and so on.

This was the fifth of these gatherings. The first was held in 1867 under the presidency of Archbishop Longley, a man eminent for piety and sweetness of character, but not without the courage which was necessary to launch an institution of this kind; on this occasion only 76 of the Bishops accepted the invitation to be present.

The second met in 1878, and had the advantage of being under the leadership of Archbishop Tait, a man of great intellectual force, of strength of will, of statesmanship, and of unfailing courtesy. Exactly 100 Bishops were present on this occasion.

The third Lambeth Conference assembled in 1888. It was an assembly that appealed strongly to the historic sense of Archbishop Benson, who was now Primate, and he welcomed the Bishops, to the number of 150, in the opening service at Canterbury, with his unfailing dignity and sympathy.

The fourth meeting was held in 1897; that year being chosen owing to its being the thirteenth centenary of the landing of St. Augustine in England and the year of the Diamond Jubilee of Queen Victoria, which would naturally bring many Bishops to England.

Archbishop Temple, who had only recently succeeded to the Primacy, but who had many qualities which fitted him for the presidency of so great an assembly, was in the chair.

It was in the Conference of 1898 that missionary subjects for the first time took a prominent place. The Report of the Committee appointed to consider this matter, which then, as again this year, was presided over by the Bishop of St. Albans, extended to sixteen pages, and is still worthy of study. It takes a comprehensive survey of the mission field; laying stress on the duty of the church towards Mohammedans and devoting a large section to the development of native churches under the different conditions prevailing in various countries.

Fourteen of the resolutions adopted by the Conference refer to missionary work.

This year the outstanding question was that of reunion, as the Encyclical Letter says:—"There was no question that was of more general or of more vivid interest. A committee of over

fifty Bishops sat daily for a fortnight, and indeed continued its sessions after the Conference itself had reunited, considering this matter in all its bearings. The committee broke up into six groups to investigate different parts of the subject. These groups interviewed a number of leading men of various other bodies in order to learn their views as to the possibility of reunion and reported each day to the General Committee, and their efforts will undoubtedly lead to larger results than appear from the published resolutions.

But the missionary question was by no means lost sight of, and this is the subject which we have to deal with in this present article.

The Encyclical Letter points out that the key-note of the Conference was the thought of the church as ordained by God for the service of men. This spirit of service, it says, is now awake. It finds its outcome in other directions, but it is seen most clearly in the striking revival of missionary enterprise and zeal. And the Encyclical Letter gives as illustrations of this the recent multiplication of missionary organizations : such new ventures as are evidenced by medical missions, the increasing number of those who offer themselves for missionary work, the changed attitude and tone of society, and the recent advance of movements such as the Student Volunteer Missionary Union.

When the Encyclical Letter goes on to deal more directly with the subject of foreign missions it lays down that foreign missions must always hold the foremost place among the questions which the Lambeth Conference is called to consider. And after referring to the missionary problems which had been vividly brought before the Pan-Anglican Congress, it goes on to refer to the report of the large committee of Bishops which had been bringing to bear upon these problems the varied experience which is furnished from many lands, and the letter refers specially to two matters :—

(1.) The splendid hope of the enrichment of the Christian heritage from the ample and varied contributions of the special powers and characteristics belonging to the several nations of mankind.

(2.) The deeper realisations of the imperative need that to the support of foreign missions we should offer our very best, and it goes on : " we need, we call for, men and women aflame with high enthusiasm for Christ, endowed with capacity, knowledge and strength and trained with eager and thoughtful care to discharge aright the noblest of all " human responsibilities."

There are many other incidental references in the Encyclical Letter to the work of foreign missions. In one place there is an appeal to parents to whom God has given sons of special ability, to strive and to pray that these sons may contribute to the great work (largely missionary) of dealing with ancient religions or modern problems.

In another passage there is an entreaty to "our brethren dwelling among non-Christian people to bear faithful witness to our Master, whose representatives these people will hold us to be". And yet again, when dwelling upon the subject of reunion, there is a paragraph which shows "the imperative necessity for effective and visible co-operation amongst the workers labouring to win the nations to Christ" and "the waste of force" when the opposite is the case.

Resolutions were also passed on such subjects as: "The Opium Evil in China" and the "Liquor Traffic in Western Africa."

But it is when we turn to the Report of the Committee on Foreign Missions, alluded to above, that we have the most detailed and definite references to this subject. The report, with its appendices, extends to over fifteen pages. It begins with acknowledging with deep thankfulness the blessing which has been given to the missionary work of the church and appeals for unceasing prayer and unremitting effort that "the church may yet more fully realise her vocation to proclaim to all mankind the Gospel of our Lord and Saviour Jesus Christ".

And it goes on to point out that though the problems of the mission field are to-day not different from those which were before the church at the last Lambeth Conference, their urgency has been largely increased, and this by three facts:—

(1.) The rapid progress of Christianity in Africa and Asia, so that the difficulties of the church arise not from her failures but from her successes.

(2.) The rapid growth of racial and national feeling.

(3.) The aggressive propaganda of Islam, which is struggling for the possession of Equatorial Africa.

On the subject of baptism the report states that the committee held to the view expressed in 1838 against the baptism of polygamists, and generally it gives a warning against the hasty admission to the church by baptism, especially where mass movements are influencing large numbers of people.

With regard to forms of public worship, it advocates that they should be made more intelligible to uneducated congregations, as well as better suited to diverse needs of various races.

Amongst the suggestions with regard to marriage is an important one to the effect that, with certain provisos, there was no reason why national and local churches should not adopt native forms of marriage and consecrate them to Christian use.

Those provisos are to secure :—

I. That the marriage should be understood to be lifelong and exclusive.

II. That it should be free from all heathen and idolatrous taint.

III. That proper provision should be made for registration and for the observance of any legal formalities.

There is also a weighty word against denationalisation, and it is suggested that we should encourage the people to do things in their own way, even though it may not be ideally the best way. With regard to self-government it is urged that it is far better that mistakes should be made, bringing with them lessons of experience rather than that the native Christians should stagnate in a position of perpetual dependency.

It is perhaps, however, the subject of the correlation and co-operation between missionary agencies of the Anglican communion and those of other bodies, which will be looked for with most interest in China at the present time. It may be well, then, to quote at length the exact words of the Committee on this part of the subject :—

“The committee regret that they must leave entirely alone the question of relationship between Missions of the Anglican Communion and those of the Roman Catholic Church. But as between Missions of the Anglican Communion and those of various non-episcopal Christian communities the committee desire to offer some suggestions of a tentative character.

“There may surely be placed in the forefront of such suggestions a grateful recognition of the real unity, despite all divisions, of the Christian society in the face of all other (non-Christian) religions. All Christians baptized with water in accordance with Christ's command in the name of the Father, the Son, and the Holy Ghost, are baptized into the one Church of Christ. Conferences on methods of work have, as the committee gratefully acknowledge, drawn together men and women of different bodies who are striving to evangelise the world, and have shown how much they have in

common and how much they can learn from each other. Co-operation in education and in moral movements, such as temperance and social purity, and above all in the translation of the Scriptures as the common standard of the Christian faith, to which all Christians appeal, and in much Christian literature, has been a further bond of union, and when all these uniting forces are reckoned up they form a link not easily to be broken.

"Yet a frank recognition of denominational differences in matters of importance is no less necessary for a permanent understanding, and the committee feel the necessity of recognising and guarding the right of Christians of any and every name to the ministrations of their several churches and the consequential right of a clergyman or minister of any Christian body to follow up and minister to his own people, wherever they may be found, without the suspicion of a breach of Christian charity.

"Subject, however, to these rights, the committee desire to make the following suggestions:—

(1.) That it is much to be desired that there should be an understanding between Christian bodies engaged in evangelising the non-Christian world.

(a) That missionaries shall not without very strong reasons, except in large cities, began new operations in a field already effectively occupied.

(b) That they shall not seek to attach to their own body those who are already Christians of other denominations, while at the same time they are fully justified in receiving to their own body, after due inquiry and communication with the proper authorities, members of other bodies who of *their own accord* seek such admission.

(2.) That there should be some agreement to prevent the possibility of persons disaffected on grounds of discipline from being transferred from one body to another.

"The committee note with pleasure the strong desire evidenced in various parts of the mission field for a deeper union between Christian men and women, divided on matters of moment, but united by a yet stronger bond in their love of God in Jesus Christ our Lord, and they cannot but believe that the foreign mission field is likely to react upon the church at home by teaching a truer proportion, widening the outlook and strengthening the spiritual vision. Compromise of principle is no path to concord, but essentials and non-essentials are not always wisely discriminated, and the committee believe that, though the present generation may not see the issue, the aspirations after a deeper unity will not be in vain, and that, as in the West a time of disintegration is being followed by a time of consolidation, so in the East Christianity may take root without the perpetuation from generation to generation of the divisions of the West."

In the last paragraph the committee originally stated that they "noted with pleasure the strong desire evidenced at the Shanghai Conference of 1907 for a deeper union, etc.," but

it was thought better to leave the reference more general, as the same desire had been manifested also at other conferences.

This report, in accordance with the usual custom, was only *received* by the Conference. But six resolutions embodying most of its principles were *adopted* by the Conference as a whole; one of these "specially commends to the consideration of the church the suggestions on co-operation" which we have just quoted at length, and will, doubtless, be heartily approved of in China.

IN MEMORIAM.—Rev. R. Lechler.

BY C. R. HAGER, M.D., D.D.

"HOW are the mighty fallen," not mighty on the martial field of battle, not mighty in national life or state, but great in the devotion to His Master's last command, was the Rev. Rudolf Lechler, who was called up higher on the 29th of March, 1908, in Kornwestheim, Württemberg, Germany, where he had spent his declining years after completing 52 years of missionary work in China in connection with the Basel Mission. The missionary veterans belonging to the first generation are one by one passing away, but we thank God the aroma of their lives still remains not only in the noble and self-denying example set, but also in the work accomplished that will be the perpetual memorial. Mr. Lechler belonged to this class, and well did he serve the great missionary cause in China. His own Mission may well be proud of his achievements, while those who had the honor of knowing him will never forget the many good qualities of his heart, mind and spirit. He was a Christian man whose like is seldom seen. His gentleness, his kindness of spirit and his forbearing love won the most obdurate in heart, and in some instances, at least, he became the ideal missionary of many younger men. His untiring devotion to his work, his singleness of purpose and his willingness and readiness to serve his Lord in any capacity marked him as a man among men. His own work was not neglected, but what he did for his co-laborers, he did for the humblest Chinese, and it is not surprising that the missionary body of Hongkong and Canton should present to him the following testimonial after he had been in China forty years: "For the generous hospitality and friendly sympathy shown by yourself and Mrs. Lechler to missionaries and others and for your services among the foreign population of Hongkong we thank you, and for the Christian spirit and devotion manifested by you to all classes and conditions of men, we would implore the divine blessing upon you."

This testimonial was signed by such men as Chalmers, Burdon, Graves, Kerr, Faber, Eitel, Granville Sharpe, H. W. Davis, D. R. Crawford, Noyes, Zimmons, Pearce, Henry, Bone, J. Dyer Ball, Hager, Wisner, and others, which clearly shows how he was esteem-

ed by those who knew him best. But his greatest service was that of founding, establishing, and directing the Basel Mission for forty years in such a way as to give it a leading place among all the missions of South China in point of numbers and efficiency. Some of us would have been glad if his beneficent leadership had been continued longer and that the committee at home would have permitted him to remain in Hongkong the last eleven years of his missionary life in China. To die upon the battle field where he had wrought so nobly and well would seem to us, as it even did to him, to have been a fit ending of a life that was so fruitful and full of good works. What an inspiration Mr. Lechler's life would have been to the young missionaries, as his old grey hairs and kindly sympathy would have been a benediction to the Chinese.

But let us review in brief his busy and earnest life. He was born on the 26th of July, 1824, in Hundersingen, Württemberg, Germany, the third child of his parents. His father was also a minister in divine things. When he reached his 14th year he with others received confirmation, and for four years thereafter he was apprenticed to a merchant, expecting to enter upon a successful business career, but while laid very low with a severe sickness it was made plain to him that God wanted him to become a missionary. It was the voice of his Lord, and so, after regaining his health, we find him in the year 1844, the same year that Dr. Happer came to China, a student at the Basel Missionary Training School at Basel, Switzerland, where he continued his studies for two years when he with Rev. Mr. Hamberg was sent to China to open mission work in this Empire. Previous to this Dr. Gützlaff had aroused the Christian people of Germany by his stirring eloquence and missionary enthusiasm. He held the German audiences spell-bound by his tale of how he had sent some 400 colporteurs into the interior to distribute and preach the Word of God. It was a stirring and thrilling story most eloquently told, in which, however, there was more fancy than fact, and Mr. Lechler and his colleague, who had come to China, soon found that "it is not all gold that glisters" even on mission fields, and many were the sad disappointments when they found how false and deceptive these unconverted native assistants were. Again they found that China was really not open and they could not go and live anywhere; indeed Mr. Lechler was often compelled to flee for his life, and the same was true of his colleague. Dr. Gützlaff had given the field near Swatow to Mr. Lechler, while his colleague received the San-on field among the Hakkas. For the first five years of Mr. Lechler's missionary life he was like Jacob, a missionary wanderer. Finally in 1852 he was obliged to give up his work among the Hoklos in the eastern part of the Canton province, but not without having baptized a number of persons. From this on we find him learning Hakka after he had mastered the Hoklo dialect, but his was a nature not to be baffled by any difficulty, and so he entered into this new field of work with the same enthusiasm as at first, though after his colleague's death in 1854 he was left to carry it on alone. Some time before this a young lady from Norway came to China to be his help-meet, but she only lived a few weeks after their marriage, and he was

left alone once more. Thus one trial after another came upon him, but he bore them all in the strength of God, and with every fresh strain of his own soul he was the better able to impart comfort to others. Then followed the war of 1856. When he no longer could go into the interior on account of the animosity of the Chinese, we find him the same busy man engaged in hospital and school work, helping St. Paul's College as well as Dr. Hirsch in his medical work. After twelve years of strenuous labors he took his first furlough home. Each of his three other remaining periods of service in China were eleven or twelve years in length, and when he returned the last time to China with his wife, who had been his faithful companion since 1861, he said to the Home Committee: "You must get another superintendent and let me live my last years as I did my first years among the Chinese," and so he went to an inland station, where he toiled as faithfully as when he stood at the head of his Mission. Such humility, such simplicity of character, such devotion to duty, such willingness to serve where he might have ruled, is not this the height of Christ-like devotion? It is no wonder that the King of Württemberg decorated him in view of all he had done. In the spring of 1899 he bade farewell to China. In the home land many a sick and bed-ridden saint was cheered by his visits and ever and anon his voice was heard pleading for China, where his heart remained. And now he has gone on before to hear the welcome applaudit of his Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Rev. C. W. Mateer, D.D.—An Appreciation

BY REV. F. W. BALLER

ON the afternoon of October 4th the remains of this venerable missionary were laid to rest (amid many expressions of regret and sorrow) in the beautiful cemetery on Temple Hill, Chefoo. It seemed specially appropriate that he should lie there, as Chefoo was the scene of some of his earliest missionary experiences, while Eastern Shantung was the sphere of most of his missionary service. When, more than forty years ago, he landed in Chefoo he was, in common with his colleagues, an object of contempt and loathing, but he has passed to his rest and his reward mourned by thousands of the Chinese who have been helped and blessed by his life and labours. And it may not be amiss briefly to indicate some of those things which have helped to bring about such a result.

He was endued with uncommon gifts. Mentally he moved on a high plane, and his attainments were varied and comprehensive. He would have taken a high place among scientists had he followed out his natural bent in scientific lines. Electricity, magnetism, astronomy, and the various applications of the mechanical arts were all included in his studies, and his knowledge of them was not superficial. In the college he founded in T'engchow he had a well-appointed observatory and a workshop fitted with almost all

REV. F. W. BALLER.

REV. C. GOODRICH, D.D.

REV. C. W. MATHER, D.D.

REV. SPENCER LEWIS.



鮑康甯

劉大成

富善

張洗心

狄孝文

王元德

龐依士

李泰著

COMPANY OF REVISERS OF THE MANDARIN NEW TESTAMENT.

that was needed to turn out a locomotive; after the college was moved to Weilsien, he utilised the resources of the workshop to furnish light, heat and water to the new buildings. He was a profound mathematician; and his books on arithmetic and algebra are used all over the land. He was also a born teacher, and from the beginning of his missionary course devoted this gift to the cause of Christian education.

In the initial stages of his work in Shantung he gave a good deal of time to itinerant evangelism. He could rough it with the best, as he was a man of splendid constitution, of simple tastes, and not burdened with that fussiness about small things which so often shows itself in a fastidiousness which is fatal to success in this special line of work. He preached, sold books, and did the work of an evangelist till the development of local work kept him more closely to one centre. And there can be little doubt that these early years of evangelistic work largely coloured his after labours in the schoolroom and college. And it certainly helped to give him that wide acquaintance with colloquial Chinese which shows itself in his "Mandarin Lessons", and which has been of such value in the later stages of his work. One wonders whether the present generation of missionaries will do as much evangelistic work as the generation of which Dr. Mateer may be taken as a representative. Certain it is that many of those who have attained to the front rank as missionaries, gave a good deal of time and strength in their early days to travel and preaching.

As a preacher to the Chinese, Dr. Mateer took a high place. He was thorough and painstaking in all his preparation, and while he was not what would be termed eloquent, he put a good deal into his sermons. Those of us who heard him in English were impressed by his accuracy of thought and his choice of language. And it was so in Chinese. In a talk on "Preaching to the Chinese" which he gave last year in Chefoo, he laid great emphasis on the need of preparation, both of matter and vocabulary. He had small patience with the style of thing which contents itself with mere platitudes year after year, and would often remark on the paucity of language shown in the case of many who had been some years in the work. His own sermons were logical, direct, a unit in thought, and enriched with a copious vocabulary and suitable illustrations. His points were usually put from the Chinese side, so that the foreign air that so often pervades sermons delivered by foreigners was conspicuous by its absence. He realized the truth of the Gospel in a very real way. He believed it with all the intensity of his strong, sincere nature, he lived on its truths, and was prepared to live and to die for its propagation and maintenance. The language of his heart was the language of Watts:

"Should all the forms that men devise
Assail my soul with treacherous art;
I'll call them vanity and lies,
And bind the Gospel to my heart."

This tenderness of spirit alluded to above was not always discerned by casual observers, as the Dr. did not wear his heart on his coat-sleeve. But it showed itself in a consideration and liberality which was far-reaching.

Young men and young women have been helped in their education by him, and many good causes will be the poorer now that he has gone. He was a faithful steward of the manifold grace of God.

His love for the Chinese was deep and true. It was not weakened by cheap sentiment, but showed itself in carefully-planned schemes for their benefit. He helped them in a wise way. For instance, a few years ago I understand he made a present of a set of Commentaries on the Scriptures to all the preachers in the Weihien district. Need it be said that he was loved and respected by them? His old students bore the expenses of the removal from the hospital to the steamer that conveyed his remains to Chefoo and carried him themselves through the streets of Tsingtao. Other of his students bore his coffin from the jetty to Temple Hill at Chefoo, and were also bearers from the Chinese church to the grave side.

Much might be said of his work on the Committee for the Revision of the Mandarin Bible, but that will be dealt with by an older colleague. I should only like to say that this work absorbed him. He put his best into it and laboured most strenuously to find fitting word and phrase in which to express the inspired oracle. His last regret was that he would not be spared to complete his work on the Psalms. The Revised New Testament is stamped with the impress of his personality and painstaking work, and though he has passed away on the threshold of Old Testament Revision, his influence will live in it also.

He has left behind him an example of strenuous toil that it would be difficult to parallel. Of iron constitution he was able naturally to do an amount of work that would have killed most men; but, that aside, his devotion to the cause of Christ was beyond all praise. His recreation consisted in change of occupation, and he made all tend to the one end. He lived past the allotted span of threescore and ten, being nearly seventy-three years old when he died. Of this number more than forty were spent in active service with but little cessation. And in passing it is worthy of note how many of his generation lived to a good old age, or are still enjoying life. Burdon, Edkins, Muirhead, Hudson Taylor, and others come to one's memory, while of the living, one thinks of John, Corbett, Moule, Sheffield, and others who are still flourishing and bringing forth fruit. All of which seems to point to the conclusion that the strenuous life is the long life, that the man who steadily pursues an aim is the man who, shall we say, lives himself past a great many things that an easy-going individual naturally succumbs to. The one who periodically enters into rest not uncommonly rests before his time.

In conclusion may I suggest that the lessons of such a life could be made a great blessing to many young men in the various educational institutions in connection with missionary work throughout the Empire? In these days when so many who receive an education in Christian centres devote it largely to the promotion of selfish interests, would not the example of Dr. Mateer, who devoted his gifts and knowledge to the cause of God, help to put before them a high ideal?

Many a young man might, in view of such an example, be willing, like Moses, to esteem the reproach of Christ greater riches than the treasures of Egypt. None felt more keenly than our departed friend the defection among professing Christian students to mere worldly interests, and nothing would have given him greater pleasure than to feel that his life and example had led any to follow Christ more closely.

Correspondence.

ON TOBACCO SMOKING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Ought we to tolerate or encourage tobacco smoking in our churches?

It is a delicate subject I touch upon and yet I venture on it nevertheless.

My heart feels very sad when I notice that in some parts Christians who years ago neither touched pipe nor cigarette, now have taken to smoking. To my mind it is an unmistakable sign of decline in their spiritual life. During my some twenty years of missionary experience I have noticed that a Chinese brother or sister (even the women smoke!) as soon as they have become Christians, feel that they ought not to smoke. Some at once break off with the habit, others have a hard struggle, but few, very few, defend the habit.

As for tolerating it. I have never myself laid down an iron rule by making non-smoking a *sine qua non* for admission into the church, but I have always tried, by word and example, to discourage it and never allowed my Chinese helpers to smoke on our premises.

But we have churches where the Christians themselves, without being under the influence of the missionaries, are very reluc-

tant to receive a tobacco-smoking brother into fellowship.

I have also noticed that when the Holy Spirit touches the hearts, such as we have been witnessing lately at revival meetings held by Mr. Goforth, and even in other places, it is very common to hear people confess that they have been smoking and drinking. I think it shows that the Holy Spirit loves to live in a pure and undefiled temple.

Some time ago one of our young Christian men went to a city in an adjoining province and had to stay there for about a half month's time. What did he find? Church officers, chapel keepers, preachers, school teachers, almost everyone smoking. And here we have been trying all these years to get rid of this useless habit!

"I did not know that they were Christians," he said, "when I first saw them."

"Never mind," I told him, "let people think us narrow-minded and behind our time, but mind what I say: When that day comes that our church members, who do not now smoke, begin to take to the habit, it will be a sure sign not of development but of decline."

As to missionaries encouraging smoking,—I do not believe for a moment that any missionary by word encourages his Chinese brother to smoke. Further, I do

believe that smoking and drinking are habits of which the non-Christians alone should have the monopoly.

How can we then speak about encouraging? By example! 上行下效.

I fear—no, I know, that quite a number of my honoured brethren in the missionary cause cannot do without their pipe or cigar and I also know that in some cases they have taken to the habit *lately*, which, in my eyes, is still worse. With such examples before their eyes, how can we expect our Chinese Christians to abstain from what their spiritual leaders indulge in? Said an elder to me the other day, who had been present at a revival meeting: "A great number confessed their sins, *even the pastors!*"

And here I will stop. I don't wish to judge anyone. "To his own master he standeth or falleth."

But fain would I do what I can that we all, who have such an high calling as being ambassadors for Christ, may follow the great apostle to the gentiles' example in using the liberty that we have in Christ, remembering His words: "For though I be free from all men, yet have I made myself servant unto all that I might gain the more . . . And this I do for the Gospel's sake, that I might be partaker thereof with you." 1 Cor. ix. 19, 23.

THULE.

THE REVISED MANDARIN
VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As an expression of personal appreciation of the translators' work, one would re-

port having completed a chronological life of Christ, in the exact words of Scripture alone, according to the Revised Mandarin New Testament. But, curiously enough, both of my translators, non-Christian men, invariably choose the Peking Version. May I ask if others have met with this experience.

Just one example of its correctness. Christ arose on "the first day of the week" (Sunday), therefore one supposes that "eight days after," J. xx. 26, would be Monday, and not "that day week" as in a note on the passage in the R. T. S., London, Commentary, which one understands has been translated into Chinese.

For some strange reason the Peking Version translated this passage (過了七日). But thanks to R. V. we have the correct rendering (過了八日). The change might appear trivial, but for its bearing on other passages.

A Presbyterian worker, being cornered by one of the Baptist persuasion during the Shanghai Centenary Meeting, was heard to reply as follows: "You will find our Bible proof for infant baptism in the same chapter and verse in which you find your proof for Sunday-keeping." The retort may have been smart, but it "shows which way the wind blows".

Turning to J. xx. 19 we find the disciples gathered together "for fear of the Jews". Mark xiv. 16 says "they sat at meat", and adds that Jesus upbraided them for refusing to accept testimony of His resurrection. These are not good proofs of a religious assembly in honour of the latter event. Yet we find the same commentary, above mentioned, in its note on Acts xx. 7, reads: "It

is implied that the first day of the week had become the customary day of assembling the church." But with the religious nature of the meeting on the actual resurrection day lacking proof, so a day, "eight days after" as in the R. V., does not prove the latter to be "the first day of the week".

"We learn from Luke iv. 16 that it was His (Christ's) custom to attend the synagogue on the Sabbath." (E. O. Williams on "Sabbath Observance", West China Conference Report, 1899, page 67.) And commenting on Mark xxiv. 20 the same writer says: "These words are a complete refutation . . . that the Lord did away with the Sabbath, for we find Him referring to the Sabbath of a period many years after His death and after the Jewish dispensation had come to an end." Ibid 69. Then we have Paul's custom in Acts xvii.

Seeing that the apostle enjoins the believers "to lay by in store" (or at home), the omission of 在家 in 1 Cor. xvi. 2 in the new version might lead a reader to infer a weekly public collection.

The difficulty of obtaining suitable terms for "soul" and "spirit" in Chinese so as to render an exact translation in every place is tremendous. But it is a very doubtful compromise to follow the old version in its indiscriminate use of 靈魂 for both words. Three examples of each are given. Mark x. 28 and Luke xii. 20, compared with Acts xx. 10, give us *psyche* (ψυχή) *soul* in the first two instances, and *life* in latter. Luke xxiii. 46, 1 Corinthians v. 5, and Heb. xii,

23, read *pneuma* (πνεῦμα) *spirit*. Yet all these six passages are rendered 靈魂, which is a most decided blemish in R. M. V.

The writer's intention in his criticism is "to be constructive and helpful to perfect, as near so may be, this new version" to the glory of God and the salvation of Chinese bound in sin.

Yours respectfully,

P. J. L.

IMAGES OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are doubtless a good many missionaries in China who believe that images of Confucius are very rare.

As Mr. Geller, of Hupeh province, has raised this question in a very direct way, asking those who know of the existence of such images to communicate the fact, we may shortly obtain some definite information on the subject.

The purpose of my letter is to state that there is such an image in one of the Confucian temples in the Fu city in which I worked for two and a half years, viz., Chao-chow-fu, in the north-east part of the Canton province (port—Swatow).

The temple in which the image is situated is that for the whole prefecture. I have not been able to gain admission to the temple associated with the Hsien and do not know whether there is an image there or not.

Yours sincerely,

G. DUNCAN WHYTE, M.B., Edin.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

1. A River of Interest, 41st Annual Report of the Friends' Foreign Mission Association (England), 1908.
2. China and the Gospel, an Illustrated Report of the China Inland Mission, 1908. 1 shilling.
3. The Story of the Years 1907-1908, being the short Annual Report of the Church Missionary Society. 1 shilling.

These three Annual Reports are all good specimens of the up-to-date style of presenting the story of a year's operations on the mission field. The type is clear and inviting to the eye, headings are attractive, the copious illustrations from the fields are a missionary education in themselves, so that anyone with a spark of interest in the work cannot fail to read on to the close. Such reports used to be blamed for dullness; this can no longer be charged against them.

The very name of the *Friends' Report* with the charming picture of an ever-widening river flowing down from the eternal hills suggests volumes. What we desire is not a 'wave of interest', but 'a river of interest'. The society works in India, Madagascar, Syria, Ceylon and China. The work in China was begun in 1886, and there are now 27 missionaries in Szechuan. The year has been marked by a growing sense of responsibility on the part of the Chinese Christians, financially as well as spiritually. Twelve young graduates of the Chungking boys'

school are becoming efficient helpers. Considerable work is done in the interests of peace, largely through literature and towards the union of the Protestant churches in educational and in church work. The Friends are deeply interested in the plans for the university. Government schools have drawn away some of the pupils from the mission schools. Dr. Henry T. Hodgkin, interpreted by Mr. R. J. Davidson, gave Sunday morning addresses to students, which have attracted students from three large outside schools. The following figures may be given:—Native workers 82; members, 144; probationers, 1,562; pupils, boys, 468, girls, 147; contributions of native church £136.10.1.

The C. I. M. now has 900 missionaries—nearly a quarter of the total missionary force in China—located at 206 central stations; 30,000 have been baptized from the beginning of the Mission, including 2,804 last year. Since the Boxer year the Mission has baptized some 15,000 persons as compared with 13,000 in the preceding thirty years. The total income of the Mission, notwithstanding the financial crisis in America, was £93,199.6.9, of which £5,570.2.11 were received in China. The increase of £14,667.19.3 over last year is more than half made up of money specially sent for famine relief. The Report shows that Bible school work is

steadily developing. 11 Chinese students having graduated in Chengtu. The church in Shansi contributed more than Taels 5,000 towards school and church expenses. The detailed reports from the provinces are preceded by a large number of deeply interesting incidents gleaned from the reports. Lettering on the back as well as the side would facilitate reference to a series of these reports on a shelf.

The C. M. S. points out that the recent Pan-Anglican Congress is a fruit of missions and not least of the missions of the C. M. S. There appears to be a slight check in the advance in the number of missionaries; more than 6 fewer being on the roll, notwithstanding that 43 missionaries (besides wives) have gone out during the year. Notwithstanding heavy retrenchments, e.g., retirement from Mauritius, there is still a debt of over £27,000. A Working Capital Scheme was begun by friends investing £47,000 in the work at a low rate of interest, repayable only at death. The committee feels keenly this "marking time" when everything calls for advance and says: "In view of the present impossibility of responding to the urgent claims of *China* in this her hour of awakening . . . surely we should be deeply humbled and confess our shortcoming." In China there were 1,089 baptisms during the year, largely the fruit of native evangelistic work. In the educational work, the Society wishes to do for China what has been done so long on a large scale in India, but lack of funds hinders any forward movement. After a general survey, the story within the story is next told; 6 chapters each being devoted to Africa, India and China, while

smaller space is given to the society's other fields.

In China there are 53 stations, 63 foreign clergy, 37 native clergy, 7,629 communicants, 235 schools and seminaries.

中國耶穌教會小史. The Protestant Missions in China, a Short Historical Sketch by H. L. Zia. Single copies, 20 cents. Y. M. C. A. 1908. Pp. 180. Foreign paper.

The story of the Gospel in China is sufficiently long to require a book to itself. Dr. Richard twenty years ago told the story in Chinese, but such things need to be kept up to date. Mr. Zia gives us a list of thirteen Chinese and fifteen foreign authorities consulted in the compilation of the book, so that he made very sure of his facts in every particular. There are five succinct chapters: 1. Forerunners of Protestant Missions; 2. Period of Preparation, 1807-1842; 3. Period of Ports, 1842-1860; 4. Period of Penetration, 1860-1890; 5. Period of Progress, Persecution, and Prosperity, 1890-1907.

In the first chapter he deals with secret sects—the Jews, the Moslems, the 祆教 (how many missionaries know this?), 摩尼教, Nestorianism, Romanism, Greek Church. The text of several interesting inscriptions is given in full, e.g., the Nestorian tablet.

The reader who is after facts about the work in all its stages can find many here and the work might be used as basis for class teaching. But the author has failed to write a readable and inspiring story. Perhaps he had too many authorities to cull from. Perhaps the fact that he has to speak of what *foreigners* did, has chilled his pen. Where do the achievements of the *Chinese* come in this volume? The Chi-

nese would like to hear about that. These pages abound with the names of many worthy foreigners, but so little is necessarily said of them that they are empty sounds save to those who knew them. Who is going to write an *inspiring* book on the Century of Missions? Will it be a Chinese? or a Western man or woman? Mr. Zia probably did not intend any such book; his object was different; he provides a condensed summary which, however, absolutely needs an inspiring *teacher*. The press truly has its limitations.

Notes on the Chinese Text (Chapters II to VII) Gospel according to Matthew, by Rev. F. W. Baller.

What a saving of time and thought is effected by having the text annotated as in the volume before us! Some idioms and usages of characters were only acquired after years of experience. What beginner who had learnt the primary meanings of 當 would think it would become an adverb of time as in II chapter, 1 verse! The memory clings to early associations and does not readily assimilate a meaning so entirely different and which seems arbitrary. 領, too, connected with something that "leads," a "chief," does not suggest the idea of 'receiving' (a command or rite) especially when the word 收 sheo is in such common use. The various uses of 爲, 將, and 的 puzzle the learner and hence to have their particular usage defined and explained as is done by Mr. Baller, removes all doubt from the student's mind and he can accustom his mind to the right meaning from the first. And it should ever be the aim of each one to use the right word in

the right place in order to be intelligible, otherwise, if he speak slovenly he may overtax the ingenuity of the native mind to comprehend his meaning.

The Notes are concise and precise, and as the idioms and words treated in these six chapters continually recur throughout the Gospels, the knowledge imparted by this small brochure should prove sufficient to carry the student through the greater half of the New Testament and give him a good start in the way of preaching the Gospel of Christ.

The Notes have many references to Mr. Baller's Primer and Vocabulary.

We would urge every beginner to procure and use these Notes.

J. J. C.

Under the title "A Life with a Purpose," Mr. Henry B. Wright has written a memorial of Rev. John Lawrence Thurston, the pioneer of the Yale University Mission. F. H. Revell Co. Pp. 317.

Although Mr. Thurston was in China considerably less than a year, he was instrumental in finding an admirable location for the important enterprise in the capital of Hunan, to which it was cordially welcomed in the summer of 1903 by a conference representing the missionaries of the province. Within a very short time Mr. Thurston's health failed and he and his wife were obliged to return to America. He died in Southern California the following May. At a time when an ever increasing number of young people are becoming interested in foreign missions, a volume of this sort is certain to be widely read, and can scarcely fail to stimulate the faith of its readers. It should be added that within less than two years

of Mr. Thurston's death his energetic and accomplished wife bravely returned to help in the work upon which he was not allowed to enter.

A. H. S.

We have received seven new publications from the Educational Association of China, detailed reviews of which will follow in due time. In addition we are pleased to note that new editions of the following popular works are now ready, viz., Sheffield's Universal History, Dr. Kerr's Hygiene, Mrs. Alice S. Parker's Zoology, Conic Sections by J. H. Judson, Dr. Porter's Physiology (revised).

Sparham's Political Geography for Beginners, abridged and transliterated into Standard Mandarin Romanization by Mrs. Arnold Foster. Educational Association of China. Pp. 28. Price 30 cents. White paper. Maps.

This work is gratifying evidence that the Standard Romanization is making good progress. A few persevering enthusiasts can work wonders.

Chinese Radicals and Sound Table. South Chihli Mission, Taimingfu. Edward Evans, 30 North Szechuen Road. Price 50 cents.

The radicals are given in very large type, with the order of the strokes clearly marked on each.

This last feature is new and very helpful to the large number ambitious to write at least simple Chinese.

ACKNOWLEDGMENTS.

Macmillan & Co.'s Books.

The Eton Algebra, Part I. Compiled by request for the use of those who are commencing the study of algebra at Eton. Price 2s. 6d.

A New Algebra, by S. Barnard, M.A., and J. M. Child, B.A. An attempt to meet the growing demand for a school algebra which shall contain a logical development of the subject in accordance with modern views. Price 2s. 6d.

Le Lad De Gers. Par Rodolphe Topffer. Edited by F. Lutton Carter. Price 1s.

IN PREPARATION.

(First Announcement.)

C. L. S.: The Programme of Christ.

C. L. S.: Railways of China.

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.

Y. M. C. A.: Yours, by F. B. Hoagland.

Y. M. C. A.: The Changed Life, by Henry Drummond.

Y. M. C. A.: Alone with God, by John R. Mott.

Y. M. C. A.: Scientific Faith, by Dr. Howard A. Johnston.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

W. T. Hobart: Johnston's Scientific Faith.

Missionary News.

[Extracts from the report of the North China Tract Society's annual meetings.]

The annual meetings of the above society were held in the Assembly Hall, Pei-tai-ho, on Tuesday, August 11.

The report presented by Rev. C. H. Fenn, D.D., Recording Secretary, detailed the work of the society during the past year: there had been 156,000 copies of books and tracts sold; only two new tracts had been published during the year.

It was suggested that with a view to encouraging the production of suitable tracts by competent Chinese, prizes should be offered.

Word had been received that Rev. Mr. Buckland, of the London Religious Tract Society, purposed visiting China this autumn to allocate and administer the special fund of £9,000 which had been raised in England for tract work in China.

A complete set of books and tracts published by the N. C. T. S. had been sent to London and had been placed on view in the great Orient Exhibition, where it had excited keen interest.

The meeting instructed the executive committee to offer prizes for tracts upon suitable subjects by Chinese Christians.

The report of the treasurer showed an income of Tls. 3,712.71 with an expenditure of Tls. 3,527.41 and a balance in hand of Tls. 185.30.

In addition to the current balance there was capital accumulated from indemnities and other sources and earmarked for building purposes of Taels 8,872.09.

The anniversary meeting was held at 4.30 p.m., when the Rev. Dr. Sheffield again presided and called on the Rev. F. L. Norris to address the meeting. Speaking of the need for three kinds of tracts—the apologetic, intended for circulation among non-Christians; the exegetic, for use by Christians, and the journalistic, for Christians and heathen alike—Mr. Norris quoted the powerful recent utterance of the Bishop of Southwark at the Pan Anglican Congress, and urged that we should move along the road of the experience common to ourselves and the Chinese.

He asked, Have we set ourselves to understand the Chinese points of view? Have we set ourselves to understand the workings of conscience in the Chinese? Are we not in danger of ignoring the evidences of the spiritual side of the Chinese mind, and of putting before them books which regard them as only materialistic?

Rev. W. H. Rees compared the work of this Tract Society to the growing light of dawn gradually waking from their slumbers those who had slept through the long dark night.

The silent permeating influence of the tract was one among the many forces making for enlightenment, and its potentiality was great.

How far the effect of a single tract may reach, was illustrated by the incident telling how, by reading a leaflet, Richard Baxter was converted, and how in turn men of succeeding times, such as Doddridge, Wilberforce and others, were led into light.

The tract could go everywhere and was the forerunner of the Master Himself.

There were, however, few Chinese writers: there was need of a determined effort to enlist the aid of able Chinese workers, for they could present the truth to their fellow-countrymen as foreigners can never hope to do.

It would be well to invite the Chinese leaders in our churches to take a share in the management of the society.

They needed new books on science written from the Christian standpoint; they had few if any books on the atonement and inspiration; there were none upon Mohammedanism; they needed some well-written lives of the prophets.

He earnestly appealed for sympathy and help in the great work which lay before this society.

After a few remarks endorsing the addresses just delivered and a vote of thanks to the speakers, the meeting terminated.

[The following account, sent by the Rev. J. S. Adams, of Hanyang, of the formation of a "K'en Ch'in Hwei", or "Society for Mutual Fellowship", will be read with interest]:—

When John R. Mott visited Hankow two or more years ago, the missions of "Wu-han-san-ch'eng"—the three cities of Wu-chang, Hanyang, and Hankow—united in an effort to induce a number of young men to hear him. As is usually the case with such distinguished persons, Mr. Mott could not spare time for an extended campaign. One large gathering was held, at which about eighty young Chinese decided for Christ. Some of these were genuine cases of conversion; not a few were enquirers whose names had been enrolled at the various missions

and were brought to the point of definite surrender; others were backsliders who wished to be restored.

As a result of Mr. Mott's visit much of permanent value remained in these men thus led to decision. There remains another and perhaps unexpected consequence which is gratifying, and has the promise of much usefulness. It is the "K'en Ch'in Hwei", a purely native effort for the improvement of the relations between the members of the various missions, and the deepening of the devotional spirit.

The arrangements for Mr. Mott's visit involved much preliminary work for sub-committees from all the Societies, and their work was born and continued in the spirit of much prayer. Chinese brethren, hitherto strangers, were brought into touch with a feeling of good comradeship and genuine unity which they had not before experienced, and a desire was created that the fellowship should continue.

The final outcome was that the preachers, evangelists, pastors, catechists, priests, deacons, teachers, colporteurs, etc.—all sorts and conditions of mission workers—formed the association which, according to the last report, has some eighty members. The brethren do not neglect the meetings, but speak of them with enthusiasm. About sixty usually assemble monthly at different mission chapels. They prepare for a good long meeting. There is no fear of the click of the foreign missionary's watch and a more or less audible "Shih-heo tao-liao", as no foreigners are present. After a season of prayer, the leader gives an address, which is followed by an open meeting, opportunity being given for questions to be asked and

answered. In this way the younger men are helped by the more experienced. There is no doubt that the relations between the workers of the several missions have greatly improved, for with increased knowledge of each other's characters, ideals, aims and difficulties, comes a feeling of regard and respect which is the foundation of genuine friendship.

Some missionaries were anxious lest the meetings of the "K'eu Ch'in Hwei" should degenerate into a mere political club, but the leaders, desiring the higher things only, foresaw and guarded against the danger, and the meetings have not been disturbed by discussions on reform, important as these are in the proper place.

It would be helpful if the church members, as well as the leaders, could unite in meetings for mutual help and devotion, monthly or quarterly. The annual meetings of the Week of Prayer, arranged by the London Evangelical Alliance, are always helpful. This is the best preparation for federation. Let the Christians get to know and love each other, and meet in worship, praise and prayer as one body
"ALL ONE IN CHRIST JESUS".

The following letter has been received from the Rev. J. C. Gibson, D.D.:—

"*China Emergency Committee*."—It has been very interesting to note the impression made by the Shanghai Conference on the minds of friends at home. Those who attended as visitors were greatly impressed, and have done much to interest others. China occupies a more important place in the thoughts and plans of the churches at home than ever before.

The "China Emergency Committee" works quietly, but has large sympathies. It and the allied "Oxford and Cambridge Committee" are both composed of men of mark, for the most part not hitherto prominently connected with existing missionary societies. Most of them are university men, and they are planning to supplement the work of the missions, partly by tapping the hitherto unreached sections of the wealth of the country, partly by so interesting the universities that the skill of experts may be drawn on for counsel, and qualified men be found ready to offer themselves for mission work, especially in the various departments of higher education. The work of these committees is not being done publicly, but it will make itself felt by and by. Meantime it is cheering to know that those who visited China last year have not forgotten what they learned of China and China missions.

"*Church Unity*."—The longing for unity among Christians is working everywhere in men's minds. The resolutions of the Shanghai Conference on Church Unity have found a sympathetic welcome at home. The subject has come in various forms before the great Anglican gatherings of the Pan-Anglican Congress and the Lambeth Conference of Bishops. Advantage was taken of the opportunity to send the resolutions to the Archbishop of Canterbury, president of the Lambeth Conference, with the request that he would bring them to the notice of the assembled bishops from all parts of the world. As will be seen from the letters printed in another issue (*) he undertook this duty in a

sympathetic and kindly spirit, promising to put them into the hands of the committee specially charged with the subject of unity. The result will appear when the decisions of the Lambeth Conference are published. Of course there are men in some sections of the Anglican communion who look with suspicion on the readiness of members of their church to act in a spirit of brotherly fellowship with members of other churches. But this only leads one to value all the more the courage and brotherliness of those Anglican brethren who bore their part so well in the Shanghai Conference. May the result be to verify the Archbishop's kindly remark, that "This is not the first occasion upon which work in the mission field has proved to be fruitful of good in the direction of such drawing together of Christian men."

In Scotland, too, the spirit of unity is working. For two years now the General Assemblies of the Established and the United Free Churches of Scotland have held a joint meeting, with interchange of Moderators for the promotion of their common work. And for the first time since the disruption of 1843, as the result of friendly communications between the two bodies, a committee of the United Free Church is considering the whole subject of the relations and duties of the two churches in view of the growing desire for closer relations.

"*Anti-Opium.*"—On the 26th June a great "anti-opium" meeting was held in the Queen's Hall, London, the Bishop of London being chairman, at which members of Parliament and men of all the churches united to urge the British government to adopt

a more generous attitude, and a more prompt and effective co-operation with the government of China in bringing to a speedy end the opium trade and the opium vice. Looking round the platform it was pleasant to see many familiar faces, both British and American, and one almost felt as if an adjourned meeting of the Shanghai Conference must be in session.

A 1,200 LI ITINERATION

The Rev. D. W. Crofts, B.D., B. Sc., of the C.I.M., Chenyuan, Kweichow, writes:

You may be interested to hear of a recent journey of twenty-four days which I made in a north-westerly direction from this centre. I visited seven cities, besides numerous market places where a foreigner had never been seen and the name of Christ was unknown. One very busy market attended was across the Hunan border in the interdicted Miao territory. There may have been one thousand Miao at the market that day, but they had certainly put on their 'company manners'; for I met nothing but good-natured civility and fewer than usual attempts to steal my books. It was only 50 *li* from Feng-ting, where two years ago I met with so much official opposition. Everywhere on my journey of 1,200 *li* I found the people friendly, willing to buy books and ready to hear the preaching. At Hsiu-shan, Si-nan and Shih-chien there are Roman Catholic priests, with work established from ten to twenty-five years. Ever since coming to Chen-yuan I have heard much talk of this Hsiu-shan Hsien, the nearest point to Si-chuan, and naturally felt somewhat curious to visit it. I am glad I did so. It is a brisk little city of perhaps 8,000-10,000 people, and is surrounded by a plain some 100 *li* long and 50 wide, as thickly populated

as any region I have seen in China. It is easily reached by reasonably comfortable boats from Chang-teh in about twenty days, and offers a fine field for a mission station. Sung-tao is also connected by boat with Chang-teh, but is not such a large field for work. I hope the two coolie loads of literature which I planted on this journey will prove to be good seed and find good soil.

FAMILY POSSESSING NEW TESTAMENT OVER FIFTY YEARS

"In visiting one village I came across a house where they showed me a copy of the New Testament which they had had in their possession for over fifty years. It is one of the first translations, being the work of the present Dr. Goddard's father, of Ningpo."

C. FAIRCLOUGH.

Most missionaries who have laboured some years in China are probably able to record instances where a Scripture portion or a copy of the New Testament

has led to definite conversion, or even to whole families turning to the Lord. There must, however, be thousands of copies of the Scriptures lying in the homes of the people carefully preserved but not read, similar to the case recorded by Mr. Fairclough. Is not this a call to move definite prayer for the awakening of a widespread interest in the Word of God that these Scriptures that have been carefully preserved for so many years may be read? "The entrance of Thy Word giveth light."

VOLUNTARY EFFORT

Mr. H. T. Ford, of the C. I. M., Taikang, Honan, writing on July 17th, says:—

Over eighty country Christians, entirely on their own initiative, recently attended a fair, conducting a three days' tent mission. Six out-stations were represented; some of the converts travelling thirty or forty *li* in order to take part.

Below we print some comparative statistics of the China Missions of the Methodist Episcopal Church:—

CHURCH MEMBERSHIP.				1903.	1907.	<i>In-crease. Per cent. of</i>	
						<i>crease.</i>	<i>Gain.</i>
Full Members	...	...	...	12,085	17,597	5,512	45.6
Probationers	...	...	...	10,006	12,915	2,909	28.7
Total	...	...	...	22,091	30,512	8,421	38.1
Inquirers, including Baptized Children	...	...	...	11,972	25,873	13,901	116.1
Total who have left Heathenism				34,063	56,385	22,322	65.5
SUNDAY SCHOOLS. Number				354	533	179	50.5
Number of S. S. Scholars				13,174	18,497	5,323	40.4
EPWORTH LEAGUES. Number of							
Chapters				113	116	3	2.6
Number of Leaguers				3,201	3,457	256	7.9

EDUCATIONAL WORK :	1903.	1907.	Increase.	Per cent.
No. Theol. and Biblical Schools.	2	7	5	250.0
Enrollment	45	124	79	175.5
No. Bible-women's Schools ...	No Report	16	.....	.....
Enrollment	No Report	337	.....	.....
No. Colleges	2	5	3	150.0
Enrollment	455	1,046	591	129.8
No. Board and High Schools ...	31	29	.....	.....
Enrollment	1,554	2,272	718	46.2
No. Day and other Schools ...	284	396	112	39.4
Enrollment	5,504	9,380	3,876	70.4
Total No. Schools	319	453	134	42.0
Total Enrollment	7,558	13,159	5,601	74.1

MEDICAL WORK :				
Total No. Hospitals	11	23	12	109.0
Total No. Dispensaries... ..	14	29	15	107.2
Total No. Ward Patients ...	2,758	4,674	1,916	69.4
Total No. Dispensary and other Treatments	84,199	191,627	107,428	127.5

MISSIONARY FORCE :				
No. Missionaries, Bd. of F. M.	56	80	24	42.8
No. Missionaries' Wives ...	42	66	24	57.0
No. W. F. M. S. Missionaries ...	58	82	24	41.3
Total Missionary Force ...	156	228	72	46.1

CHINESE WORKERS :				
Ordained Preachers	112	123	11	9.8
Unordained „	149	463	314	210.7
Local „	277	273	4	.....
Exhorters... ..	429	249	180	.....
Bible-women	207	328	121	58.4
Other Workers	109	217	108	99.0
Total Number of Workers ...	1,283	1,653	net 370	28.8

No. Churches and Chapels owned (Many additional rented.)	240	391	151	62.9
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CONTRIBUTIONS of Chinese Church :	Mex.	Mex.	Mex.	
Contributed for Self-Support, including Home Mis. Soc.	\$16,404.09	30,355.09	\$13,951.00	85.0
Total other Contributions ...	16,577.07	32,089.71	15,512.64	93.5
*Total Contributions, Chinese.	32,981.16	62,444.80	29,463.64	89.3
Average per Member and Pro- bationer	\$1.49	\$2.04	\$.55	36.9
Contributions of Chinese to the Centennial Collec- tion (part included in above)	...	...	\$ 40,353.72	Mex.
Contributions of Missionaries to same	...	...	164,031.00	Mex.

* Educational and Medical fees not included ; only voluntary Chinese offerings.

The Month.

POLITICAL.

During the month H. E. Tong Hyao-yi leaves China for Japan en route to America to tender the thanks of the Chinese government to the American government for the remission of a large part of the Boxer indemnity. Before leaving Peking His Excellency recommended to the Central Government certain reforms, most important of which perhaps is the reform of the currency. It was suggested that immediate steps should be taken toward adopting a gold basis, and His Excellency was commanded to make investigations while abroad as to the methods and means to accomplish this reform. Meanwhile the question of the currency has been further complicated by a decree sanctioning the coinage of "standard" silver coins: one tael, half tael and quarter tael.

The present visit of the Dalai Lama to Peking does not promise much in the solution of the difficult problems of Thibet. The Chinese government hopes to accomplish certain internal reforms, but the Dalai Lama does not seem inclined to discuss the problems seriously. His visit has not so far meant much, if anything, toward strengthening the tie that exists between China and Thibet.

Prince Yu Lang and H. E. Liang Tun-yen, Vice-President of the Board of Foreign Affairs, with their suite, pass through Shanghai on their way to Amoy to welcome the American fleet. Festivities for officers and sailors have been prepared on a large scale.

Quite a stir was caused in Shanghai by the Taotai's refusal to allow the houseboats of the Shanghai Rowing Club to proceed to Henli, a place on the S.-N. Railway, where for several years the regatta has been held. The delay was only for one day, as pressure was brought to bear sufficient to change the Taotai's determination.

It is reported from Peking that owing to charges of usurpation of power brought against him by a censor, Yuan Shi-kai has asked for a fourteen days' leave of absence "on account of bad health." No doubt it is only another move on the official checker board, and the Grand Secretary will soon be returned to his former position of favour and influence.

OPIUM AND REFORM.

A White Book issued by the British government, prepared by the Councillor of the Peking legation, declares that the Peking government is making strenuous efforts to abolish opium, but in many cases the provincial authorities do not second the effort enthusiastically.

The Imperial sanction has been given to the abolishment of the cultivation of the poppy from the last of this year in the following provinces: Anhui, Kiangsu, Honan, Yunnan, Fukien and Heilungkiang.

Mr. Tong Kai-son, a Yale man of the party of students who were sent by the Chinese government in the early 70's, is appointed to a place on the International Commission, which meets in Shanghai, January 1, 1909.

The Governor of Kiangsu, upon petitioning the Throne to be allowed to resign his post on account of his being addicted to opium, was granted one hundred days' leave of absence, during which he may be enabled to break off the habit.

INDUSTRIAL.

There is promise of China being able to arrive at a satisfactory adjustment of the outstanding difficulties with Japan. The government has concluded an agreement with Japan regarding the junction of the South Manchuria and the Imperial Railways of North China.

Changtifu, Honan, has been declared an open treaty port.—The Central

Government has telegraphed the Viceroy of Manchuria instructions to resume as soon as possible the mining of gold ore in the Muho valley, North Manchuria.—In answer to petitions from merchants and gentry in various parts of China the Comptroller General of Customs is holding a series of conferences to ascertain how taxes on domestic articles can be reduced.—A returned American student, Taotai Huang Chung-liang, has been appointed to the managing directorship of the Shanghai-Nanking Railway, to replace H. E. M. Y. Chung, another American student who goes to America in the suite of Tong Hyao-yi.—It is reported that H. E. Chang Chi-tung considers the building of the Hankow-Szechuen Railway of more importance than the Hankow-Canton line, and has given instructions to suspend work on the latter and push the former.—More than 100 *li* of the Hangchow-Shanghai Railway has been completed from the Hangchow end, and trains will be running to Kashing by the end of the year.—Several native banks in Shanghai are having great difficulty to sustain themselves owing to the slackness in trade and the low exchange. These have only been saved from failure by extraordinary measures taken

by the Shanghai Taotai and other high officials. More difficulty is promised before the end of the Chinese year. A Chinese railway loan of five million pounds sterling for the redemption of the bonds of the Hankow-Canton Railway has been successfully issued in London.

CASUALTIES.

More than two hundred villages west of Peking are flooded, resulting in a large number of people drowned and large damage to property. Similar misfortunes visited North Manchuria by the overflow of the Min-kiang river and also Fokien province in the neighborhood of Changchow. A typhoon the latter part of the month caused great damage at Swatow and Amoy and other southern coast cities.

MISCELLANEOUS.

A well-equipped scientific expedition, under the leadership of Robt. S. Clark, has left for a careful study of Shensi province.—A society is being organized with the object of preserving ancient monuments of China. While the initiative is being taken by foreigners it is the purpose of the organizers to include Chinese in the membership.

Missionary Journal.

MARRIAGE.

At Shanghai, 21st October, Mr. ROBERT YOUNG and Miss A. M. LOVELESS, both C. I. M.

BIRTHS.

At Hongkong, 4th August, to Mr. and Mrs. T. M. ELLIOTT, Y. M. C. A., a son (Robert Spitzer).

At Tientsin, to Mr. and Mrs. G. H. COLE, Y. M. C. A., a daughter.

At Laohokow, Hupeh, 10th September, to Mr. and Mrs. A. WHITELOW, a son (Thomas Edward).

At Shenchowfu, Hunan, 17th September, to Mr. and Mrs. C. F. DAVIES,

C. I. M., Kweiyang, a daughter (Kathleen Letitia).

At Tsingtao, 23rd September, to Rev. and Mrs. C. E. SCOTT, a daughter (Helen).

At Weihweifu, Honan, 7th October, to Rev. and Mrs. W. H. GRANT, C. P. M., a son (William Percy).

At Pangkiachwang, Shantung, 16th October, to Mr. and Mrs. JAMES H. MCCANN, A. B. C. F. M., a son.

DEATH.

At Changsha, Hunan, JOHN PLATT, oldest son of Rev. and Mrs. Alfred A. Gilman, A. P. E. M., aged two years and eight months.

DEATHS.

At Shenchowfu, Hunan, 14th September, of pneumonia, **WILLIAM THEODORE**, son of Rev. and Mrs. E. Kelhofer, E. A. M., aged six months.

At Anren, 14th October, of cholera, Miss **K. FLEMING**, C. I. M.

ARRIVALS.

At SHANGHAI:—

3rd September, Rev. and Mrs. **CHARLES L. BOYNTON**, Y. M. C. A. (ret.).

6th October, Dr. and Mrs. **H. G. BARRIE** and two children, C. I. M. (ret.); Mrs. **F. S. BROCKMAN**, Y. M. C. A. (ret.); Dr. **P. B. COUSLAND**, C. M. M. A. (ret.); all from U. S. A.

8th October, Dr. and Mrs. **M. J. EXNER** and child, Mr. and Mrs. **CHARLES W. HARVEY** and two children (ret.), all Y. M. C. A.; Miss **M. KING**, C. I. M. (ret.); Rev. and Mrs. **G. S. MINER**, M. E. M. (ret.); Rev. and Mrs. **C. M. CORBETT** and child, A. P. M.; Rev. and Mrs. **L. C. PORTER** and Miss **M. G. MACGOWN**, all A. B. C. F. M.; Misses **A. FAVORS** (ret.), **E. M. ROW**, and **E. LYON** (ret.), all F. C. M.; Misses **V. J. LEE**, M.D., and **R. E. WILSON**, A. P. M. S. (ret.); all from U. S. A.

11th October, Rev. **H. PULLAR**, U. F. Ch. Scot. (ret.); Rev. and Mrs. **W. A. STAUB**, A. B. C. F. M.; Miss **WOOD**, Miss **MANGER**, Miss **J. E. WALTER**, **E. B.**; Miss **ALICE FITCH**, Y. W. C. A.; Rev. **F. S. BROCKMAN**, Y. M. C. A.; Mr. and Mrs. **F. KAMPMANN** and Mr. **H. SAMES**, C. I. M. (ret.)

14th October, Mr. and Mrs. **A. ORR-EWING**, C. I. M. (ret.)

18th October, Mr. and Mrs. **A. O. LOOSELY** and two children, and Miss **I. M. A. ELLMERS**, C. I. M. (ret.)

19th October, Miss **A. SANDERSON**, C. I. M., returned from England.

20th October, Rev. **J. W. STEVENSON**, C. I. M. (ret.)

23rd October, Misses **M. HARKNESS** and **J. BALMER**, E. P. M. (ret.)

25th October, Rev. and Mrs. **W. H. ALDIS** and child, Mrs. **C. BEST** and two children, Mr. and Mrs. **J. ORR** and three children, Misses **E. DRAKE** and **H. GOUGH**, all returned from England; Misses **E. C. BAILEY**, **E. R. BOLTON**, **M. S. CURRIE**, **R. M. FORD**, **H. J. A. DE GREEUW**, **F. RILEY**, and **G. M. UNWIN**, all from England;

Misses **B. U. A. LEPPIN** and **F. K. GROTH**, from Germany; Mr. and Mrs. **R. POWELL**, and Miss **E. TRÜDINGER**, all returned from Australia; Misses **M. E. HASLEM**, **ELSIE M. PARR**, **AGNES CAMPBELL** and **E. JESSIE CRYSTALL**, all from Australia; Mr. **A. L. CANNON** from New Zealand; all of C. I. M.

26th October, Rev. **M. B. GRIER**, wife and four children, A. P. M. S. (ret.); Dr. and Mrs. **BARTER**, Rev. and Mrs. **P. M. BAYNE**, Rev. and Mrs. **QUIRMBACH**, Rev. and Mrs. **W. B. ALBERTSON**, Rev. **L. A. KER**, Rev. and Mrs. **A. T. CRUTCHER**, Rev. and Mrs. **H. H. IRISH**, Dr. and Mrs. **W. D. FERGUSON**, Rev. and Mrs. **M. A. BRILLINGER**, Misses **S. C. BRACKBILL**, **E. M. VIRGO**, **LAWSON**, **E. M. SPEERS**, **M. E. SWITZER**, and **E. B. PLEWMAN**, Rev. and Mrs. **E. R. M. BRECKEN**, Revs. **W. SMALL**, **T. E. PLEWMAN**, **A. HOCKIN** and **D. M. PERLEY**, all Can. Meth. Mission.

30th October, Rev. and Mrs. **F. RAWLINSON** and four children, **S. B. M.**; Dr. and Mrs. **E. T. SHIELDS**, Rev. and Mrs. **C. A. SALQUIST** and Dr. and Mrs. **J. S. GRANT**, all A. B. M. U.; Dr. **CHAS. F. JOHNSON**, A. P. M. (ret.), Dr. and Mrs. **A. C. HUTCHESON**, A. P. M. S.

At AMOY:—

17th October, Rev. **H. P. BOOT**, Misses **L. N. DURVEE** and **M. C. MORRISON** (all ret.), Rev. and Mrs. **D. T. S. DAY**, Misses **ANNA H. MEENGs**, **MARY W. SHEPARD** and Dr. and Mrs. **JOHN H. SNOKE**, M.D., all A. R. Ch. M.

DEPARTURES.

28th September, Miss **PETTIGREW**, A. B. S., for U. S. A.

2nd October, Miss **H. S. APLIN**, C. I. M., for England.

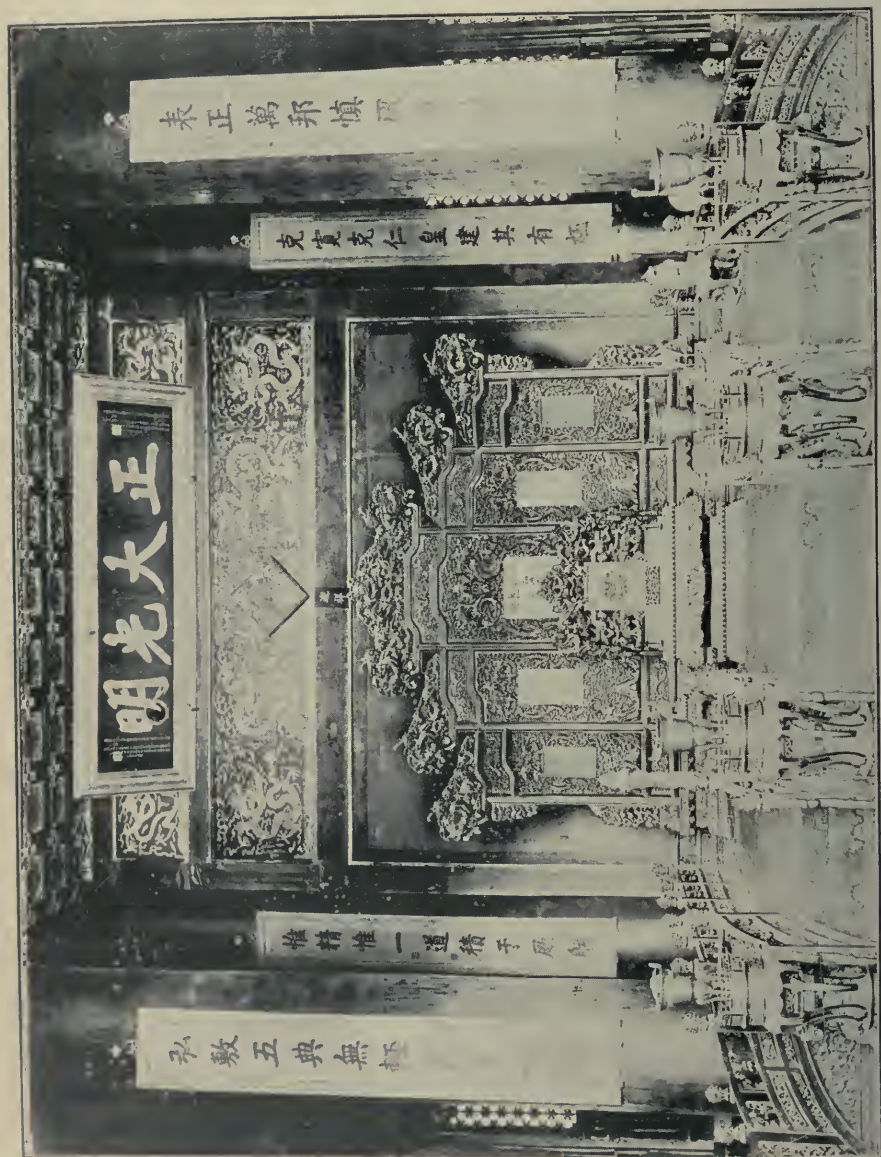
5th October, Dr. and Mrs. **W. H. VENABLE**, A. P. M. S.; Miss **F. F. CATTELL**, M.D. A. P. M., all for U. S. A.

7th October, Miss **G. TAFT**, M.D., **M. E. M.**; Miss **C. ARGENTO**, C. I. M., both for U. S. A.

9th October, Mr. **B. H. ALEXANDER** and Miss **E. VON GUNTEN**, both C. and M. A., for U. S. A.; Rev. **J. A. ALEXANDER**, Wes. M.

12th October, Mrs. **I. J.** and Miss **ATWOOD**, A. B. C. F. M., for U. S. A.

27th October, Rev. and Mrs. **C. F. HANCOCK**, A. P. M. S., for U. S. A.



THE IMPERIAL THRONE OF CHINA.

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

DECEMBER, 1908

NO. 12

Editorial

THIS month we have to record the almost simultaneous deaths of the Empress-Dowager and the Emperor of China.

The Imperial Deaths. The sudden removal of these rulers is fraught with more pregnant possibilities for good or evil than any political event which has occurred in the Empire since the end of the Taiping rebellion in the fifties, including the opening up of Peking to diplomatic intercourse in 1860 and its occupation by foreign troops after the Boxer rising in 1900. The late Empress-Dowager was one of the most capable and astute rulers that ever reigned, guiding the vessel of state through devious and dangerous ways with a skill which it would be difficult to match. It would scarcely be possible to praise her power of statecraft too highly.

The name of the late Emperor will always be connected with the series of far reaching reforms he inaugurated eleven years ago; reforms greater than any this Empire has seen since the days of Tsin Shi-huang, 2,000 years ago. Though the reforms thus promulgated did not eventuate there was set an ideal of progressive attainment before this country which may never be forgotten or ignored. Upon the noble ambition for his country's welfare of this enlightened, though unfortunately weak, ruler the light of history is bound to shed an increasing lustre. The closing years of his life have been those of a living martyrdom for the cause of progress. When the harvest of the seed he sowed is reaped in years soon to come there will be multitudes rising up to bless the memory of his name.

IF any evidence were required of the necessity that exists in China for the work of the Christian Gospel, it has been surely given by the floods of rumour which have been circulating throughout this Empire concerning the recent course of events in the palaces of Peking. It is not our intention to enumerate these ; every missionary who has moved among the Chinese and kept his ears open must have heard them *ad nauseam*. That in this 20th century, in a land possessing many of the attributes of a high civilization, there should be such a wide-spread belief in the use of the poisoned cup and the dagger in the high places of the land, speaks itself sufficiently of the need of this people for the saving knowledge of the truth in Jesus Christ. A consideration of the circumstances, which are supposed by many to have attended the events of the past month, may be commended to those who consider that ethically China is well enough off with the teaching she has already and that missionaries are piling Pelion upon Ossa in bringing the Gospel of Christ to a people so enlightened as the Chinese. It may be suggested that a system of ethics which results in a conception of government so far removed from the highest order of moral welfare as the suspicions of the Chinese about their rulers reveals, lends colour to the claim that until the Gospel we preach has done its work in removing suspicion from the minds of the people, there can be here no stable government because there can be no mutual trust between rulers and people.

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THE advent of Prince Chun to Imperial power as regent of the Empire will be hailed with hopeful anticipation by all who desire to see the cause of moderate reform progress throughout the land. While China is concentrating a great deal of its attention upon the things that lead to material welfare and is devising schemes for the development of the material resources of the country through the opening of mines and the building of railways and the like, it is to be hoped that her leaders will not fail to remember that unless, *pari passu*, reforms are in hand for the moral renovation of the Empire her material prosperity can be but a flash in the pan. We trust that the attention of the new rulers of China will be turned speedily to such open sores as are evidenced in the existence of an Imperial harem with its degrading system of concubinage and its concomitant

The Moral of the Situation.

Some Needed Palace Reforms.

evil of attendant eunuchs. No one can read the history of China without realising how degrading a source of weakness these things have been to the Empire and how many sordid intrigues and murders and unmentionable crimes have centered about these discreditable institutions. China may be reminded at the present time that to give evidence of civilization something other and better is needed than the reform of the army or the development of resources. The Christian church should pray as it never has before that the new régime in Peking may turn the attention of the government to some of the evils that are lying at its very door; and Prince Chun and the infant Emperor may be assured that nothing would so help in raising the standard of national life, or enable later generations of this people to speak of their administration with praise, as such a reform of morals as is here suggested.

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WHEN the hundred days of general mourning are over the question of what is to be done with the queue is certain to revive.

Other Inevitable Questions. That its days are as surely numbered as those of elongated finger nails is clear. Not long ago it is reported that the chief eunuch cautiously approached Her Majesty the late Empress-Dowager with a suggestion for the disposal of this encumbrance, but received the curt reply, 'Wait till I am dead'. There are many who would lament the passing of this picturesque appendage, but when utility demands, the picturesque must go. Young China is certainly looking forward to this as one of the early reforms.

Many will be wondering whether the price that has for so long been set on the head of Kang Yu-wei is still to hold, or whether an act of pardon and a period of toleration may not recall from banishment this leader among Chinese scholars and reformers. If China at this time would learn from Japan the worth of an enlightened policy of genuine toleration, religious and political, how many apparently deep-rooted national troubles would disappear from the list! At any time in the last generation China might, by a judicious act of religious toleration, have solved the difficulty raised by the presence and work of the missionary and have taken out the sting arising from the political claims of the Roman church. We trust that this issue of the RECORDER may serve to draw attention to a possible solution of many pressing missionary troubles.

WE are glad to be able to present for the consideration of our readers in this number a discussion of the topics which range themselves round the missionary as **The Missionary and the Treaties.** a foreign subject resident in China and his relation to the treaties. The conditions of life and work which are imposed upon us here are so unique that there is very little in the way of precedent which can be considered as bearing directly on the subject and the fact that the missionary is bound to his own nation by claims of citizenship, which he may not, if he would, over-ride, brings into the missionary situation a participation in international politics which, with the best intentions in the world, may not be avoided.

The question, then, which lies before the missionary is how to act under the pressure of this anomalous situation in such a manner as shall best conserve the interests of the work he stands for, avoid political complications and magnify the Gospel he comes to preach. That full consideration should be given to such a subject, and the issues it presents, needs no argument. By an intelligent understanding of what his presence and work in China involve, and a knowledge of the history of the events which have led up to the present situation, many difficulties may be avoided. Without this knowledge much of the sympathy which comes from the ability to put oneself in the other man's place must be missed.

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WE remember on one occasion hearing the late Dr. Mateer remark that he believed if the Christian message could have been brought to China without any suspicion of foreign implication and preached by Chinese lips, the conversion of China would have been very speedily accomplished. **The Disabilities of the Foreign Missionary.**

There can be little doubt in the mind of any one who reviews the history of the church in China and its apparent connection with foreign aggression in this land that the Chinese have genuinely feared lest in giving any form of consideration to the missionary and his converts, they were thereby encouraging the growth of a hostile Imperium in imperio. Any action therefore which the missionary body, as a whole, can take to alleviate this suspicion and to bring home to the Chinese the knowledge that the missionary seeks nothing for himself and that all his effort is directed towards the integrity and stability

of this Empire, should be made use of, though the missionary lose some slight privileges in the process.

We heartily commend the advice of Dr. Gilbert Reid in connection with the question of the abolition of extra-territoriality. Missionaries must show themselves ready for this as soon as ever China is qualified by merit to demand it and should use their influence for its accomplishment. We shall best assist this cause by promoting, as far as we are able, the reform of the administration of justice and the growth of a good understanding between China and the powers of the West. Above all we must, in the interests of our people, lead the officials to an understanding of the essential citizenship and patriotism of our Christians. When her justice is even-handed and her law is set in righteousness, many of the chief troubles experienced by China in the realm of international politics, must disappear.

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THE increasing willingness of the Chinese government to send students abroad for study is a factor in the coming and

**The Church and
Foreign Educated
Students.**

present conditions of Chinese life which the church in China must not neglect. It should serve to renew attention to the question of what part in the constitution of missionary enterprise this Western educated class is to take, whether much or none. For in practice it seems that the missionary body generally has come very near to the dangerous position of shutting the door of service upon this class of men altogether. It is a matter of common lament that though a majority of the students of the past generation who have studied in foreign countries were first trained in mission schools and colleges and start their academic careers abroad with something more than a bias towards the service of the Christian church, they do not choose a missionary career on their return to this land. All manner of reasons are adduced in explanation of this sad fact of experience; we doubt if the chief reason has been sufficiently considered. As a general rule can it be fairly said that a ministerial career is open to these young men? Has the practical problem of their status and the terms of their relationship to the foreign missionary and the Home Boards yet been frankly met and the conclusions stated? Missionary polity in China seems to have evaded the discussion of the possibility of increasing both the force and equipment of the enterprise by finding a place in the constitution of the church for specially

qualified and foreign educated Chinese who may desire the work of the ministry. As conditions stand at present it is next to impossible to urge upon Chinese who are graduates of Western colleges and universities the claims of the Christian ministry. Their acceptance of such a claim would embarrass the churches they desired to serve more than a little. This is not altogether as it should be. None can watch the continual progress of our brightest and best students into official and commercial life without the deepest regret for the loss the Church of Christ in China is constantly, and sometimes unnecessarily, sustaining.

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ONE of the greatest dangers to which writers on China, and especially mission work in China, are exposed is that of too hasty generalization from insufficient data. **Hasty Generalizations.** Opinions are based on personal experience and observation, both of which may be somewhat extensive, but yet not sufficient to warrant a general statement in regard to all mission work done in China. Unless one has taken time and pains to obtain the opinions and experiences of the great majority of missionaries—and in China this is no easy matter—one's opinions, however satisfactory to oneself and however true of a given locality, may be far from representing the views and practices of the missionary body as a whole.

Hence, while expressing our admiration of much that Mr. Sheppard has written in his ably expressed article, we are loth to believe that he is right when he says that "the first thing that we notice is the *iconoclastic tendency* in the preaching of our native brethren", and following with "And in this particular they are doubtless reflecting what was the chief feature in the preaching of the missionary of the last generation." The writer's experience, extending over more than a generation, does not justify so sweeping an assertion, and he believes that missionaries, generally, have dealt kindly with the mistaken notions of the people and have tried to give them light for darkness, and bread that nourishes instead of a stone. This does not necessarily imply iconoclasm, though that will doubtless soon result. There have been exceptions, and the Chinese preacher may have caught the tone from the foreign missionary, but we believe they are exceptions. We would fain think that most missionaries realize that the best and quickest way to drive out idolatry, from the land and from the heart, is by "the expulsive power of a new affection".

IN the October issue of "The East and The West" Mr. J. R. Mott outlines the plans which are being made for a World Conference of missions to be held in Edinburgh in 1910. This Conference is to be more cosmopolitan than any which

A World Missionary Conference.

have yet been held. Eight commissions are being appointed to investigate, study, consult, report and recommend regarding matters of importance and interest to the missionary propaganda. The findings of these commissions will be in the hands of all the delegates to the Conference before its sessions begin. The following is the list of eight commissions:—

1. On carrying the Gospel to the whole world.
2. On the native church and its workers.
3. On education in relation to the Christianization of national life.
4. On the missionary message in relation to non-Christian religions.
5. On the preparation of missionaries.
6. On the home base of foreign missions.
7. On the relation of missions to governments, and
8. On co-operation and the promotion of unity.

We shall hope to return in later issues of the RECORDER to a discussion of the most interesting topics raised by Mr. Mott's article.

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THE Centenary Conference, on motion of Dr. Garritt, passed a resolution committing to the Evangelistic Work Committee the duty of taking "steps toward the establishment of an evangelistic association to do for those engaged in evangelistic work what the educational and medical associations are doing for the more technical sides of the work. Such an association could collect, tabulate and circulate information and arrange for occasional conferences for foreign evangelistic workers and for evangelistic campaigns and conferences." With this number of the RECORDER we are sending out, by request of the committee, an inset notifying the missionaries in China that a first meeting in accordance with this resolution is called for next April. We understand that a Constitution and Bye-Laws are to be prepared for presentation to that meeting, including the recommendations in the original resolution and also those of other resolutions which can best be carried out by such an association. The time is certainly ripe for the organized discussion of evangelistic work, and it is a matter for surprise that this association was not organized many years ago. We bespeak the interest of our readers for the proposed association.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matt. xviii. 20.

"To pray is first of all to put the understanding in motion and to direct it upon the highest object to which it can possibly address itself—the Infinite God. . . Next, to pray is to put the affections in motion; it is to open the heart. . . Once more, to pray is to put the will in motion just as decidedly as we do when we sit down to read hard, or when we walk up a steep hill against time. Now, these three ingredients of prayer are also ingredients in all real work, whether of the brains or of the hands. The sustained effort of the intelligence and of the will must be seconded in work no less than in prayer by a movement of the affections, if work is to be really successful. A man must love his work to do it well. The difference between prayer and ordinary work is that in prayer the three ingredients are more equally balanced. Study may in time become intellectual habit, which scarcely demands any effort of will; handiwork may in time become so mechanical as to require little or no guidance from thought; each may exist in a considerable, although not in the highest, degree of excellence, without any co-operation of the affections. Not so prayer. It is always the joint act of the will and the understanding, impelled by the affections; and where either will or intelligence is wanting, prayer at once ceases to be itself, by degenerating into a barren intellectual exercise, or into a mechanical and unspiritual routine." Liddon's "Elements of Religion."

PRAY

That the Chinese who "pretend conversion for the sake of personal advantage" may find the true and living way. (P. 657.)

For all missionaries that they may have always a singleness of purpose and be preserved from "confusing their office as teachers of religion with that of representatives of a foreign power". (P. 657.)

That the treaty protection to Christian missions in China may never again be "taken advantage of by foreign

powers for the furthering of their schemes for territorial aggrandizement". (P. 657.)

That ever increasing numbers of Chinese may "hear the voice of God calling them to separate themselves from evil and to walk in the path of His commandments". (P. 662.)

That both missionaries and converts may, like St. Paul, be "ready to encounter every type of peril and even death itself in the interests of the divine message". (P. 664.)

That the missionaries, while availing themselves of the facilities furnished by the treaties, may not be led to insist upon their rights in a manner injurious to the highest interests of their work. (P. 672.)

RULES FOR A HOLY LIFE.

To love the Lord God with the whole heart,
whole soul, whole strength.
Then his neighbor as himself.
To honor all men.
And what any man would not have done to
him, let him not do to another.
To deny himself that he may follow Christ.
To chasten the body.
To renounce luxuries.
To love fasting.
To relieve the poor.
To clothe the naked.
To visit the sick.
To help in tribulation.
To console the afflicted.
To disengage himself from worldly affairs.
To set the love of Christ before all other
things,
Not to give way to anger.
Not to bear any grudge.
Not to harbor deceit in the heart.
Not to forsake charity.
To utter truth from his heart and mouth.
Not to return evil for evil.
Not to do injuries, and bear them patiently.
To love his enemies.
Not to curse again those who curse him, but
rather to bless them.
To endure persecution for righteousness' sake.
Not to be proud.
Not given to wine.
Not gluttonous.
Not addicted to sleep.
Not sluggish.
Not given to murmur.
Not a slanderer.
To commit his hope to God.
When he sees anything good in himself to
attribute it to God, not to himself.
But let him always know that which is evil
in his own doing, and impute it to himself.
—From St. Benedict: "The means of doing
good works."

Contributed Articles

Treaty Protection to Christian Missions in China.

BY REV. D. Z. SHEFFIELD, D.D.

THE attention of the writer of this paper was especially directed to the subject in hand by a passage in the Report of a Deputation sent to China in 1907. These gentlemen wrote on the subject of treaty protection to Christian missions in China as follows (I quote only the more important passage):

"The treaties between China and Western nations gave a degree of foreign protection to Chinese converts to Christianity. This established a state of things unlike that prevailing in any other country which has been the field of foreign missionary endeavor. It is now generally conceded that this clause in the treaties was wholly unwise, and in the end has been most injurious to the progress of Christianity in China. It has thrown great temptation in the way of missionaries and of the Chinese people themselves. It has led the latter, in some cases, to pretend conversion for the sake of personal advantage. The missionary on his part has been led to confuse his office as a teacher of religion with that of the representative of a foreign political power. It has led to constant deception on the part of the Chinese and to repeated intervention on the part of missionaries between the Chinese government and its lawful subjects. It has been taken advantage of by foreign powers in the most flagrant fashion for the furthering of their schemes for territorial aggrandizement. It is a just cause of constant and increasing irritation on the part of the Chinese government and people toward the missionaries. It has caused an endeavor which should have no aim but the teaching of pure religion, to be confounded in the minds of many Chinese with the political schemes of the so-called Christian nations. It is at present by far the greatest ground of reproach in China against Christian missions."

Such a judgment from two gentlemen of wide observation, and writing in the interests of Christian mission work, deserves the serious attention of the missionaries of China, and cannot be classed with the superficial writings of certain travellers in

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the Orient who see as they run and write as they see. Let us study the question in some of the important aspects in which it presents itself.

(1.) We will first inquire as to the conditions in which protection to Christian missions was introduced into the treaties negotiated between Western nations and China. While the wisdom of these treaties must be finally judged by their practical working, our estimate of the motives of the men who negotiated them must be determined in no small degree by the manner in which they faced conditions and sought to protect the rights of foreigners—and to promote the highest good of the Chinese. These treaties—English, French, Russian and American—were negotiated in 1858, but were not ratified until 1860 at the close of the second war with China. Roman Catholic mission work had already been conducted in China, without treaty protection, for two hundred and eighty years. If the history of this long period could be fully written it would reveal a painful parallel in its trials and persecutions to the Christian church in the Roman Empire during the first three centuries. Protestant mission work was scarcely fifty years old, but missionaries were multiplying in the open ports and making experimental excursions into outlying regions. Christian converts were already numbered by thousands and mission boards in Christian lands were agitating for enlargement of their work in China. Thus plenipotentiaries were called upon to give attention to the conditions in Christian lands—to the pressure from behind—as well as to the conditions in China, the opposition to Christian propagation from both mandarins and people. If no restraint was to be put upon the spirits of persecution still pervasive in China, it might be counted as certain that the dark shadows of the past would project themselves into the future and in the end involving serious political complications.

That these considerations were operative in the minds of the men entrusted with the responsibility of negotiating these treaties, is made certain by contemporary events taking place in Japan. The American treaty with Japan, negotiated by Commodore Perry in 1854, was further revised by Commissioner Harris in 1858. He was instructed by the Secretary of State, W. L. Marcy, in the following terms: "You are to do your best by all judicious means and kind influence to obtain a full toleration of the Christian religion in Japan and protection for

all missionaries and others who shall go there to propagate it." The Commissioner only partially succeeded in carrying out his instructions, since the opposition to the toleration of Christianity was too intense to be overcome. The utmost he could accomplish was to secure an article allowing Americans in Japan, "the free exercise of their religion" and the right to erect suitable places of worship. But there was no intention to grant religious liberty to the Japanese people, and in the opening years of the Imperial Government, from 1868 to 1873, persecution took on a more virulent type than in the past. Six thousand Christians, it was estimated, were torn from their homes and imprisoned in distant provinces, many of them in addition suffering serious tortures, so that well nigh two thousand people perished of their hardships. To the protestation of the American Minister, Prince Iwakura replied that this was a question of internal administration which concerned Japan alone, that it was the determination of the Japanese government to resist the propagation of Christianity as they would an invading army.*

Then followed in Japan the great advance step in establishing a parliament and constitutional government. The conditions above outlined forced upon the high ministers of state the question of religious toleration, and such toleration was finally granted, against strenuous opposition, as a step that must be taken in view of existing and prospective conditions to prevent a possible religious war and serious foreign complications. We readily admit that this step was far more efficacious than foreign protection extended to the native church through the operation of treaties; but we are to remember that the social and political conditions of China and Japan were radically different. Japan was beginning to feel the stirrings of a new life which in a single generation was to place her alongside of the great progressive nations of the earth, while China was still within the clutch of the dead hand of the past, ignorant of its political, social and industrial needs, and set on continuing in its own old ways.

This, then, was the problem that confronted foreign diplomats commissioned to negotiate treaties with China. Christian missionaries were establishing themselves in China in ever increasing numbers. Converts were being gathered into the churches, in spite of the opposition of officials and people. The past record of mission work had been one of repression and

* See Gordon's *Thirty Years in Japan*, pages four and five.

persecution. If nothing were done to restrain this evil, whatever might be hoped for the distant future as to religious toleration, there was every reason to fear that in the immediate future the old virulence, possibly in increasing measure with increasing missionary activity, would continue to show itself. Was it the part of political wisdom to accept the view-point of Prince Iwakura in his reply to the American Minister that this was a question of internal administration that concerned China alone, and thus commit the missionaries and their work to the unrestrained opposition of officials and people ; or rather, was it to accept the view-point of Secretary Marcy, a Christian statesman, that Christianity in its purity is a permanent good to any people, that missionary activity is an essential characteristic of modern civilization, as deserving of national protection as other forms of activity less altruistic in their ends, that it is wiser to restrain prospective evils in advance by beneficent regulations than to allow them to bring forth their matured fruits of calamity and sorrow, involving international complications of extreme danger and difficulty ?

Such was the view-point of Dr. S. Wells Williams, who first proposed and drafted the article giving treaty protection to Christian missions in China. Dr. Williams related to the writer of this paper near the close of his life-work the circumstances of the incorporation of this article into the American treaty with China. The subject seemed to him of such urgency that it deprived him of a night's sleep, and in the early morning he rose and wrote the following : "The Christian religion, as professed by Protestants and Roman Catholics, includes the practice of virtue and teaches men to do as he would be done by. Persons teaching it or practicing it shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling and not offending against law, be persecuted or interfered with." Dr. Williams believed that this article in the treaty was a wise international requirement, that this type of protection to Christian missions did not exceed the protection given to American merchants, since the privileges of trade must mean the repression of forms of obstruction that would make such privileges empty and worthless. Yet further, he believed that this article would prove beneficent in its influence upon the social and political life of China, that it would operate powerfully in restraint of the spirit of intolerance and of blind opposition to things that are essentially good, because they came from without and not through the traditional Chinese

channels. It was evident that this act among the many acts of the aged scholar, missionary, and diplomat, occupied a place of special prominence in his memory. He believed that he had wrought well for Christianity and for China in what he had done in this matter. Are we not justified in the conclusion that, considering the character of the Chinese government, the temper of the people and the status of Christian missions in China, the articles promising protection to missionaries and Christian converts were wisely conceived, and gave good promise that they would operate to preserve China from internal confusion and to prevent dangerous international complications?

(2.) To advance another step in this discussion. Treaty protection to Christian missions in China was in protection of a *natural human right to religious liberty*. This right has its full recognition among nations where Protestant Christianity has exerted a dominating influence upon the laws of government and the institutions of society. This right, though as yet far from receiving universal recognition, is a pervasive leaven in human thought, and because it is a fundamental condition to self-government and independent manhood, it is slowly overcoming the tyranny of customs and laws and institutions that stand in its way, and in no distant future is to receive recognition as a fundamental law in human life, a right that belongs to every individual, essential to the realization of the true ends of his being. If it be inquired why a right so fundamental and important has been so slow in receiving general recognition, it may be answered in part that, under the law of habit, customs and institutions slowly tend to crystalization, and multiplied human interests are concerned with their preservation and perpetuation. The young have been under the control of the old, the weak under the power of the strong, and self-interest has been dominant in human relations. Under such conditions the rights of individuals to self-direction in their life-activities necessarily meet with obstruction and repression. Yet again, it should be remembered that the world has waited for Christianity to teach men the deep meaning of religious liberty, to give them a true understanding of the value and urgency of such liberty. Men are largely unconscious of their bondage to customs and institutions by which their life-habits have been formed. It is only when new and great truths reveal themselves to men's thought and project themselves upon their

consciences that the struggle for liberty begins. It is only when men hear the voice of God calling them to separate themselves from evil, and to walk in the path of his commandments, that men dare to assert themselves against the powers that be and to boldly ask, "Whether it be right in the sight of God to hearken unto men rather than unto God?"

It is readily admitted that these treaties imposed obligations upon China which are not mutually imposed in treaties of Western nations one with another, but in our judgment of the wisdom of this action we must remember that treaties are established between nations to meet international conditions, and the relations of Western nations with China differ widely from their relations one with another. Religious liberty had already been wrought into the constitution of several of the leading Western nations, and so treaty enactments would have been superfluous. In other nations church and state were bound together in an organism that fixed by law the type of religion which the people were to believe and practice, and international law was too weak an instrument to beat against and overcome such barriers in the interests of religious liberty. A wholly different problem confronted Western nations in their intercourse with China. China was already invaded by a large and increasing number of missionaries, behind whom in Christian lands was a great church with a rising zeal for the propagation of its religious belief in non-Christian lands. These missionaries were acting out their convictions of religious liberty, not only to believe in the great truths of Christianity, but to communicate their belief to others and to persuade them to accept the benefits begotten of these truths. These missionaries were seeking to exert their influence upon a people whose laws, customs and institutions were cast in a mould prepared four thousand years ago, for we should remember that Confucius looked backwards for eighteen centuries to find his models of government and society. They were working among a people as yet wholly unconscious of the political and social bondage in which their lives were cast and of the beneficent gifts of a higher civilization which the missionaries were freely offering to them. Under those conditions should Christian diplomats draw hard and fast lines as to the rights of nations to regulate their internal government and practically say to the Christian church: "We sympathise with you in your high undertakings and wish you all success, but as governments the utmost we can do for missionaries is to

exact of China the promise of protection to their lives, and must leave them in their work to achieve such success as they may find possible against the powers of ignorance, of superstition, and of fear for the survival of existing institutions. We know the long record of repression and persecution which casts its dark shadows into the future, but we are not at liberty to pass beyond fixed limits to assist you in your work. We can only hope that a kind providence will favor you in your efforts, and that the protection which we are powerless to give, may soon be cordially given by the Chinese government of its own good will." Such was not the language of Western diplomats to the Christian church, if we translate their actions into appropriate words. Rather did they say: "We sympathise with you in your desire to give to the Chinese people that which constitutes the life and inspiration of Western civilization, and we undertake so far to assist you in your altruistic work as to extend to you the same protection you would enjoy in your native lands, hoping that by this recognition of the value of mission work, the Chinese government and people will extend to such work a more kindly regard than in the past, to the end that in the near future the religious and social renovation towards which your labors look may be realized in China." Surely whatever may be our opinion as to the practical working in subsequent years of the treaties under consideration, we must commend the high motives that inspired the actions of these diplomats in their endeavor to remove in part the obstructions that hindered the progress of the Chinese people towards higher and better things.

(3.) Yet again, treaty protection extended to Christian missions in China was in harmony with the commands of the Divine Founder of the Christian religion, who directed His disciples to proclaim the truths of His kingdom to all men. Christ presented His religion to mankind as a world religion and Himself as a world Savior. His disciples were commanded to take up and carry on a spiritual warfare against all opposing powers, whether political or institutional, whether arising from the customs of society or the prejudices of the human heart, and they were assured of final victory in this warfare since all power was given to Him of the Father, and He would be with them to the end. Clearly we are here dealing with a power above all human powers, with an authority that denies the right to refuse obedience to its commands. In the light of this truth, the right to religious

liberty which we have spoken of above as a natural human right, assumes the form of a divine law that is essential to man's true dignity as a son of God.

It is instructive in this connection to recall the attitude of Paul, the first great Christian missionary, towards this higher law. He was ready to encounter every type of peril, and even death itself in the interests of the divine message which he was set to proclaim, but he was also ready to avail himself of any help extended to himself or to his converts at the hands of friendly officials, or by the operation of Roman law. He believed that human governments were divinely established for the good of men and that they would be divinely used for the protection of Christianity and for the extension of its benefits. The early Christian church was powerfully protected by the silent operation of Roman law which was tolerant towards all religious beliefs. Serious persecutions afflicted the church, but they were usually local in their operation, limited in time, and were in violation of law, which was moving towards an ever enlarging recognition of individual rights through the interblending of varying customs and religions. It was the influence of degenerate Christianity which had grown powerful through Imperial favor that infused the spirit of intolerance into later Roman law and finally converted it into an instrument of oppression. It is the new spirit of loyalty to truth and sense of obligation to listen to the voice of God rather than to that of men, begotten of the great Protestant reformation that restored the right of religious liberty to its just place in human thought and established it as a beacon light on the road of the world's progress. It should be further remembered that whatever pressure was exerted by foreign diplomats to secure privileges of trade with China, no pressure was exerted to secure religious toleration. Such toleration was given for the asking, and so closely approached the independent action of Japan in granting religious liberty. It is readily admitted that the Chinese government did not comprehend the full meaning of religious liberty granted in these treaties, but it did understand, at least in part. The Mohammedan religion had propagated itself in China for more than a thousand years and had gathered into its order many millions of the Chinese people, and this without disturbing the old order of government. If political troubles have occasionally emanated from this source, the causes have been social rather than religious unrest, an

evidence of governmental weakness and corruption in the administration of the affairs of state. The Roman Catholic church had propagated itself in China for nearly three hundred years, and had slowly multiplied its adherents in spite of repression and occasional serious persecution. China for a second time was prostrate before foreign armies that were emphasizing to the government the necessity of granting a wider, freer intercourse with Western nations. Under these conditions we may credit the Chinese government with some measure of intelligence in recalling its failures in the past in dealing with mission problems and in comprehending the situation as it now presented itself with a new Protestant religious propaganda forcing itself more and more upon the attention of officers and people. The conditions were closely parallel to those in Japan under which religious toleration was wrought into the constitution of that nation. The opening of both countries was equally under foreign compulsion; the difference being that on the one hand, the Japanese nation put forth an honest effort to adjust its institutions to the new conditions, and on the other, that China put forth effort to secretly resist such adjustment for another generation. But while the history of Christianity in China for the last fifty years abundantly proves that the officers of government had no intention to give to native Christians the full liberties defined in these treaties, it also proves that they understood the meaning of their treaty obligations, and hoped to resist the propagation of Christianity by indirect and intangible methods. We conclude that Christian diplomats, in asking China to grant religious liberty to its people, were acting in harmony with the teaching of the Founder of Christianity, and that the Chinese government was wise in consenting to this request. Its failure was in not honestly carrying out the requirements of these treaties.

(4.) Religious liberty pledged in treaties with China is in harmony with the ultimate end of International Law, which is to protect men in the legitimate exercise of their freedom and the enjoyment of their natural rights in the intercourse of nations of individuals. It is well at this point to remind ourselves of the exact meaning of International Law. In the evolution of Roman law the final outcome was what was named "The Law of Nations", which meant the pervasive principle of right which ought to operate in all human relations. In

the Chinese language "T'ien Li", or the Law of Heaven, is an exact equivalent for this thought. The Definition of International Law, given in the Chinese text of Bluntchli's International Law, reads as follows: "In the intercourse of nations there are pervasive principles that regulate such intercourse, and the rights of men are protected by them. They have their source in the law of right and manifest themselves in human affairs. When nations rely on these principles in their interrelations, and the people rest in them for mutual security, the ends of International Law are realized." Here ultimate right is clearly set forth as the ideal end of international law towards which the nations are striving. But International Law, like Christianity, which is its source and largely its inspiration, has both an ideal and practical side, and on the practical side it has serious limitations by reason of human ignorance, selfishness and deeply rooted social habits. All human laws are set to regulate and restrain conduct, and outside of the requirement of specific law, there lies an encircling body of conduct interpenetrated with ethical principles, which hold as it were in solution the material out of which further laws are to be enacted, as the public conscience grows in sensitiveness to the rights to be attained and the evils to be avoided. If this is true of the statutes of government, it is yet more true of International Law, which we have seen in its final account is the pervasive law of right.

It follows from the above that when we are told that treaty protection to religious liberty is not in harmony with the principles of International Law, it is competent for us to distinguish between principle and practice, and while we admit, with regrets, the limitations in practice by reason of governmental conditions, we urge that universal religious liberty, because it is a natural human right, because it has the undergirding of the command of the Founder of Christianity, because it is incorporated into the laws of the most progressive nations, is a principle which International Law must set before the nations as an ideal towards which they should strive, and any act of individual nations that has as its end the widening of the influence of this principle, should be looked upon with approval as a step in the direction of ultimate, universal religious emancipation.

- (5.) Again, and finally; treaty protection to Christian missions in China, it is our conviction, by its silent and pervasive influence, has operated to mitigate persecution and to

strengthen the church in its struggle for existence and recognition. The Christian church of China can justly claim that it has had, is now having, a leading hand in the great awakening taking place among this people, and there is no proper ground for the belief that apart from foreign treaty protection the church could have secured the strategic position of power and influence in China which it now occupies. Dr. C. W. Mateer in his paper on "The Missionary and Public Questions", prepared for the Centenary Missionary Conference, well said: "It is hard to tell what would have been the result of an attempt to propagate Protestant Christianity in China without any support, legal or moral, from Western governments. The probability is that much blood would have been shed, and many hardships endured, and a very inconsiderable success achieved." Christianity is teaching China the supreme lesson of right living in the fear of God and love of man, as she is learning it from no other source. Christian education is teaching men the true uses of learning, the meaning and end of life, as they are learning it from no other source, and it has been made possible that this pervasive leaven for good, at this early stage in its propagation, should permeate the social and political life of China, through treaty protection to Christian missions; these treaties acting silently and powerfully in restraint of the forces of evil that have menaced the church, and so have helped Christianity, in ever increasing measure, to produce in China its legitimate and beneficent fruits.

The charge that treaty protection to Christian missions has been made an occasion for foreign interference in the government of China, and for territorial aggrandizement, cannot refer to Protestant missions. Dr. Mateer, in the paper above referred to, urges with much point that Roman Catholic missions differ so widely in their constitution and methods of work that it is unjust to the latter to apply to it the same judgment that it extends to the former. To quote from him in brief: "History has abundantly shown that it is the consistent policy of the Roman Catholic church to seek influence and authority in civil affairs. This policy has been and is now vigorously carried out in China. Its effects are in evidence wherever Roman Catholics are." The Roman Catholic organization and government was born out of political conditions and was fitted to influence and control such conditions. Her methods of self-protection in China were developed two and a half centuries

before treaty protection was granted, and while in common with the Protestant church she has been greatly benefited by treaty protection, she is far less dependent on such protection. From the first her policy was to gain influence with the ruling classes, and thus secure their protection. If it is complained that these methods were productive of evil, we must insist that the evil was not caused by the enactment of treaties, and that treaty requirements, if properly respected by Chinese officials, would operate to mitigate and not to aggravate such evils.

As to foreign interference in Chinese affairs through the occasion of these treaties : It is to be remembered that the vast but undeveloped resources of China under the protection of a weak government present a standing and powerful temptation to Western nations to secure for themselves political and commercial advantages, and where such inducements lie in the foreground, opportunities for exploitation are created if they do not spontaneously reveal themselves. Probably, if the records of foreign intercourse with China were carefully studied, it would be difficult to find a considerable number of specific instances of interference in Chinese affairs, occasioned by mission difficulties, that were inspired by ulterior and selfish motives. Rather has it often happened that the Chinese government, through the ignorance and corruption of its officials, has invited, has not infrequently compelled, foreign interference in the interests of humanity. If the Chinese government had set itself honestly and resolutely to give that protection to the Christian church required by treaty enactments, such treaties, so far from proving a hindrance to the government in its administration of justice, would have proved a powerful support. The government would have informed the official body that treaty requirements became constitutional law, and that such officials would be held responsible for the faithful execution of this law. Under such conditions the fear of foreign intervention would have operated as an additional motive force to impress upon all classes of officials the necessity of rightly discharging their duties. Three years since, Yuan Shih-k'ai published a book which has been widely circulated in this province, entitled "Min Chiao Hsiang An", "Mutual Harmony between the Church and the People". The Chinese text of the clauses in the leading treaties is given, in which protection to the Christian church is required. He recognizes without complaint that these treaties have stimulated Christian propaga-

tion and urges upon the attention of the people that these treaties have now the force of law, binding both upon government and people. If the position which this enlightened Chinese statesman has taken towards the Christian church had been taken fifty years ago by the Chinese government, and faithfully carried out, there would have been no Boxer movement with its fearful tragedies, and no question of foreign interference to give protection to the Christian church.

In reply to the charge that these treaties have opened up a line of temptation to missionaries to neglect their legitimate work, to interfere between the Chinese government and its lawful subjects: It should be remembered that the most efficient help to native Christians against outrage and persecution, is secured through the missionary in personal appeal to the local official, putting him in possession of the facts of the case in hand and helping him to realize that he is in danger of being called to account for injustice in his decision. Apart from such supervision the cases are painfully few where the officers of government have protected the native Christians in their rights against their persecutors: It should be further remembered that without treaty protection to native Christians, missionaries, it is quite certain, would present themselves before the officials and appeal to them for just treatment of men and women under their supervision and suffering unjustly at the hands of their countrymen. Not to do so in extreme cases, even at the peril of life, would be to act in a manner unworthy of a man standing in the place of Christ in the midst of his persecuted followers. We need only to add that officers who are anxious to deal justly towards the Christian church—and we may rejoice that their numbers are increasing—urge upon the missionaries this line of action. They are grateful for being put in possession of facts from a responsible source and are glad to be able to act independently in adjusting difficulties without losing face before a foreign consul, or a higher Chinese official.

To the charge that these treaties have operated to draw evil-minded men into the church for selfish ends: It may be replied that it is a pervasive characteristic of Chinese social life that men in their endless struggle for existence learn to appeal to every possible source of help, and it is certain that foreigners who put themselves in relationship to this social life, will be pressed for assistance to the limit of judgment or good-will.

Every yamên is a loose organization of men, often of an evil character, who give to one another a measure of protection. Every guild or society, whatever may be the purpose of its organization, affords a measure of protection to its members, and mission churches in China, whether with or without treaty protection, will be used to the limit of their submission to such use as places of asylum for men who have suffered wrong, or are seeking shelter against their own wrong doings. Even with treaties operating in the interests of protection, to become a Christian in the face of opposition from family and society requires a high order of moral courage begotten of a new spiritual life-purpose, and the fact that under such discouraging and repressive conditions men will seek to attach themselves to the church for unworthy motives, bears witness, not to the favorable status of the church under the operation of treaty protection, but to the strenuousness of the struggle for existence under the conditions of Chinese society, which is continually throwing off from itself surviving remnants of shipwrecked humanity that clutch at any possible source of rescue from destruction. The end of Christian work is, in part, to cure this pervasive social disease and lift men out of their poverty and wretchedness. Against the judgment that treaty protection to Christian missions has operated for evil, we would place the judgment of the representative body of missionaries assembled at the great Conference in Shanghai.

The conclusion of this discussion is to the effect that Christian diplomats deserve commendation from us for their wisdom in negotiating these treaties, giving protection to Christian missionaries in China in their great work, beset on every hand with difficulties and dangers; that these treaties were in the interests of giving protection to men in the exercise of a natural human right of religious liberty, a right essential to true manhood, a right slowly coming into universal recognition; that they were in harmony with the commands of the Founder of Christianity to proclaim the glad tidings of His kingdom to all men; that they were in support of the ultimate ends of International Law to protect nations and individuals in the exercise of their liberties under limitations of regard for the rights of other nations and individuals; and finally, in spite of incidental evils that are inevitable under all human conditions, they have operated for good, whether in their silent educative influence,

teaching men to respect the rights of conscience, or in their active operation in the hands of ministers, consuls and missionaries, to demand justice for the Christian church from both officers and people. It is certain when China—we will hope in the near future—becomes a great Christian nation, that it will look back to the events under discussion with gratitude that Christian statesmen had the wisdom to put restraints upon the powers of evil that beset the church in its weakness until it should gather force to conquer for itself a place in the hearts of men and in the institutions of society. The goal of Christian effort is to teach men to put in practice the law of love, and this law for its rightful exercise demands freedom of conscience in the worship of God and in the service of man. That Christian nations, through treaty restraints upon prejudice and superstition have contributed powerfully to give efficiency to this law in its operation in China, calls for gratitude to Him who directs in the councils of nations and presides over the destinies of men.

The Missionary and His Relation to the Treaties

BY REV. D. E. HOSTE

THIS subject has already been dealt with by not a few writers; hence it is not proposed now to discuss at length the general principles bearing upon it. It is sufficient to say that a missionary has legal rights which are as much entitled to respect as those of any other person whose presence in China is provided for by treaty. His government undertakes to protect him, not as a missionary, but simply as its subject, entitled to protection so long as he conforms to the law. On the other hand, it is generally recognised that the special nature of the missionary vocation renders it undesirable and inexpedient that a missionary should, as a matter of course, assert his rights. His calling carries with it certain special obligations and privileges. As a missionary he dwells in the country of his adoption, not in the character of a citizen of his own land, but as one appointed to be a witness by word and deed to his Divine Lord and Master. His whole attitude, therefore, is governed by the words of the sacred commission "as the Father hath sent me, even so send I you". Christ is to be magnified in his mortal body whether by life or by death. He recognises as the

dominant fact of his vocation that he has been set apart as an instrument, in and through whom the spirit and precepts of the Redeemer are to be manifested and exemplified. Just as the consul is the representative of his national government and simply gives expression to the policy and views of his superiors, so it may be said, with humble reverence, the missionary, all unworthy as he is in himself, is in his measure and degree a "chosen vessel" through whom the life of Christ is to be made known to the people amongst whom he lives. Hence his conduct, in regard to the matter we are considering, will be shaped not so much by considerations affecting his legal rights as by those relating to the special ministry with which he is entrusted.

In regard to China, it is a matter of history that the presence of missionaries in the country is, in the providence of God, based upon treaties, and for an individual to decline absolutely to recognise this fact would be a mistake. Such a line of thought pushed to an extreme, leads to the conclusion that he must decline to receive a passport. That is to say, the missionary career of such an individual would be speedily terminated. It is one thing, however, to avail ourselves of the facilities furnished by the treaties; it is quite another to insist upon our rights in a manner injurious to the highest interests of our work. Most men, no doubt, find by experience that the details of their conduct in particular instances have to be carefully thought out in the light of the special circumstances.

It may be useful to refer to one or two of the actual conditions existing in China and the bearing which they have upon the conduct of a missionary in relation to the treaties. All engaged in pastoral and evangelistic work are more or less acquainted with the grave dangers and evils arising from the desire of a large number of people throughout the country to attach themselves to us in order to obtain the benefit of our influence in their civil disputes and law cases. Most of us are familiar with the procedure adopted. The missionary is cheered by an invitation to visit or send a representative to some town, where certain Chinese have become interested in "the doctrine" and are said to be earnestly desiring to learn and obtain the spiritual benefits of the Christian faith. These people on being visited display commendable zeal. They will even go so far as to provide a hall for worship, and everything looks

hopeful for a time. It is not long, however, before the new converts report that they are being grievously persecuted either by Roman Catholics or their pagan neighbours, and the intervention of the missionary is asked for. If the latter complies, he has too often found to his sorrow, when it has been too late, that in defending what he had imagined to be the religious liberty of Chinese converts as granted by treaty, he has really been helping them in law suits, and not infrequently has been publicly, though, of course, unwittingly, lending his countenance to doubtful and even nefarious transactions. The practical result is that the missionary and his religion are publicly identified with an undesirable section of the community, and moreover appear in the public eye as high-handed oppressors of others. That this is no fancy picture the writer, as the result of considerable opportunities for observation amongst Protestant missions in this country, is convinced, and he believes that this will be admitted by others who have been in personal touch with pastoral and evangelistic work during recent years. Here then is an actual and grave evil which experience shows is extremely likely to result from the intervention of the missionary on behalf of adherents. The foregoing instance only touches the case of new and doubtful followers in outlying districts, and the missionary is less likely to be misled when dealing with appeals from old and established church members, with whom he is well acquainted. It is argued, moreover, that a wise and competent missionary will see to it that he only exerts his influence in *bonâ fide* persecutions. Granting that there is weight in this, it is still true that even under these circumstances it is not easy to arrive at the actual facts of the case with sufficient clearness and accuracy to be able to differentiate between what is an ordinary law suit and a *bonâ fide* persecution for the Gospel's sake. It may be, indeed, an impossibility to do so, as frequently both elements may exist in a given case. When visiting West China last winter the writer was struck with the strong trend of opinion amongst the missionaries of all societies there against complying with applications for help on the part of converts and enquirers; actual experience in that part of the country having made it abundantly clear that injurious results followed. Experience in other provinces confirms the view that, as a general rule, the interests of our work will be best served by our not intervening on behalf of converts and enquirers. Not the least of the evils resulting from this practice is the effect of it

upon our Chinese fellow-workers and helpers, situated as they are for the most part in out-stations beyond the immediate supervision of the missionary. They are sometimes subjected to pressure, either by means of intimidation, or on the other hand, of pecuniary gifts, to intervene in the manner described. It is argued by the Chinese that if the missionary does so, then they, as helpers and local representatives of the missionary, should do likewise, and it need scarcely be added that the tendency is for them to go further than the missionary himself would be prepared to do.

In addition to the bad effect produced upon the minds of the Chinese public through the missionary's intervention on behalf of the converts, and the temptations to which the Chinese helpers are in their turn exposed from the practice, it must be stated that the subjective effect upon the church generally is bad. A spirit is fostered amongst the Chinese Christians very different from that inculcated in the New Testament. The numerous portions both of the Gospels and Epistles which emphasize the duty of the Christian to suffer wrong rather than to enter into contention, and to exemplify the patience and humility of his Saviour under injustice and ill-treatment, are largely lost sight of; whilst the tendency to pride and self-assertion, to which human nature is but too prone, is strengthened amongst the members.

It may be said, and with a good deal of force, that for the missionary to decline to use his influence on behalf of his Chinese fellow-Christians, whilst availing himself of the protection of the treaties, is wrong and places him in a most unenviable position before the church. The latter can fairly say: "Yes, it is easy for you to exhort us to patience and hold out to us the privilege of following in the footsteps of our Lord who, 'when He was reviled, reviled not again, when He suffered, threatened not', but we observe that you yourself are not slow to complain either to the local Mandarin or to your Consul if your own person and property are subjected to indignity or danger." Whilst it may be true that there is a distinction between the position of a foreigner with a passport and that of a native of the country, it must be admitted that the above argument of the Chinese Christians cannot easily be disposed of. If so, it would seem that the missionary is called upon to consider how far he should, from the point of view of helping the Chinese converts by his example, forbear to exercise his

rights under the treaty. It is obviously his duty as well as his privilege as the spiritual leader, not only to teach but to exemplify his teachings in his own person. That the greatest missionary ever known was governed by this principle of action is abundantly clear. All the Epistles of St. Paul show forth this spirit. "I suffer all things lest I hinder the Gospel." "Though I be free from all men yet have I made myself servant unto all that I might gain more." Words such as these constantly appear in his writings, and it is certain that his wonderful influence and spiritual authority were largely due to the fact that in order to further the truest and best interests of his converts, he was prepared for any sacrifice, and this surely is the standpoint from which every missionary should view this subject.

Another frequent occasion for appeal to treaty rights arises in connection with securing property in inland cities. It is possible, as a rule, by the exercise of sufficient pressure, to overcome the opposition of officials, gentry and people. It is worth considering, however, whether in such cases the victory may not have been too dearly bought. The Chinese do not like to be coerced and hustled any more than other people do. On the other hand, they are not unable to appreciate a considerate, yielding spirit. May it not be that sometimes we shall by prayer and waiting accomplish more in the long run than by insisting upon our treaty rights in this matter, irrespective of the feelings of the people whom we are desiring to win for Christ? The modern maxim which prevails in some quarters that it is a sign of superior enlightenment and civilization always to be in a hurry, is still apt to prove rather "strong meat" for the majority of the people of China. Moreover, does not experience show that better results can often be obtained by a friendly representation, whether to gentry or officials, and the manifestation of deference to their desires and prejudices, than by demanding rights on the ground of treaties, which can never be thought of by any patriotic Chinese without feelings of profound grief and indignation?

Missionaries as Amenable to Chinese Law.

BY REV. GILBERT REID, D.D.

IT remained for a commercial treaty, that of 1903, between China and the United States, to give the first treaty right to foreign missionaries and foreign societies for the lease of property in all parts of China. It likewise remained for commercial treaties, those of 1902 and 1903, to limit a condition of international relationship when missionaries and other foreigners in China shall no longer enjoy the immunities associated with extra-territorial jurisdiction, but shall be amenable to Chinese law and subject to Chinese jurisdiction.

The Treaty between China and Great Britain, Article XII, made and signed in 1902, says :—

"China having expressed a strong desire to reform her judicial system and to bring it into accord with that of Western nations, Great Britain agrees to give every assistance to such reform, and she will also be prepared to relinquish her extra-territorial rights when she is satisfied that the state of the Chinese laws, the arrangement for their administration, and other considerations warrant her in so doing."

The treaty with the United States, made the following year, Article XV, as also the treaty made with Japan about the same time, is identical in expression of willingness to forego extra-territorial rights under certain general, but none the less definite, conditions in the future of Chinese government reform.

There are practically three specifications named in each of these three treaties, stating what must be done to prove satisfactory to Anglo-American nations of the West and to Japan of the East. These are a response to the ambitious and patriotic desire of China to maintain *in toto* her own independence and sovereignty and to eliminate from Chinese territory every form of foreign interference and jurisdiction. The wish of the Chinese is intelligible and self-respecting ; the requirements on the part of advanced civilized nations possessing full sovereignty, need special attention.

The first requirement is a change in the state of Chinese laws. Much has already been done in the way of making proposals to the Throne by duly appointed commissioners, among whom Dr. Wu Ting-fang is most noted, but though approval may have been given by the Throne, little has been done to bring the laws into effect. Even in the Mixed Court of Shanghai, where foreign influences should tend to facilitate a reasonable and equitable application of law, it is the old Chinese

laws that rule. It may be represented to foreign Powers that statutes of the West have been translated into the Chinese language, that all the cruel features of the Chinese penal code have been softened or eliminated, that examination under torture is forbidden, and that China's laws are really Westernized ; but it would be wise to wait until the new, complete, revised edition of Chinese laws and statutes is placed in the hands of the mandarins, is studied by them and adhered to in their courts of justice. It is impossible to modify properly the existing code without employing a larger number of legal experts, some of whom should be European and American, as well as Japanese. The old code is comprehensive, the new should be equally comprehensive, but so modified as to be in harmony with the laws of the West.

The second step in the way of getting rid of extra-territoriality is for China to modify and reform her arrangement for judicial administration. This is really the important consideration. Satisfy foreign governments on this point, and China has captured the citadel. But do we realize what all this must imply ? It means that all over China there shall be raised up a new body of men versed in the law, judicial in temperament, just, honest, impartial, and so necessarily brave, without preconceived judgments in cases that they must try, applying law or equity as the conditions require, a company of judicial officers distinct from executive courts, and not *yamêns*. It would be well if China's leaders faced this problem in seriousness, but none the less with courageous determination, rather than allow their pride to be tickled by fawning applicants or even by the honest hopefulness of these clauses of the latest treaties. If such safe judicial procedure is hard to secure in a foreign settlement on the part of kaleidoscopic Mixed Court magistrates, what may be expected far away in the interior ? It may be pleasant, and conducive to self-aggrandizement, for foreigners to join in the cry of "China for the Chinese", or "China's sovereign rights", but such amiability may not be the most helpful to true reform in the official life of China.

A third specification is found in the very indefinite phraseology, "other considerations". What this means, I suppose Sir John Mackay or the Hon. John Goodnow no more know than the Chinese commissioners who first broached the subject. It was probably an index finger pointing away to a dim mist containing a loop-hole for not doing what both parties were

assenting to be done in the final negotiations of treaty revision. Being so indefinite, it does not need any further expansion, lest it be expanded into nothingness. It may be an x , but not exactly a zero.

Extra-territoriality is plainly incompatible with national sovereignty. But so also may the sovereignty of one nation be incompatible with the sovereignty of another. One state in full exercise of its authority has not lost control over its subjects or citizens, even when they go outside the limits of the state's domains into the territory of another state. An Englishman owns allegiance to English laws, wherever he is, and if he breaks those laws, wherever he is, English tribunals can summon him for trial and inflict punishment. On the other hand, a state in the full exercise of its authority has control over all persons and property within its domains, whether they be native or foreign. Hence it is that sovereignty meets sovereignty. What every state may well object to is the loss of any kind of authority over foreign persons within its own dominion, and the establishment of foreign tribunals to try foreign persons living outside their own state's legitimate territory, aliens in another land. Extra-territorial rights must cease if a state is to be recognized as possessing sovereignty.

Seeing that three governments have put down in black and white an expression of willingness to forego their sovereign rights over the persons and property of their own people living in China, whether treaty-port or in the interior, to the end that China may secure the usual degree of sovereignty entitling her to an equality with all civilized nations, what should be the attitude of foreign missionaries to this new condition of the future or to the strong and growing wish of to-day?

Missionaries, of all foreigners in China, may look with equanimity on such an inevitable change. Quite likely they will be the foremost in favoring the relinquishment of existing outside interference and extra-territorial jurisdiction. Missionaries are not breakers of the law and need fear but little, even with no change of Chinese laws or judicial administration. A slight improvement would satisfy them before it could satisfy foreign governments.

As to property, foreigners, as individuals, have none away from treaty ports. In these places the land is still Chinese imperial land, though the buildings erected may be the property of foreigners. At such places foreigners should act together ;

missionaries should avoid giving the impression that they are agreeable to Chinese wishes, while with merchants it is different. If extra-territorial jurisdiction is necessary for the security of a foreigner doing business in China, then the missionary, who may lose nothing and fear nothing himself without such jurisdiction, should ask for its continuance to the good of his fellow-countrymen. If justice cannot be secured under Chinese law and in Chinese courts—even though the missionary is so good as to break no law and need no court—he should ask China to wait a wee bit and improve a wee more. It would do China herself no good to be set free from outside restraint if she fail to make the reform contemplated in the treaties. Mischief might work itself on many interests if China be allowed to neglect a reasonable stipulation and relax her determination to set her house in order.

But it may be argued: "We are here for the good of China, we have nothing to do with foreigners ; it's nothing but right for China to be free from outside interference, and we will help her to win this freedom". Yes, but please remember, if you have come to China at all, or gone into the interior, if you preach or teach in a school, or 'run' a hospital, it is because in some way, and in some form, your own government or some other government has secured from China a right of way, even up to the borders of Thibet. The treaty may have been silent thereon, but some regulation had to be made, or despatch written, or understanding reached, before you, the Rev. John Independence Brown, could take one step beyond the limits of the ports according to law and as a right. This admitted, is it in form for you to turn towards China in a spirit of lauding her and in a spirit of contempt for your own country?

After all he is the best friend to China who continues to urge on her officials the reform in law and administration that her sovereignty may be established rather than he who minimizes reform and makes light of justice for the hastening of Chinese rule on Chinese territory and for the grateful approbation of the Chinese people of the patriotic type.

It would be well for missionaries, when great establishments are planned, to bear in mind the change. The property of missionary societies must be viewed as Chinese property, and the missionary, in so far as he seeks the privileges of Chinese, must come under Chinese law, be subject to Chinese officials, be tried or seek redress in Chinese courts, be in accord with

Chinese usage, with no appeal to outside interposition, threat or protest. It will not be a case of Chinese getting along with foreigners, but of foreigners getting along with Chinese, and this when the mass alike of people and officials will still be non-Christian. If there is to be toleration of the Christian there will have to be toleration of the non-Christian, be he still a Confucianist, a materialist or an agnostic. If such we think impossible, we had better cling a little longer to our present privileges of exemption.

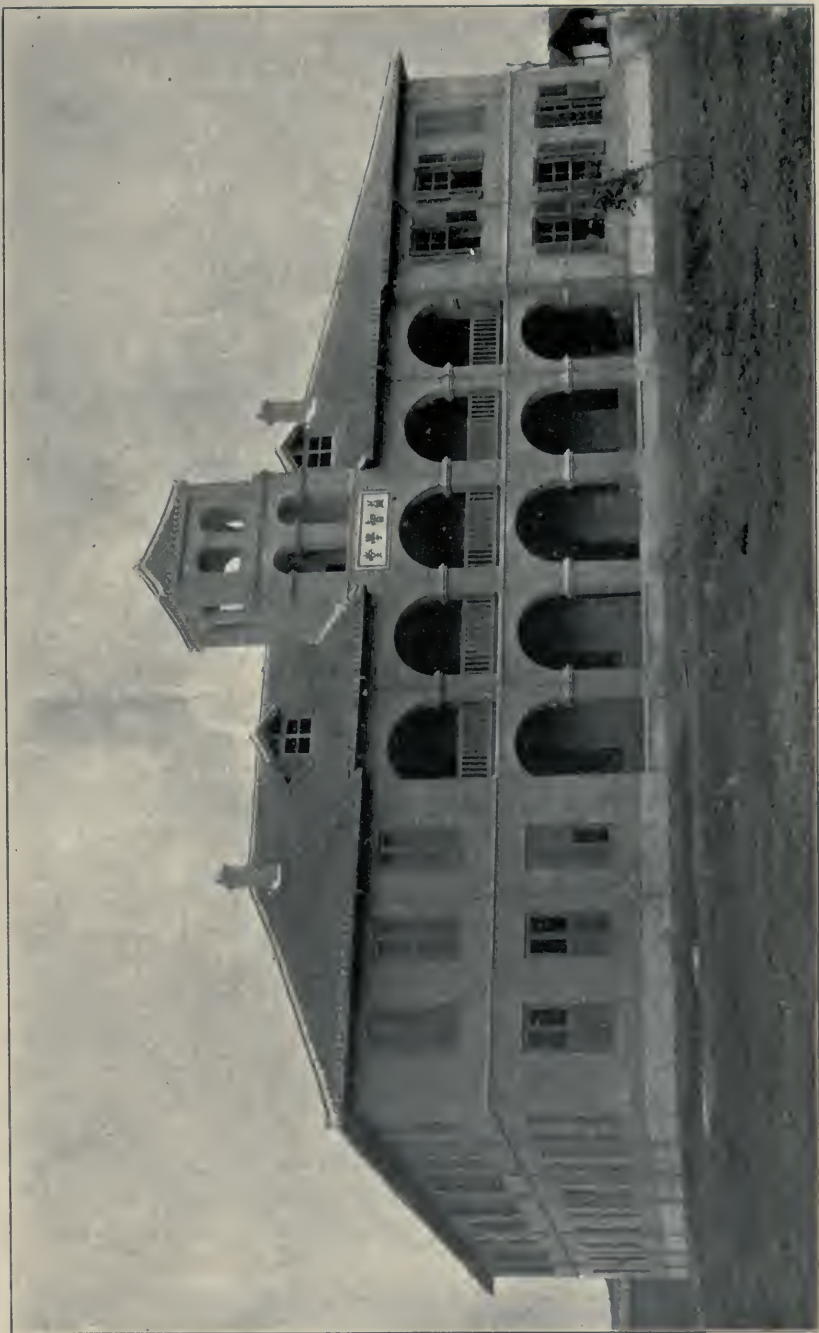
In a word, let us favour the speedy attainment of sovereign rights for China, with extra-territorial rights gone forever, and let us with equal energy urge on reform, in law and administration—full sovereignty and true prosperity based on true reform, and, may it be, on the regenerate life of the Spirit of God.

The Christian Apologetic for China

BY THE REV. G. W. SHEPPARD

A RECONSIDERATION of our apologetic is being pressed upon us with great urgency at this time. The national awakening which has taken place in China during the last decade has greatly affected the character of the audience which the missionary has to face. The Chinese are conscious of having arrived at a period of national transition. They are readily assimilating new ideas. Political, commercial, intellectual and social changes are taking place with startling rapidity, and it might have been expected that a more favourable consideration would be given to our message than heretofore. However, the very contrary appears to be the case. China as a whole is probably not more disposed to accept Christianity than it was twenty years ago. The new national movement is rather anti-Christian in its bias. It is ready to embrace Western civilization, but apparently will pass by our religion as unsuited to its needs and even alien to its interests. This fact challenges our most serious attention.

That Christian missions in China have been failures, we all would emphatically deny; we gratefully rejoice in the measure of success to which we can point; but that the measure of success has been small and not commensurate with what, under all the circumstances, might have been expected must, I fear, be



BOYS' BOARDING-SCHOOL, AMERICAN PRESBYTERIAN MISSION, SIANGTAN, CHINA.

soberly admitted. Statistics of converts, of stations, and departments of organization may seem to show progress, but a careful survey of the quality of our converts, the vitality of our churches, and the general impression which has yet been made upon the life of the nation, will bring us to the conclusion that we are still but in the initial stages of the Christianization of this Empire. We may presume that by this time a large portion of the people of China have a general idea of the purport of the Christian message. A large number of them have listened to our preaching, and vast quantities of copies of the Scriptures are supposed to have been sold among them. Yet it can hardly be claimed that the people as a whole have been even favourably impressed. Here and there an interest has been aroused and a church established, but what of the vast masses who have failed to respond? Either the Gospel has not reached them, or it has not proved itself to be the power of God unto salvation for them. It may be that some of them have deliberately shut their eyes to the Light and rejected the call of the Highest, but is it not likely that a far larger number have not seen the Light, or heard the true call, or found the thing offered to them as a Gospel to really meet their case?

"I like Christianity", said Hallam, the subject of 'In Memoriam', "because it fits into the folds of one's nature." We believe that. That Christ fits the folds of man's nature; that, "Far and wide, though all unknowing, pants for Him each human breast". How then is it that the people who hear Him proclaimed and read our tracts, do not find in Him that which their hearts need, or which fits into the folds of their lives? As a matter of hard fact we must admit that our present evangelism is not meeting the case of this people.

The Chinese, even with their new modern aspirations, are leaving Christianity severely alone. And notwithstanding all their courtesy to us as individuals, they make it manifest that from what they know of our religion, they do not want it.

Hence the urgency of an enquiry as to whether the matter has really been rightly put to them, whether there has not been fault in the form in which the Christian message has been presented, and if so, what form of presentation is likely to prove more successful.

Before proceeding to this discussion, let me here express the hope that no one will imagine that anything about to be urged, is intended to disparage the methods of our predecessors,

or that there is any lack of appreciation in the mind of the writer of this paper of the debt we all owe to those into whose labours we have entered. Nor will anyone imagine that the writer makes any claim to have discovered anything new, or to have devised any well-rounded scheme of apologetic to offer for acceptance. Just what the Christian apologetic which will win the Chinese mind should be, frankly we do not know. But we ought to be trying to know; it should be the business of our lives to find it out; we must recognize that we are working at an unfinished problem, and we may not live to see it solved; we are but contributors to a vast and intricate movement which is continental in its range and agelong in its development, and the recollection of this fact will help to keep us in the right frame of mind when any differences of opinion become apparent and make directly for kindly collaboration. I purpose drawing attention first to certain features in the argument for Christianity which has hitherto been offered to the Chinese, pointing out certain weaknesses or incongruities which I think I can discern, and afterwards offering for your consideration a few general suggestions as to the lines along which, it seems to me, a more successful presentation might be made.

The Christian apologetic, as hitherto offered to the Chinese, can best be seen through the sermons and addresses of our native preachers and evangelists. There is as yet but little really Chinese preaching. Even as there is no appearance yet of the native theologian, or even of the Chinese heretic, so there is as yet no original native apology. Our best preachers (or those who are so regarded) adopt very closely the forms of argument which they learnt from their tutors, the foreign missionaries. And the first thing which we notice is the *iconoclastic tendency* in the preaching of our native brethren. Most of us have observed that the most prominent characteristic of their preaching is the facility with which they assail and deride the religious practices of their fellow-countrymen. Rarely have we heard from any of our Chinese brethren any attempt to show that Christianity is the fulfilment of the native religious aspirations of their people. It aims for them rather at the eradication of the false and the substitution of the true.

And in this particular they are doubtless reflecting what was the chief feature in the preaching of the missionary of the last generation. Christian propaganda in this country has taken the predominant form of a war against idolatry. The

heathen Chinese, bowing down to their gods of wood and stone, were the objects of the commiseration of the churches of the West in the last century, and they sent out their missionaries to persuade men to cast away their idols and worship only the true God. The reason and justification for this was believed to be found in the Bible itself. The Old Testament Scriptures in particular seemed to declare uncompromising war upon idolatry as the premier sin against Jehovah. But modern Biblical science is giving a different view of this matter. It now seems probable that the monotheistic conception only gradually dawned even upon the minds of the Jews. That Jehovah was the only God, the Lord of the whole earth, appears to have been apprehended chiefly by the later prophets. Earlier He seems to have been regarded as the national God of the Hebrew people. For them loyalty to Jehovah was bound up with national loyalty, and participation in idolatry was a sin against the God of their fathers.

This view-point has a very direct bearing upon the attitude of the modern missionary towards the religious practices of non-Christian peoples. What has been called idolatry, i.e., image-worship, is not in itself necessarily a sinful thing. Real idolatry is disloyalty, the prostration of the soul before that which it knows to be unworthy. Image-worship, in so far as it is an expression of man's sense of dependence upon a higher power than man; in so far as it is reverence for such power and wisdom and goodness and mercy, as he thinks he knows, is religious. It is his way of giving expression to that religious faculty which belongs to man as man.

Moreover, the progress which has been made in our time in the study of comparative religion, has led to a fuller appreciation of the worth of the great non-Christian systems of religion. The great sages and teachers of the past, whose names are most prominent in those systems, were not impostors or false prophets, rebels against God, who have led mankind astray; and the systems which they founded, though they contain much which we cannot but regard as superstitious and false, have been and are of priceless value to these nations. They have kept the soul alive and saved man from sinking altogether into materialism and animalism. They have provided these people with a fund of moral and religious words and ideas which are the very media through which the Christian missionary must impart his message.

Is it not then evident that the persistence of the practice of depreciating the names and systems of those who thus have prepared our way, is a grave mistake? Is it not a first part of our mission to-day to make it plain that we are not in conflict but in deepest sympathy with any soul, under any name or sign, who is humbly and believingly following the best it knows?

This change of attitude towards the religions and the religious past of this people has been brought about in large measure by a fuller perception of the significance of our own monotheism. That there is, and always has been but one true God, means that He has been the source of all life, all truth and all goodness in all times and places. He is not the God of one nation, but the Universal Lord, the All-Father. Our God has never been confined to narrow provinces, nor His workings bounded by any or all ecclesiastical systems. He has never been absent or inactive in the history of this people, and their upward strivings through all the æons of the past have been really the energy of His Holy Spirit in their midst.

THE CONCEPT OF GOD.

The second feature in the current form of Christian presentation upon which I must offer some criticism is its concept of God.

The assertion that there is but one true God, the Creator of heaven and earth, who rules and governs over all, is apparently conceded by the Chinese without much doubt or questioning. And that this God is Shangti, whom their most revered ancestors worshipped, commends itself readily to their minds. I question whether any of us have ever heard it seriously challenged. But the admission of this does not carry the Chinese very far; it leaves them still without any personal consciousness of God. He is high and far away. The Emperor may worship Him, but for ordinary mortals this would be presumption. 天高皇帝遠 is their self-depreciating cry. Yet it is to bring home the sense of God's nearness, and of every man's personal relation to Him, that the Christian advocate must aim.

Thus CREATION is generally described as though it were a distinct act undertaken and completed at one point in time and in a more or less mechanical and arbitrary way. "He spake and it was done." It might appear as though God had stepped out of His heaven, spake the word, made the world, and then stepped back again into His heaven, leaving the world to go

its course. Now, it is not for us to discuss here rival theories of cosmogony, but in passing I must ask you to notice how far all this is from the modern evolutionary view of creation, which sees the world, not as a thing once made, but as still being made, and perceives the Mighty Energy which raised the mountains and spread the oceans, still moulding them, nothing being really fixed or finished.

“The hills are shadows, and they flow
From form to form and nothing stands.
They melt like mists, the solid lands,
Like clouds they shape themselves and go.”

It surely is worth our while to pause and ask what will be the effect upon the minds of this people when they find that the view of creation which the Christian preacher is largely giving them, is not now held by modern thinkers in the West. But the point here is, the concept of God involved. It is to me ultratranscendental. It conveys the idea that the Creator stands apart from His creation as an engineer may stand apart from his machine. But surely the God Whom we have learnt to know, and Whom we want men to know, is immanent in the universe, ever working in all its energies. He is not outside nature, but in it, the spiritual basis of which it is the expression.

“His dwelling is the light of setting suns
And the round ocean, and the living air,
And the blue sky, and in the mind of man.”

That He transcends all that we can think or be, we also believe. But the truth which the Chinese need most, and the distinctive Christian thought of God, is that He is not only the Most High, but also the Most Nigh, touching men at every moment, One from Whom they cannot and need not wish to get away.

A kindred tendency is apparent in the prevalent descriptions of DIVINE GOVERNMENT. The figures of sovereignty and judgeship seem to be too predominant. God is spoken of as the King of ten thousand kings, Lord of ten thousand lords, and the visions of His glory are borrowed from the glitter and splendour of earthly potentates. Now admittedly we must use symbolic language in speaking of the Divine. We can only think of the Divine in terms of the human, and it is natural that the highest forms of the human should be the figures chosen. But are sovereignty and judgeship the highest things

in the human? Do they convey that which we most and first want men to know? Do they not rather tend to foster the feeling of "farawayness" and even make men shrink from God and try to do without Him? Are not the truer and more natural symbols, and really the divinest things in human life, the perpetual ministry of motherhood and the wise solicitude of fatherhood? The Christian thought of God is that of One Whose relation to man is not so much that of possession and mastery, but of oneness of nature, a spirit of tenderest compassion; One Who ministers even to the unworthy and unresponsive in unstinted service. That this, the true Glory of the Father which we have learnt from the face of Jesus, has had a place in Christian teaching, I gladly admit, but my fear is that it has been obscured by the greater prominence given to the regal and legal concepts of Deity.

THE CONCEPT OF CHRIST.

It is to be feared that the prevalent forms of the presentation of Christ to the Chinese have been even less effective and less able to command even that tacit assent which is given to the statement of belief in God. The experience of St. Paul at Athens, that men will listen respectfully to discourse upon natural religion, but break out into mockery when Jesus and the resurrection are preached, finds some parallel in modern missionary experience. But the question is all the more urgent, whether our form of presenting Christ is adapted to our end? And my criticism in general is, that precedence and prominence are unwisely given to the superhuman and miraculous aspects of Christ's person.

Thus it is usual to introduce Him by some statement of the doctrine of the Trinity—that there are three persons in the one God, of whom Christ is the second. Now I do not wish for a moment to call in question the doctrine of the Trinity as doctrine. Probably all the missionaries working in this country would claim to be Trinitarians, though they probably have very diverse ideas as to what they mean by the term, and attempts to differentiate would carry us into obscure metaphysical reasonings. But my question is, Are we wise in giving prominence to this inscrutable mystery in presenting Christ to the Chinese? Perhaps it will be answered that it is for us to state the truth and not explain it. But to require or be content with an unintelligent acceptance of such a doctrine is not only

to leave a door open for serious error, but to put a strain upon the very intelligence which we have essayed to convince. By approaching man with an apologetic we are inviting the reason to enter the domain of religion; and to be compelled at once to shut the door upon reason is to repel where we have sought to attract and to defeat our end.

Let us not be too ready to presume upon this supposed credulity of the Chinese mind. It assuredly will not last. And even now, beneath the apparently uncritical acquiescence in the miraculous, and perhaps because of it, there is a radical scepticism in the minds of these people which makes them not disposed to controvert, but be utterly indifferent to the things which they hear.

But my objection to such a presentation of Christ is not merely that I find it ineffective, but more because I believe it really obscures our Lord. The emphasis upon His miraculous and superhuman nature removes Him far from the ordinary life of struggle and suffering, and consequently lessens the sense of sympathy. It takes Him too much out of real brotherly touch with men and prevents them from feeling the attraction of His true humanity. An article appeared in a recent number of the *Chinese World's Students' Magazine* in which Confucius was favourably contrasted with other religious leaders of the world (and implicitly with Christ) in that, unlike them, he made no claim to miraculous power; he was a man amongst men, acquiring knowledge as other men acquire it—by hard study—living and enduring as ordinary men have to live and endure, thus being a true human type and pattern. Now we, though we believe in the trinity and Christ's place therein; though we believe in His miraculous birth and in the historicity of the New Testament miracles, believe also in His true humanity. We believe that Jesus was no prodigy, half man and half God, but the Son of Man, a true child of our race.

This Jesus men can understand; they may be confounded by our metaphysics, but they will recognize this man. He belongs to them as much as to us, and through Him they will learn to know themselves and God.

Is not this the real method and meaning of the incarnation, the divine revealed in the human? God speaks to man through man. He does not plunge them into speculations upon the inscrutable. Instead then of the statements that there are

'three persons in one God', and that 'Christ was a miraculous being with a dual nature', my plea is, let the Chinese first "behold the man."

THE CONCEPT OF SALVATION.

Let us pass on now to the presentation of Christianity as a Gospel of salvation. Christian teachers in this country have rightly given prominence to soteriology, for herein is the essence of our message. We proclaim, not a philosophy, not an ethic, but a way of salvation. But when we enquire what is understood by salvation, not what we mean, but what it means to the average Chinese mind, we find a most meagre and inadequate concept. Salvation is taken to mean forgiveness of sins and admission to heaven. By forgiveness is meant exemption from punishment, and by admission to heaven the entrance of the soul upon a state of happiness after death. This salvation is to be attained by repentance, which means particularly the abandonment of non-Christian observances, 去邪事; and by faith, which means a mental acceptance of Christian doctrine, 相信道理.

Some will say that this description is far too crude. But I venture that it is not less crude than all must have often heard in Chinese, or than you would hear if you questioned many baptised converts, and that it is satisfactory to any of us, I cannot for a moment premise.

The strongest argument for the Christian advocate should be Christian character. Have we not said: "Ye shall know them by their fruits?"

Have we not claimed that there is a moral dynamic in Christianity which Confucianism does not possess? Yet are we able to verify our argument and appeal to the fruits? The great religious difficulty in this country (and the same is true in the West) is the unsatisfactory character of professing Christians, their failure to win esteem for their faith by their manner of life. And the damage which is thus done to the Christian name is incalculable. The attitude of the Chinese towards Christianity is not so much determined by dislike of our doctrines as by the quality of the men attached to the Christian church. The weakness of our present position does not so much lie in the faultiness of our definitions as in failure to produce estimable character. The Christian apologetic has little chance of being effective until being a Christian is seen to

mean not a change of opinions and worship but a *change of way of living*. And this will only come about when we openly and strenuously discountenance the shallow notion that forgiveness means a getting off from punishment and heaven a state of selfish enjoyment. Mark you, I do not say that we must cease to utter our message of full and free forgiveness or speak of full and final salvation in uncertain tone, but I do say that we must make our doctrine of forgiveness square with the facts of life and show that it does not for a moment absolve from the law of consequences, or alter the inevitableness of retribution. There is healing mercy and restoring grace free to all, but these work only where there is real abandonment of self to God. There is no sin for believer or unbeliever, but brings retribution in its train. There is no heaven for the selfish and the loveless, whatever be his creed.

I pass on now to offer a few general suggestions as to the lines along which it seems to me the Christian apologetic should proceed.

(1.) In the presentation of our religion the most prominent place should always be given to *the Christ Spirit*, the diffusion of which is the aim and end of our presence in this country. *This is the essential thing*. Our churches, our doctrines, our sacraments, our morals, are not ends in themselves, but means to the end—the Christ Spirit in man.

Let this be frankly acknowledged among ourselves I urge, for this is *the key of unity*. We may have federation in organization, uniformity in terminology, and yet at the core be rent with schism. What we need first and last is a recognized oneness of aim, an endeavour to reproduce everywhere and in all things Christ's Spirit of love. This is our strongest apologetic. It is irrefutable, it is self-evidencing, it carries its own irresistible authority to the mind and heart of every man. We may fail to persuade many of the truth of the Apostles' Creed, we may fail to satisfy them of the historicity of miracles, we may fail to attract them to our church services, but we shall never fail to convince men that the Spirit in which Christ lived is the Spirit in which men ought to live; it is *the way, the truth and the life*.

(2.) I suggest that in the ordinary presentation of our religion to this people, the faculty in them to which we should generally appeal, is not the reason, but the imagination. I may be using these terms "reason" and "imagination" in an

unphilosophical sense, but you will see what I mean. The majority of men do not think logically, or act as a rule upon logical conviction. Hence to rely upon logical persuasion in presenting the claims of religion, is almost certain to ensure failure. For not only is the logical faculty but little developed in the majority of men; it is further questionable whether the realities of religion can be logically stated. We are dealing with things which lie too deep for words. What then do we do when we seek to express things which eye hath not seen, nor ear heard? We employ what eye hath seen to suggest what we mean. The advantage of the symbol over the syllogism moreover is that whereas the latter attempts to define and thus to limit, the former shades off into the unknowable. It does not imply that we know exactly, for in spiritual things what do we know exactly? We know but in part, and we prophesy in part. By avowedly expressing ourselves in parables we shall suggest something of the truth to the uncouth countryman, and leave scope for the wider vision and fuller understanding of the sage.

(3.) But further, it seems to me that it should be the aim and lifework of some missionaries of philosophical temperament to produce in literary form an impartial philosophy of religion suited to the awakened and modernly educated Chinese mind. Let it not be supposed that the symbolic method of ordinary Christian statement which I have just advocated is intended to rule out altogether the cognitive element in our propaganda, or that I would exclude an intellectual presentation of the Christian view of God and the world, denying the right of the logical faculty to apply itself to religious reasoning. On the contrary, I believe that *no religion* will permanently hold in this world which fails to satisfy the intellectual side of man's nature. We believe that our religion, although not in itself a philosophy, or even a system of ethics, is in harmony with all true knowledge and directly promotive of the highest ethic. We believe that there is no real conflict between faith and science, that the materials of religion are facts as real as the stuff of which the world is made, and no sound philosophy will ignore these facts. Hence a part of our work, or of the work of some of us, is to present a view of the world which gives those facts their place. Where has this yet been done or attempted? The most successful effort of the kind is Dr. Martin's 'T'ien Dao Su Yuen', and the success of that book

is enough to prove the need for such. But it is no disparagement to Dr. Martin to say that his work, having been written fifty years ago, does not adequately represent the thought of our time and is not therefore suited to our needs. What is wanted is a modern philosophy of religion written not from a sectarian or even Christian standpoint, but impartial, universal, and scientific. It will be an enquiry into the nature of man. It will discuss the highest good and the ascertained laws which conduce to it. It will show the contributions of the great systems of religion to human development and present a view of the moral and providential order of the universe, showing man's quest for God and God's quest for man, and ultimately, we may be sure, give our loved religion its true place, not outside the cycle of historical religions, but as their culminating, purifying and harmonizing centre, turning nature and man, history and religion into the luminous dwelling place of God.

Such a work would constitute a worthy challenge to the Chinese intellect. We may not doubt that it would lead many candid minds to an apprehension of the truth. It might even speedily win for itself a recognized place in the curriculum of higher education, and bring perceptibly nearer the time when (to adopt the memorable words of Cardinal Newman) "the whole world will be absorbed into the philosophy of the Cross as the element in which it lives and the form upon which it is moulded."

In Memoriam

Their Imperial Majesties The Emperor and Empress-Dowager of China

BY W. NELSON BITTON

SCARCE any one who heard the tragic news which was flashed over the Empire on November 16th of the unexpected deaths of both the Emperor of China and the Empress-Dowager, will have failed to experience a thrill of fear lest this event should become the occasion of widespread and serious trouble for the Empire. This feeling is in itself no slight tribute to the genius of that most remarkable woman who for nearly half a century has materially affected the course of politics and who for more than forty years has dominated the course of national life by

the sheer force of her will. In the Empress-Dowager Tsi Hsi there has passed from the stage of contemporary life the outstanding figure of Far Eastern politics. Her career may serve to remind the world that not even the deeply ingrained and long expressed contempt of this people for its womankind suffices to suppress the vital force so characteristic of the Chinese, and which is likely to count, if rightly guided, as one of the chief factors in the world problems of the years to come.

To record in detail the life of the late Empress-Dowager would be to write the leading portions of this nation's history during the past two generations; in this notice can only be given a few of the details of her romantic career. Born into the household of a small Manchu metropolitan official, bearing the name of Yehonala, nothing is known concerning her until at the age of 16 she was taken from a small yamên and ushered into the harem of the Court as one of the subsidiary wives of the weak Emperor Hsien Feng. Her charms were acknowledged as remarkable, her talents great, and she became the favourite concubine of His Imperial Majesty. Between the complacent Empress Tsu An and Yehonala something like affection seems to have arisen, and it speaks both for the kindness of the one and the diplomacy of the other that through many years of their intercourse they maintained considerable friendship. The birth of a son to the Emperor raised Yehonala to a position next the Empress, and from this time her wonderful career towards absolute power may be said to begin.

While the cannons of the invading Anglo-French force were resounding outside the walls of Peking in 1860 the Peking court fled to Jehol, there to seek sanctuary from the ruthless barbarian. At this time Prince Kung, whose influence in the International politics of China was so great between 1860 and 1880, comes into prominence. In 1861 occurred the death of Hsien Feng; by various ways the council of regency which he had appointed was disposed of and the government fell into the hands of the Empress-Dowager Tsu An and her advisor Prince Kung. Under the style Tung Chi the heir of the Emperor, Yehonala's son, assumed the Imperial title and his mother was then given the co-rank of Empress-Dowager and the nomenclature Tsi Hsi conferred upon her. Tung Chi attained his majority in 1873 and assumed the government of the Empire. He had been married to the virtuous and unfortunate Ahlohteh. Tung Chi was not content to be a nonentity, hence it is not surprising to find that his relations with his mother were not those of deep affection. His Empress also was in disfavour. In December, 1874, he suffered from an attack of small-pox, and when apparently on the way to recovery, suddenly sickened and died. Although the Empress Ahlohteh was soon to become a mother and the Emperor himself was said to have already adopted an heir,

another heir-apparent was immediately selected. A child of four years old, 'Tsai T'ien, the son of Prince Chun, was chosen, and in defiance of established custom this infant, of the same generation as Tung Chi, unable therefore to offer the necessary sacrifices to his predecessor's tablet, was set up under the style of Kuang Hsu. Shortly afterwards Ahlohteh attempted suicide and died; her child still unborn. Government by the two Empress-Dowagers was resumed. In the year 1880 the Empress Tsu An mysteriously died, leaving the Empress Tsi Hsi in full command of the situation. It was during this period that Li Hung-chang rose to power and the day of Prince Ching dawned. The influence of certain corrupt eunuchs which has since caused so much scandal, began at this time to make itself felt. The absolute ruler, however, was the Empress-Dowager. Under the guidance of the International tutor, the learned, patriotic and intelligent Wen Tun-ho, the young Emperor made great progress and acquired a reputation for brightness and wisdom beyond his years. The Empress-Dowager ostensibly resigned her regency in 1887, but insisted upon retaining most of the royal power, exercising it, however, 'behind the curtain'. In 1888 Kuang Hsu married a niece of the Empress-Dowager; this lady is now the widowed Empress.

In spite of the attempts which had been made by Prince Kung and some enlightened Chinese statesmen to stem the tide of international troubles which had been steadily rising since 1860, great ignorance concerning the affairs of other nations prevailed in Peking, and this ignorance culminated in the circumstances which brought about the Japanese war in 1894. By the revelation of national impotence made at that time great impetus was given to the desire for reform which had been working in many minds for some years, and the reform problem took a tangible shape. Reform clubs were inaugurated and a progressive propaganda was begun. Wen Tun Ho, the Imperial tutor, introduced the reform leader Kang Yu-wei to the Emperor, and for a brief period, from 1897 to 1898, the cause of reform was taken up with enthusiasm and energy by Kuang Hsu, who succeeded only for these few months throughout his life in rising to those heights of Imperial obligation and power to which he had been nominally called. But the overweighted movement for reform did not sufficiently take into account the *vis inertia* of reaction, and when the time came the Empress-Dowager had little difficulty in repressing the movement, scattering or destroying the leading reformers and relegating the unfortunate Emperor to the background of the Court, where he has moved, virtually a prisoner, the pale shade of Imperial power, from 1898 to the day of his death.

History may safely be left to pass its own verdict on the reigns which have just closed; so various is the estimate of the life and character of the Empress-Dowager that she has been termed by

some Chinese the Catherine de Medici of the Far East, others have written of her as the Wu Tse Tien of this dynasty, while by other enthusiastic apologists for her many inexplicable acts she has been likened to both Elizabeth and Victoria. Whatever the colour of the verdict stamped may be, of the size of the impress there can be no doubt. It may be said for her that she saved China from greater troubles than she brought upon it, whatever opinion may be held as to the motive that possessed her, and at the time when China needed a strong man for ruler more than most things, this strong woman overfilled the gap. She certainly had this in common with the great Elizabeth that she knew a man when she saw him, and the history of her supremacy will be remarked for the instinct with which she recognized, as well as the extent to which she trusted her strong advisers. Li Hung-chang, Prince Ching, Yuan Shih-kai are outstanding examples of this trait in her character. During the past two years some palliation of her earlier career may be found in the firmness she has shewn in withstanding the ignorant fanaticism of the reactionary party and the astute protection she has offered to the moderate reformers. Her more recent attitude towards foreigners in Peking would show that she had begun to realize the inevitableness of a forward and less exclusive policy for China; but that she herself had any other than an opportunist sympathy with reform is scarcely credible. To students of the history of the Christian church in China during the past generation the name of the Emperor Kuang Hsu will be gratefully associated with Imperial interest in, and protection of, the Christian Gospel, while that of the Empress-Dowager cannot fail to be linked with the cause of the most violent enemies the church has yet experienced in this Empire—the Boxer rebellion of 1900.

Having in view the brightening prospects which lay before the Empire in the association of the present Regent and his council with the cause of modern reform, and remembering that the Regent Chun is himself the nominee of the late Empress-Dowager, it may not perhaps be wrong to suggest that later years will say of her that nothing became her so well in life as her manner of preparing to leave it.

A Tribute to Dr. Mateer

BY DR. W. A. P. MARTIN

IT is one of the penalties of old age to outlive friends and companions. How many such have I followed to the grave! How many who died at a distance have I lamented as if they had fallen at my side!

Few deaths have touched me more deeply than that of Dr. C. W. Mateer, which took place in hospital at Tsingtao on the 28th September.

He was a man who commanded respect by his learning, talent and force of character. Endowed with natural gifts of a high order his mind was enriched by the teachings of the best masters and by the acquisitions of a life of study.

Though our spheres of activity were widely separated we were drawn together by a strong sympathy—as educators, seeking through the use of schools and text-books to hasten the renovation of China.

To him belongs the honor of being the first (as I believe) to establish and conduct successfully a college on the principle of instruction through the Chinese language, a language which he proved by long experience to be capable of adaptation to all the demands of modern science.

The students whom he trained have gone to the four quarters to extend his influence by teaching; the text-books which he prepared for his own classes are extensively adopted in other schools, and that noble institution—the Union College at Weih sien—may be looked on as his monument.

The school which he opened over thirty years ago was at Tengchow—a place beautiful for situation and famous in history—but being sidetracked by the new routes of commerce, it was removed bodily to the conspicuous position which the enlarged institution now occupies. It was once my privilege to spend part of a vacation in his hospitable home at Tengchow. I found him at work constructing scientific apparatus with his own hands and wrestling with a mathematical problem* which he had met with in an American magazine. When I solved the problem, he evinced a lively satisfaction as if it were the one thing required to cement our friendship.

When I was called to the presidency of the Imperial University, it was to Tengchow that I turned for tutors qualified to teach mathematics, astronomy, physics and chemistry.

More recently, when I had returned to the United States, after completing a term of engagement with the Viceroy at Wuchang, Dr. Mateer begged me not to forsake China, and his kindly urgency was not without influence in bringing me to spend the evening of my life in this country.

Last year I returned from the Centenary Conference in company with him, and he constrained me to turn aside to visit the union schools in Shantung. He also exacted of me a promise to contribute something for the purchase of a dynamo to supply light and power for the college, as the college is giving light and power to the province.

Among missionaries no name has a stronger claim to grateful remembrance than that of Dr. Mateer. One of the first books that helps a new comer in the study of Chinese is from his pen; when he takes charge of a school, it is Mateer who supplies text-books in many branches, and Mateer's students are likely to be among those who aid him in teaching.

May the Lord of the Harvest raise up men of like qualifications to take his place. And may young missionaries be inspired to follow his shining track!

* Problem.—To find the diameter of an auger, which passing through the centre of a sphere, will bore away one half of it.

Rev. Garden Blaikie, M.A.



G ARDEN BLAIKIE was born in Edinburgh in October, 1875, within the bounds of Fettes College, where his father was then head mathematical master. On Mr. Blaikie's appointment to the post of examiner to the Scottish Education Office, the family removed to South London, where young Blaikie attended Woolwich College and took a high place in his classes, both classical and mathematical, gaining a scholarship.

He went up to Cambridge in 1894 with a scholarship at Gonville and Caius College and obtained first-class honours in the classical tripos. Taking his degree in 1898 he at once entered the Theological College of the Presbyterian Church of England, then situated in London, and next year moved with the College (now Westminster College, Cambridge) back to his university town. Both as an undergraduate and a theological student, he closely identified himself with Christian work and took a leading part in the development of the Students' Volunteer Missionary Union.

On the completion of his theological course he fulfilled his S. V. M. U. pledge by offering himself to the E. P. Church, by which he was accepted and sent out to China in 1901 to take charge of the work in and round Ch'ao-chou-fu, N. E. Canton province. There, as soon as he had passed his language examinations, he entered heartily into the pastoral and evangelistic work of his district and organized the work of a street-chapel and bookshop within the city. By marriage with Miss Tina M. Alexander, M.B., the doctor of the E. P. Mission women's hospital, Swatow, he gained a colleague who accompanied him in all his itinerations, exercising her medical gift and evangelizing among the women.

In such spade-work and preparation for larger service he was engaged, when a breakdown in health caused his return to England in 1907 for furlough. The stay at home seems to have restored his health completely, and he had taken part in much deputation work, when suddenly appendicitis declared itself, and he was operated upon in Edinburgh. After a few days unfavourable symptoms appeared, and he died on the 28th of May.

Mr. Blaikie's quiet earnestness and high character had won for him the affection and esteem of his colleagues; and his faithful-

ness to duty, and progress in the language, and in his knowledge of the people had given promise of much fruitful service in the coming years. But God had already wrought His work through this servant, and so, not sooner than His purpose allowed, but all too soon for our hopes and expectations, He called him home.

One message of his life is expressed in his own words just before he entered the operating room: "What is the use of being a Christian if one cannot be brave now?"

Mrs. H. W. Oldham

BY REV. JOHN WATSON

ON October 4th, after five days' illness, Mrs. H. W. Oldham, E. P. Mission, Chang-pu, was called to be "present with the Lord."

Coming to China in 1899—then known as Dr. Edith Paton—she was the first lady medical missionary in the large city of Chin-chew, where for seven years she had the management of the women's hospital. In addition to the regular hospital work she attended in their homes urgent cases in and around the city. One often marvelled how, with so little strength to begin with, she was able to endure such incessant work and anxiety. "Her great love upbore her"—love for her Saviour, love for the Chinese, and love for the work.

After a short furlough, she was married in London to Rev. H. W. Oldham, and in the end of 1907 returned with him to Chang-pu, where many happy years of fruitful service were naturally looked forward to. Though scarcely a year in Chang-pu her bright cheerful spirit, her sympathy and kindness attracted the Chinese. The native pastor in giving thanks for all the good she did by her life and work in Chin-chew and Chang-pu did not forget to mention her smiling face. She drew to herself in a special way the love and admiration of all who knew her. Those most intimate with her knew what a wealth of love she had, caring naturally for others and forgetting herself, and also how gentle and womanly she was and how thoroughly capable. Her ideals were very high, and what she was and did were an inspiration to her fellow-workers. Her likeness to her Saviour seemed to come to her as naturally as loveliness comes to the lily—one saw no struggle or strain.

A deep impression was made on the Chang-pu congregation when they were told how she had no fear of death, and how when asked by her husband if the way was dark she replied, "All bright, bright, Jesus is the way." Also how she quoted texts of Scripture and repeated verses of hymns to comfort and encourage her husband and friends and how her last message was "God is love."

She walked with God and was not for God took her. "Blessed are the pure in heart, for they shall see God."

Evangelical Alliance.

Suggested Topics for Universal and United Prayer,
SUNDAY, JANUARY 3rd, to SATURDAY, JANUARY 9th, 1909.

SUNDAY, JANUARY 3rd, 1909.

Topics for Sermons or Addresses.

"Behold I make all things NEW."—Rev. xxi. 5.

"Jesus the Mediator of the NEW Covenant."—Heb. xii. 24.

"If any man be in Christ he is a NEW Creature."—2 Cor. v. 17.

"A NEW Commandment I give unto you that ye love one another."—John xiii. 34.

"We look for NEW Heavens and a NEW earth."—2 Peter iii. 13.

"They sung as it were a NEW Song."—Rev. xiv. 3.

"He which testifieth these things saith, 'Surely I come quickly. Amen.'"—Rev. xxii. 20.

MONDAY, JANUARY 4th, 1909.

Thanksgiving and Humiliation.

THANKSGIVING for blessings of the past and for the faithfulness of God the Father.

For the power of the Gospel of Christ.

For the gift of the Holy Ghost.

For the loyalty and love of many to the Holy Scriptures, and for the accumulating testimony to their accuracy.

For a deep and increasing desire for a Spirit-given Revival.

HUMILIATION on account of Materialism and Worldliness in the Churches.

On account of a loosening hold on God in our religious life.

On account of the comparative dearth of Conversions.

On account of the lack of zeal, low standards of holiness, want of love and lapses from "the Faith."

SCRIPTURE READINGS.

Deut. viii. Psalm ciii. Daniel ix. 3-19. Rev. ii. 1-7.

TUESDAY, JANUARY 5th, 1909.

The Church Universal: Prayer for the "One Body" of which Christ is the Head.

PRAYER for more manifestation of "the unity of the Spirit in the bond of peace."

That a stronger stand may be made for a spiritual Church membership.

That spiritual, not worldly methods of Church activity may be practised.

That an increased knowledge of, and loyalty to, the Word of God may prevail.

That holiness of life may be blended with orthodoxy of belief.

That the power of the Holy Ghost may accompany the ministry of the Word for the upbuilding of God's people and the winning of souls.

For Home and Foreign branches of the Evangelical Alliance, and for the widening of its influence among the churches of all countries.

For all persecuted Christians.

SCRIPTURE READINGS.

Ephesians i. 15-23; iii. 14-21. Colossians i. 9-19; ii. 9 and 10. Hebrews xiii. 17-21.

WEDNESDAY, JANUARY 6th, 1909.

Nations and Their Rulers.

PRAYER for all Sovereigns and Rulers, and that peace may prevail among the nations.

That truth and righteousness may prevail in civil, political and commercial life.

That politicians may live less for party and more for the State.

That Turkish misrule, cruelty on the Congo, and the Opium traffic in China may cease.

That intemperance, impurity, gambling and other vices may be restrained.

For Judges, Magistrates and Legislators; also for all Journalists; for all Soldiers, Sailors, Policemen, and for all Officials that they may discharge their duties in the fear of God.

For a wider and truer observance of the Lord's Day.

For world-wide Religious Liberty.

SCRIPTURE READINGS.

Matthew v. 1-18. Romans xiii; xiv. 17-19. Rev. xxi. 21-27.

THURSDAY, JANUARY 7th, 1909.

Foreign Missions.

PRAISE for the Gospel which has proved its adaptation to to every race.

For opening doors and broadened sympathies.

PRAYER for all Missionary Societies, especially those working in Eastern lands.

For more labourers sent of God.

For all workers in the Foreign field that they may be kept fresh in faith and young in heart.

For the avoidance of overlapping and for more co-operation.

For the overthrow of Jesuit and other evil influences.

For Medical Missions, Women's work among women, and for Native Pastors and Evangelists.

For all Bible Societies and those engaged in translating and distributing the Word of Life.

SCRIPTURE READINGS.

Psalm lxxii. Luke xxiv. 46-49. Acts i. 7 and 8. Romans x. 8-15.
Rev. vii. 9 and 10.

FRIDAY, JANUARY 8th, 1909.

Families, Educational Establishments, and the Young.

PRAISE for Godly parents, Sunday School teachers and others who by tuition, example and prayer are pointing the Young to the Lord Jesus Christ.

PRAYER that parents may so live as seeking to lead their children to Christ.

That consecrated Sunday School Workers may be multiplied and may more earnestly and prayerfully aim at definite conversion to God.

That spiritual influences may permeate all Universities and Educational Establishments.

That soundness in the Faith, together with spiritual earnestness and power, may characterise all theological teachers and students.

That blessing may rest on all organisations working for the spiritual welfare of Young Men, Young Women, and Children.

SCRIPTURE READINGS.

1 Samuel i. 27 and 28 ; iii. 8-10, 19-21. Ephesians vi. 1-4. 2 Timothy iii. 14-17 ;
iv. 1-5.

SATURDAY, JANUARY 9th, 1909.

Home Missions and the Jews.

PRAYER for all Home Missions, their work and workers.

For Medical men and all those ministering to the sick and dying.

For Tent and Open-Air Gospel Services and for all Evangelists and Evangelistic work.

For the speedy return of the Jews to their own land, and for their conversion as a Nation.

For all workers in Jewish Missions.

SCRIPTURE READINGS.

Isaiah lxiii. 1-7. Zechariah x. 8-12 ; xiii. 1 and 2 ; xiv. 8 and 9 ; 20 and 21.
Romans xi. 25-36. Rev. xxii. 20 and 21.



Correspondence.

CAN MISSIONARIES SPEAK THE
LANGUAGE?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The statement of the Rev. I. M. Cummings quoted in your September issue as well as your comments on the same, interest me greatly. I also read and re-read the recent number of your valuable periodical devoted largely to the discussion of methods of language study. Most of your readers will agree with you that Mr. Cummings "is considerably misinformed." But, doubtless also, his information is more nearly correct as regards the men who work in the dialects than as to those who never encounter anything more difficult than five-toned, or, as some claim, *toneless* Mandarin. Then again, Mr. Editor, we older men in the ranks are so apt to be buried up to our ears in the work that we never stop to inquire whether the younger men are getting hold of the language or not. A leading Chinese preacher surprised the writer not many months ago by saying that in one of the oldest and largest missions in China there were but two missionaries who preach regularly. This meant about one out of five. There is good reason to hope that the "language conditions" of that particular mission are improving. The matter is serious enough, look at it as we may, to justify a more careful search for the reason than has yet been made. It is well worth our while to go to the root of the matter. Let me say right here that I do not consider

it wise to excuse new arrivals on the field from all work and put them at the study of the language exclusively. It smacks of the manual and dictionary. I know of but one line of work in the China field that interferes with the study of the language, and that is the work of teaching English. In view of the constant demand for all-round, fully equipped men; in view of the ever-recurring *emergency* so well known to the older workers, often "taking a man from the line of work for which he was sent out" and thrusting him in the most unexpected vacancy, Committees and Boards would do well to send out more men for general work without, however, suddenly cutting off the supply of specialists. Some men who were sent out to take charge of a hospital, others of a school, etc., soon saw what the chances were and while faithful and devoted to their specialty prepared for the emergency that forced them, so to speak, into the general work, and as a rule they have been eminently successful. When the "applicant" asks the missionary secretary what his work is to be the reply should in nine cases out of ten be: Plenty of work along a dozen lines, but chiefly that of *preaching*, waiting for you. He might also be told that teaching English *might be* expected of him after he had learned to preach as acceptably in Chinese as in his mother tongue, but not before. This, I believe, brings us to the tap-root of the difficulty. But there are what horticulturists would call laterals. These are, 1st, not going to the Chinese services "because, you see, I

don't understand"; 2nd, spending too many days with the personal teacher and too few evenings in the quiet (?) Chinese family circle; 3rd, seeking the company of acquaintances rather than that of strangers. The Chinese, as we all know, are good friends, and they are cordial and sociable, but this is just the reason why some missionaries never learn to speak acceptably to an audience of strangers.

On the whole, I liked the drift of the discussion alluded to at the beginning of this long letter, but I felt disappointed when I failed to find these points emphasized as they deserve to be emphasized. Too much stress was laid upon studying with the personal teacher, too much advice, as to learning how to swim without going into the water.

Sincerely yours,
FRANKLIN OHLINGER.

LITERATURE.—WÊN-LI OR
MANDARIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The question whether the literature needed for the church in China should be in Wên-li or Mandarin is raised more than once in your "Christian Literature" number of the RECORDER. On the general question I would only remark that in conversation with missionaries from Mandarin-speaking parts of China I have found that few of them realise that the difference in language renders Mandarin books almost unintelligible to well-read men in the provinces of the southern sea-board.

There is, however, one point I should like to mention. A perusal of the advertisements of books in the RECORDER or of the

book-reviews shows that in not a few instances we are not informed whether the book is printed in Wên-li, Mandarin, or both. Having once or twice jumped at a wrong conclusion for want of information, we may hesitate to buy books which in truth are what we are needing. Perhaps those concerned will note this. S.

"AFTER EIGHT DAYS."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your correspondent P. J. L. does not always make his meaning quite clear. If, however, he means that *μεθ' ἡμέρας ὀκτώ* cannot mean the same day of the week, i.e., in the passage cited (John xx. 26), the Lord's Day, he has against him all the four or five commentators I have at hand, from Bengel to Westcott.

Pool writes: "'After eight days' signifieth here the eighth day from the Resurrection, counting the day wherein Christ rose from the dead."

Inclusive reckoning of days is obviously illustrated in our Lord's promise, "after three days He shall rise again", when only one whole day was to intervene.

In p. 635 he has written Mark for Matthew in an argument which is not clear or conclusive.

Faithfully yours,
G. E. MOULE.

"THE CHURCH OF CHRIST"
AND THE BAPTISTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In "Correspondence" in the October RECORDER, I notice Bishop Moule's letter about "The Church of Christ",

And for the last half hour I have been trying to imagine by what sort of psychological process the suggestion could have come to his mind, or that of "Presbyter" in the August RECORDER, that this book was written by a Baptist, and that its circulation is part of a "veiled propaganda" conducted by Baptists.

Two explanations offer themselves: one, an amazing ignorance of the Baptist position; the other, an equally amazing ignorance of the contents of the book. "Presbyter" finds that, according to A Layman, "the church can only be entered by those who believe in adult and immersionist baptism and the congregational form of church government." Bishop Moule directs his criticism chiefly against the "Baptist congregationalism" of its author. It is almost inconceivable that either of these critics should assume that these are the sufficient and distinguishing marks of a Baptist. Surely neither of them imagines that any intelligent Baptist would be satisfied with A Layman's conception of faith, which makes it merely the assent of the mind to the truth of certain propositions (pp. 57, 58) and does not involve personal trust in a risen Redeemer. And neither of them ever saw a Baptist church that held that the confession that "Jesus is the Christ, the Son of the living God", which is simply a matter of historical belief, is the only authorized confession, and that "no church has any divine warrant for demanding more of a penitent believer in order to be baptized or received into church membership" (p. 135). Even more remarkable, in view of the universal and insistent opposition of the Baptists to the

dogma of baptismal regeneration or any form of ceremonial salvation, is the insinuation that Baptists are conducting a "veiled propaganda" by means of a book that from beginning to end is saturated with the doctrine that baptism ranks with repentance and faith as one of the essential conditions of pardon! (See esp. pp. 240, 241).

And so I am shut up to one or the other of the explanations offered above: an amazing ignorance of the Baptist position, or an equally amazing ignorance of the contents of the book. If the first is true, then I suggest the investing of two Mexican dollars in "The Axioms of Religion", by Pres. E. Y. Mullins; if the second, then I suggest looking at the references given above and throwing the book in the waste basket as I did mine!

Yours sincerely,

H. W. PROVENCE.

SINGAPORE Y. W. C. A.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Should any travellers or missionaries be coming to Singapore I can recommend them to a Christian home for a few days, or for longer periods as may be desired. The ladies in charge offer board and accommodation by the day to missionaries at two dollars, or four shillings and eight pence, and to travellers at three dollars, or seven shillings a day, which is very moderate as prices go here. Single meals may be had, and special terms are made for the week or month. The address of the Y. W. C. A. is "Waterloo" River Valley Road, and is easily found from Johnston's Pier, and the Post Office, Singapore.

A FRIEND OF YOUNG WOMEN.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

- (1.) 小學教科書. An Elementary Arithmetic (in 3 vols.) Price per vol., 15 cents; 3 vols, 40 cents.
- (2.) 數學拾級. An Arithmetic for more advanced schools (in 3 vols.) Price per vol., 20 cents; 3 vols., 50 cents.
- (3.) 圓錐曲線. Geometry (in 2 vols.) These three works are all from the pen of Prof. Liu Gwang-dzao, of Union College, Weihsien, Shantung.

These are all issued by the Educational Association. The author is a graduate of the Tungchow College and has had a long experience teaching these subjects. The material is drawn largely from White's Arithmetic, Wentworth's Advanced Arithmetic, and Milne's Standard Arithmetic. The arithmetics are in easy style and the get-up of the books is quite attractive.

(1.) The first is intended for beginners in the science, and seems to be well adapted for that use. I have submitted the work to an experienced teacher of mathematics in Chinese, and he thinks it will work out well. The explanations are full and quite clear. The numbers are written up and down in the problems and in foreign style in the examples worked for illustration.

(2.) The second set is designed for schools more advanced, and may be used for such grades as those that have formerly used the series of arithmetics prepared by Dr. Mateer. Much of the material is similar to that in the Mateer's third book. The

style is Easy Wên-li, and is to be commended for clearness and directness. It is rather briefer than the former book mentioned, and has a better appearance generally than the older books. They are all printed on Chinese paper and have the regular Chinese binding. A later edition, gotten out in foreign paper and with foreign binding, might be well.

(3.) Geometry (2 vols.), by the same author. Price 80 cents. The author has done the work by compiling largely from Philip's and Fisher's Geometry, and has left the benefit of his own touch upon it, for he claims that he has taught through the subject with different authors. The style is clear and not too difficult Wên-li. The plan is good. There is a large use made of examples, and they are well arranged, and the work is rather well graded. The plan of arrangement and placing of problems and theorems commends itself. The printing for the most part is good, but some of the shaded figures for the theorems are indistinct, while the regular unshaded figures are good. The plan of having shaded figures, as well as the outline ones, is a distinct advance on many of the older books. A number of the errors we have been accustomed to have to correct for the student in some of the older books have been corrected here, and altogether the work will be quite a

useful one, and there will be a place for it.

(4.) Conic Sections (1 vol.), by Rev. J. H. Judson. Translation based on Loomis. Reprint. Price, 30 cents. This work has had a long and large term of service, and will still be in demand. It is on Chinese paper, and has the regular Chinese cover. It is a translation. The style is Wên-li. A mistake in the former editions continues in this one on page 31, paragraph 3: the character for LONG appears where the character for SHORT should be. This is a thoroughly serviceable book. All these books can be recommended.

J. W. C.

A Course of Lessons in Spoken Mandarin, based on the Gouin Method, by J. Endicott. Chentu: Canadian Methodist Mission Press. 1908. 華英聯珠分類集成. Price

This, the first book in English binding, issued by the Chentu Mission Press, is a small quarto volume of 201 pages containing one hundred lessons on the Gouin Method. Each lesson deals with a single subject, which is extended over several 課, as for example the all-important item of "Breakfast", which is elaborated under nine 課 as befits its primary importance. Other subjects are similarly treated with greater or less fulness.

The Chinese text is arranged in numbered sentences on one page, and the English translation of the same on the opposite one, a proverb relevant to the subject being added at the foot of every page.

The aim of the book is to teach people to speak sentences by hearing them spoken by the Chinese teacher. Hence questions of grammar or idiom are

not dealt with, on the principle that these should not burden the mind while listening to a speaker.

Twelve subjects are dealt with and some 2,000 sentences are given to elucidate them. Speakers of Szechuenese should find these useful, as they go into the smallest details, and so furnish the material for accurate expression of thought, as well as giving a good number of synonymous terms.

Should a second edition be called for, it might not be amiss to add a lesson on some subject connected with the Christian religion. The book at present is innocent of any religious vocabulary. And it would not seem inadvisable that a young missionary should know how to tell the Gospel story as well as how to tell his cook to fry ham and eggs.

F. W. B.

The Jungle Folk of Africa. By Robert H. Milligan. F. H. Revell Co. 1908. Pp. 380.

This is one of the freshest and most entertaining accounts of missionary life and work which has fallen under our observation for a long time. The author is (or was) a missionary of the American Presbyterian Board in the Gaboon Mission of West (Central) Africa, almost under the equator, and one of the most unhealthful regions for white men anywhere to be found. The fresh and graphic descriptions of life in "the bush", with its many difficulties and dangers, the potential nobility obscured by the present degradation of the countless different warring tribes, make a story of exceptional attractions. The good as well as the bad side of the white trader, the atrocities of the Con-

go "Free" State, the practical as well as the theoretical side of missions under these trying conditions, all have their place in the narrative, which is vivacious, detailed, free from cant, and full of Christian optimism.

Volumes such as this should be widely introduced into Sunday-school libraries, but they are equally well adapted for general circulation as books of travel, since they reveal more of the true "inwardness" of the countries described than can be presented by the most experienced and skillful tourist.

The Missionary Enterprise: A Concise History of its Objects, Methods, and Extension. By Edwin Munsell Bliss, D.D., Editor of "The Encyclopedia of Missions". F. H. Revell Co., New York, Chicago, Toronto, London, and Edinburgh. Pp. 406. 1908,

Dr. Bliss is one of the foremost experts on mission subjects which he has for many years made a specialty. Some ten years ago he published a small volume entitled "A Concise History of Missions", which covered an extensive range of facts in a way nowhere else to be found within anything like the same space. It is a highly significant fact that when the reissue of the work seemed to be demanded and the question of its revision became a pressing one, the author concluded that the increasing multiplication of fresh and vital material rendered necessary a complete recasting of the whole plan. This appears to indicate a great and a growing interest in the topics here treated, such as might have been expected, or at least hoped for, from the enormous circulation of mission study text-books. The present volume is divided into two

nearly equal parts; the former giving in twelve chapters the "Development and Character" of the missionary enterprise, and the remainder in ten other chapters, its "Extension" viewed territorially. China, for example, has twenty pages, with occasional slips of statement. For instance we find the number of native Christians who perished estimated at 16,000 with the inaccurate comment appended: "Most, if not all, might have saved their lives by very slight denial of their faith. With scarcely an exception they stood firm." It is perhaps not known in America that it has not yet been possible to learn of more than about 2,000 Protestant Chinese martyrs, though diligent inquiry has been made. The Roman Catholics are probably more numerous, as in several cases crowded buildings which they were defending, were captured by military force and every one killed. The statement about the lack of recantation is quite inexplicable. Dr. Bliss' handbook will be of great service to the many who wish to gain a birdseye view of a wide range of phenomena, beginning after the Day of Pentecost and destined never to stop until the time of the restoration of all things.

The readers of the RECORDER may be glad to have their attention directed to two recently issued books on the history of ancient China. The first in order of time is by Prof. Friedrich Hirth, of the Columbia University, New York, published at the University Press. (383 pp.). It begins at the early mythical period and brings the reader in an orderly way down to the close of ancient history at the

incoming of the Ch'in (Ts'in) dynasty and the reign of the "First Emperor." That students took enough interest in lectures on such a theme is a good sign.

The other volume, slightly smaller in size, is by the well known sinologue, Mr. Edward H. Parker, of Liverpool, and is called *Ancient China Simplified*. He treats of the period from 842 B. C. down to the same crisis in Chinese affairs as the preceding work. But the plan is totally dissimilar. Mr. Parker's method has been to choose topics and to illustrate them by reference in

standard histories. In this way the geography, topography, state rivalries, domestic and interstate politics, diplomacy, wars, literatures, etc., etc., all get a treatment. There is a studied avoidance of tiresome names and much repetition expressly employed so as to reinforce the reader's memory.

The reading of this book will prove an interesting addition to almost any reader's acquaintance with the history of ancient China, while to many it will prove an altogether fresh source of knowledge. A. H. S.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—(See below.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

New Life of Christ. By D. MacGillivray.

Wide Wide World. By Mrs. MacGillivray.

Life of Rev. William Muirhead.

General:—

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's *Inductive Studies in Matthew*.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian. Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

By H. G. Whitteher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson Meyer's.

5. Peace, Perfect Peace. J. Hutson. Meyer's.

6. Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin.

RECENTLY ANNOUNCED.

The Children's Hymnal or "Chinese Golden Bells," which Miss Garland formerly designed, is now in the hands of Rev. F. W. Baller. It will contain about 170 hymns.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. The Daughter in the Home. Vol. II.

The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W. Baller. (In press.)

A missionary has under consideration the question of translating into Chinese *Dr. Campbell Morgan's three introductory volumes to "The Analyzed Bible."* If any other worker has entered upon this task an early communication to Mr. MacGillivray would be welcome.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ. The New Life is in press.

The Example of Christ. D. MacGillivray.

The Training of the Twelve. D. MacGillivray.

Matheson's Aids to Engineering. C. L. S.

Mrs. Mead's Catechism on Peace. C. L. S.

Muirhead's Scripture Treasury Revised. C. L. S.

S. D. Gordon's Quiet Talks on Service. C. L. S.

C. L. S.: The Programme of Christ.

C. L. S.: Railways of China.

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.

Y. M. C. A.: Yours, by F. B. Hoagland.

Y. M. C. A.: The Changed Life, by Henry Drummond.

Y. M. C. A.: Alone with God, by John R. Mott.

Y. M. C. A.: Scientific Faith, by Dr. Howard A. Johnston.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

W. T. Hobart: Johnston's Scientific Faith.

N.B.—Two shocking cases of overlapping work have recently come to light, due to lack of announcement in this column. Verb. sap.

Missionary News.

The Revival in Shansi.

The news of the wonderful revival in the Shansi churches will in part have been reported by our brethren in the China Inland Mission. When it was arranged by Mr. Lutley with Mr. Goforth that he should visit this province in the autumn, the missionaries in T'ai-yuen-fu were very desirous that he should hold some meetings in the capital, and owing to Mr. Lutley's generous kindness in relinquishing some other meetings in our favour, Mr. Goforth was able to visit us. This visit has now taken place with the happiest results.

As the news reached us of the blessing being experienced in various places our expectations rose, and we prayed and believed that God would bless us also. Our evangelists and leading Christians from the stations and out-stations were invited to T'ai-yuen, and Mr. Corbyn, of the American Board, T'ai-ku, sent twenty-four men, while Mr. and Mrs. Falls and Mr. and Mrs. Gilmer came from P'ing-yao with six men and six women. Some of these Chinese brethren had been at the meetings at P'ing-yao, but were not conscious of having received any power from the Holy Spirit.

Our meetings commenced on Saturday evening, October 17th, and began with a prayer meeting. From the first it was evident that many of those present were in a very receptive spirit, and we all felt that a great blessing would come. At the early prayer meeting on Sunday morning some confession was made, and when Mr. Goforth

faced the congregation gathered in the church, which was closely packed, he saw a number of eager, earnest, expectant men and women. At that meeting, and at every subsequent meeting, there was blessing, but for two days the full power did not come; indeed on Monday afternoon we were all conscious of distinct resistance. Dr. Edwards led the evening meeting, and there was an improvement in the receptiveness of the people.

Tuesday morning came, and at the early morning prayer meeting some confession was made, and it was clear that the blessing was coming. After Mr. Goforth's address several were ready to pray for forgiveness, and before long one of the leading Christians came to the front and asked to be heard. Before 1900 he was the chief helper in the hospital, and since then has done a good deal of work in this city, while supporting himself. This man, Mr. Yen, was at the P'ing-yao meetings and even took part in them, exhorting others, but his conscience was not at rest, and when the meetings were over there, he came to T'ai-yuen-fu to make the confession he had withheld from making at P'ing-yao. He spoke a few words, confessing unfaithfulness and sin after the Boxer troubles, and then broke down completely and fell on his knees and with heart-breaking cries begged for mercy. In a moment the power fell on all, and nearly the whole assembly began to weep and cry. For about twenty minutes or so it seemed to me there was nothing to be heard but groans and cries and half

choked utterances as they all sought forgiveness or confessed their sins. Not only the men and women but the boys and girls from the schools were bitterly crying. The crying and groaning seemed to rise and fall in waves of sound and swept over the meeting from one end of the building to the other. None of us who heard it will ever forget it, and indeed the missionaries could not refrain from weeping with them.

On Wednesday similar blessings were experienced, but for a time there was evidently some resistance to the divine power; at last some of the women began to pray, first one and then another, until several were praying at once, and then once more there was a great movement that affected all alike. One of our best Christians was beating the form in his agony as he knelt, and his cries were terrible. At last one of the orphan lads began to pray, covering his face with his hands as the tears streamed down his cheeks, and for a little while the sobs were somewhat hushed, but they broke out again, and then a clear young voice rose steadily above every thing else as a lad pleaded with God to forgive them all. It was marvellous how the sobs died down and a great calm came over the assembly. So touching was the sound and sight of these weeping and praying men and women that a few strangers who had come in and could not tell what it meant except that these people were confessing their sins, could not keep from crying with them. On Wednesday afternoon, Mr. Goforth's last meeting, there was a continued outpouring of blessing, and when Mr. Goforth asked the people to pray for the forth-

coming meetings in Honan, they all began to pray aloud, earnestly but quietly, each one uttering his or her own petitions, and it harmonized into a perfect blending of sound, through which one felt the breathing of the Holy Ghost. So far was it from being unseemly or disorderly that those few moments of intercessory prayer, pouring forth from the lips of some two hundred people with such entire oneness of spirit, seemed the most wonderful time of these mighty meetings.

Towards the end Mr. Goforth pleaded that no one should win away his opportunity, and a young man, the son of an earnest Christian evangelist, came to the platform and poured out a terrible tale of sin. With bent head and downcast eyes he continued to the end, and then knelt to pray, when his self-control, that had been extraordinary up to that moment, gave way, and he wept piteously; at last, with his face on the floor between his hands, unable to move for nearly half an hour. The meetings are over, but it is a new church we have in T'ai-yuen-fu, and I am hearing of some who are still confessing; one man praying and weeping the whole night long.

It has been impossible to give any full detail, that would require too much space, but God has visited this "City of Martyrs" with a Pentecostal outpouring of His Spirit, and to Him be praise and thanksgiving in all the churches.

The people say a new Jesus has come to T'ai-yuen-fu, and today two Christian Japanese gentlemen came and rejoiced with me over this wonderful blessing of which they had heard.

ARTHUR SOWERBY.

The Month.

DEATH OF EMPEROR AND EMPRESS-DOWAGER.

The important events of this month were the death of the Emperor Kuang Hsu, which was announced to have taken place on Saturday, November 14th, and the death of the Empress-Dowager, Tze Hsi, which took place on the next day. Pu Yi the son of Prince Chun, a child three years of age, was chosen Emperor; his father being appointed Regent. The daily papers of November 17th contained edicts written by the late Emperor, by the late Empress-Dowager and by the new Emperor.—The Diplomatic Body were invited to the lying-in-state in the palace on November 21st. Each legation sent three representatives. It is announced that the new Emperor will reign under the name Hsuan Tung. There is general mourning throughout the Empire; many memorial services are being held and other signs of respect are manifest on all sides.

CHINA AND OTHER NATIONS.

The visit of the American fleet to the port of Amoy and the cordial reception accorded by the Chinese government through a special commission during the first days of November marked another important step in China's friendly relations with foreign powers. The arrangements at Amoy were extensive, the receptions given to officers and men most elaborate.

The "Chientao" affair has been satisfactorily adjusted between the Chinese and Japanese governments. Each nation is to punish its own officers and soldiers who were guilty of bringing about the fighting of last September.

The Chinese Imperial Commissioner to Thibet reports that an army of 10,000 lamas is up in arms against allowing the High Commissioner of the Szechuen-Yunnan and Thibetan borders from entering Thibet. There had been some fighting between the Chinese and Thibetan troops, in which the former were worsted.

The question between China and Japan concerning the telegraphs in Manchuria and the Liaotung peninsula has been settled by the signing of an agreement whereby Japan is to continue to manage the telegraphs in the railway zone, but recognizes the Chinese rights to these lines upon payment of a large royalty on the

messages passing over the lines controlled by the Japanese. A new cable is to be laid between Dalny and Chefoo, controlled at either end by the nations concerned; outside the railway zones all telegraphs in Manchuria are handed back to China.

THE GOVERNMENT AT PEKING.

The Ministry of Finance has instructed the Viceroys and Governors of the maritime provinces to begin a careful survey of the whole coast of China.—The government has authorized the Viceroy of Manchuria to move a large number of families from Hupeli and Hunan, where they are suffering from famine, to Manchuria, where the country is less densely populated and consequently better opportunities afforded.—The Central Government has sanctioned the memorial of the Viceroy of Chili asking that the provincial capital be changed from Paoting to Tientsin.

Early in the month Prince Ching, with a retinue of officials, went to Tungling, out in the hills from Peking, to dedicate the tomb of the Empress-Dowager which had recently been completed.—This month reports many bank failures in various commercial centers in China, more than in many years. Further difficulties are expected before the end of the year.—The Central Government has drawn up the following regulations with respect to Chinese who have become naturalized foreign subjects; they are not allowed to reside in the interior at their own will; they cannot serve in the Chinese army; they are not entitled to voice in local government; they cannot go direct to Chinese courts and file suits against the Chinese government; their children are not admitted into government schools.

NOTES.

The British government has appointed as representatives to the International Opium Conference:—Sir Clemente Smith, G.C.M.G., Sir Alexander Hosie (Acting Commercial Attaché in China), Mr. W. L. MacKenzie King (Deputy Minister of Labor for Canada), Mr. J. B. Brunyale (Deputy Financial Secretary, India) and Robert Laidlaw (senior member of the firm of Whiteway, Laidlaw & Co.) The opening of the conference will at the request of the Chinese government, be delayed until February 1st.

Missionary Journal.

MARRIAGES.

- At Yunnanfu, 8th October, Mr. GLADSTONE PORTEOUS and Miss M. PEARSON, both C. I. M.
- At Hankow, 27th October, Mr. A. H. FRANKE and Miss O. HAAF, both C. I. M.
- At Shanghai, 4th November, Mr. R. A. McCULLOCH and Miss E. TRUDINGER, both C. I. M.
- At Shanghai, 6th November, Mr. JAMES WEBSTER and Miss K. RIVERS, both Wes. M. S.
- At Shanghai, 6th November, Mr. NORMAN PAGE and Miss E. A. SKELTON, both Wes. M. S.
- At Kashing, 18th November, by Rev. J. L. Stuart, Sr., father of the groom, and Rev. W. H. Hudson, Rev. WARREN HORTON STUART, of Hangchow, and Miss ANNIE PAULINE CHESNUTT, of Kashing, both A. P. M. S.

BIRTHS.

- At Taichowfu, Chekiang, 29th August, to Dr. and Mrs. J. A. ANDERSON, of the C. I. M., a son (David Gordon).
- At Paoning, Szechuen, 28th September, to Dr. and Mrs. C. C. ELLIOTT, of the C. I. M., a daughter (Mary Isabella Dare).
- At Kuling, 8th October, to Rev. and Mrs. F. A. WENNBORG, Swe. M. S., Machenghsien, a daughter (Britastina).
- At Changteh, Hunan, 15th October, to Rev and Mrs. GEORGE JENKINS, A. P. M., a son.
- At Shanghai, 5th November, to Dr. and Mrs. F. J. TOOKER, A. P. M., a daughter (Dorothy).
- At Shanghai, 15th November, to Dr. and Mrs. H. W. MILLER, Seventh Day A. M., a daughter (Anna Maud Mae).
- At Wenchow, 19th November, to Rev. and Mrs. W. R. STOBIE, U. M. E. M., a daughter.

DEATHS.

- At Glasgow, 15th September, in her 65th year, MARY ANN HOWLAND, wife of George Nicoll.
- At Changteh, Hunan, 3rd October, FRANCES, youngest daughter of Rev. and Mrs. George Jenkins, A. P. M.
- At Changteh, Hunan, 29th October, MARY KATHERINE, daughter of Rev. and Mrs. T. J. Preston, A. P. M., aged six months.

At Chiehchow, 29th October, Mrs. G. W. WEBSTER, C. I. M., from dysentery.

ARRIVALS.

AT SHANGHAI:—

- 28th October, Bishop and Mrs. CASSELS and daughter, Miss E. H. ALLIBONE and Miss C. C. MACDONALD, all C. I. M., returned from England via Siberia.
- 30th October, Rev. and Mrs. A. F. UFFORD, Rev. D. S. DYE, all A. B. M. U.; Misses M. CRESSY, H. H. FIELDEN and J. L. CODY, W. B. F. M. S.
- 2nd November, Mr. and Mrs. W. B. MILSUM and daughter, returned, Messrs. E. J. BANNAN, R. G. WALKER, J. R. HAYMAN, G. F. ANDREW, J. O. FRASER and A. J. CLEMENTS, from England; Messrs. E. HALLIN and G. VALENTIN, from Sweden, all C. I. M.
- 8th November, Mr. and Mrs. R. W. KENNETT and two children, returned from England, and Mrs. F. TRAUB and child, returned from Switzerland, all C. I. M.
- 10th November, Dr. and Mrs. A. R. YOUNG and child, and Miss G. WYCKOFF, A. B. C. F. M. (ret.).
- 16th November, Rev. and Mrs. A. FRUED, Augustana Synod.
- 20th November, Misses M. LATTIMORE (ret.), and M. B. MAGGI, both A. P. M.; Mrs. G. B. GORDON (ret.); Rev. T. L. BLALOCK, Gospel Mission.
- 22nd November, Misses E. GADD, A. KIRVESKOSKI, A. KISTOLIN, H. KOISTINEN, A. LAINE, all Finnish M. S.; Miss H. NEEDSTROM, Finland Free Church; Miss A. LINDERSTROM, Swe. Bapt. M.

DEPARTURES.

- 30th October, Rev. and Mrs. E. THORP and child.
- 1st November, Misses G. M. MUIR and H. ANNISS, both C. I. M., to England via America.
- 6th November, Mr. and Mrs. T. A. P. CLINTON and child, and Miss A. HENRY, all C. I. M., to Australia.
- 10th November, Dr. and Mrs. W. WILSON and two daughters, and Mr. and Mrs. J. STARK and three children, all C. I. M., to England.
- 14th November, Miss M. E. BOOTH, C. I. M., to Australia.
- 15th November, Rev. and Mrs. C. A. FUNK, C. and M. A., to U. S. A.

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